

# The Greek Lexicon

<b>A α Alpha</b> 1–895	<b>B β Beta</b> 896–1041	<b>Γ γ Gamma</b> 1042–1137	<b>Δ δ Delta</b> 1138–1435	<b>Ε ε Epsilon</b> 1436–2193	<b>Ζ ζ Zeta</b> 2194–2227
<b>Η η Eta</b> 2228–2279	<b>Θ θ Theta</b> 2280–2382	<b>Ι ι Iota</b> 2383–2503	<b>Κ κ Kappa</b> 2504–2974	<b>Λ λ Lambda</b> 2975–3091	<b>Μ μ Mu</b> 3092–3475
<b>Ν ν Nu</b>	<b>Ξ ξ Xi</b>	<b>Ο ο Omicron</b>	<b>Π π Pi</b>	<b>Ρ ρ Rho</b>	<b>Σ σ Sigma</b>
<b>Τ τ Tau</b>	<b>Υ υ Upsilon</b>	<b>Φ φ Phi</b>	<b>Χ χ Chi</b>	<b>Ψ ψ Psi</b>	<b>Ω ω Omega</b>
<b>Definite Article</b> (#3588) ( <b>Feminine</b> ) ( <b>Neuter</b> )		<b>Personal Pronouns</b> (#846) ( <b>Feminine</b> ) ( <b>Neuter</b> )		<b>Emphatic possessive pronouns</b> (#1699)	
<b>Personal Pronouns</b> (#1473)		<b>2<sup>nd</sup> person plural pronouns</b> (This includes Strong's #5209, #5210, #5212, #5213, #5216. )		<b>πάς (πάς)</b> Strong's #3956	
		<b>Intermediate Demonstrative Forms</b> : this, these #3778			
<b>Relative Pronouns</b> (#3739)		<b>Remote Demonstrative Forms</b> : <i>that, this</i> (Strong's #1565)		<b>Demonstratives</b>	
<a href="http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek">http://www.perseus.tufts.edu/cgi-bin/vor?lang=greek</a> (for morphology and definitions)					
<a href="http://unbound.biola.edu/index.cfm?method=greekSearch.showSearchForm">http://unbound.biola.edu/index.cfm?method=greekSearch.showSearchForm</a> (to parse Greek verbs)					
<a href="http://qbible.com/greek-new-testament/">http://qbible.com/greek-new-testament/</a> (Westcott Hort Greek text)					
<a href="https://hellas.bab2min.pe.kr/hk/?l=en">https://hellas.bab2min.pe.kr/hk/?l=en</a> (Ancient Greek Dictionary)					
<a href="https://www.blueletterbible.org/lexicon/g1119/kjv/tr/0-1/">https://www.blueletterbible.org/lexicon/g1119/kjv/tr/0-1/</a> Blue Letter Bible (Greek words)					

Dr. Dan Hill: .<sup>1</sup>

Holy Aramaic Scriptures .  
 J. B. Phillips .  
 Casual English Bible<sup>2</sup> .  
 Casual English Bible .  
 Worsley's New Testament .  
 WEB: Messianic Edition .  
 Berean Study Bible .  
 Alpha & Omega Bible .  
 Hebraic Roots Bible .  
 Hebrew Names Bible .  
 New Catholic Bible .  
 Holy New Covenant Trans. .  
 New RSV (Anglicized CE) .

<sup>1</sup> From <https://www.gracenotes.info/luke/luke.pdf> (accessed April 8, 2023).

<sup>2</sup> From <https://www.casualenglishbible.com/>

NRSV (Anglicized Cath. Ed.) .  
 P. Kretzmann Commentary .  
 Benjamin Brodie's trans. .  
 Lexham Bible .  
 A Faithful Version .  
 Berean Literal Bible .  
 Legacy Standard Bible .  
 Modern Literal Version 2020 .  
 Modern English Version .  
 New Matthew Bible .  
 Revised Geneva Translation .

## Chapter Outline

### Charts, Graphics and Short Doctrines

## A α Alpha

1. **Letter/prefix:** alpha (α). Strong's #1.
2. **Proper\_noun/masculine:** Aaron (Α'αρών) [pronounced *ah-ar-OHN*], which means, *light-bringer*; transliterated from the Hebrew, *Aaron*. The brother of Moses, the first high priest of Israel and head of the whole priestly order. Thayer and Strong definitions only. Strong's #2. Luke 1:5 Acts 7:40 Hebrews 5:4 7:11 9:4

Aaron (Α'αρών) [pronounced <i>ah-ar-OHN</i> ]	<i>light-bringer</i> ; transliterated from the Hebrew, <i>Aaron</i>	indeclinable proper noun/masculine	Strong's #2
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The brother of Moses, the first high priest of Israel and head of the whole priestly order.

3. **Proper\_noun:** Abessalōm (αβεσσαλωμ) [pronounced *ahb-ehs-sah-lohm*], which means ; transliterated *Absalom*. Strong's #none. 2Sam. 13:27, 39 14:30

Abessalōm (αβεσσαλωμ) [pronounced <i>ahb-ehs-sah-lohm</i> ]	transliterated <i>Absalom</i>	proper singular noun	Strong's #none
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4. X
5. X

6. **propernounperson:** Abbâ (Αββᾱ) [pronounced *ab-BAH*], which means, *father*; transliterated, *Abba*; *Aramaic* for "Father". Strong's #5. Galatians 4:6 \*\*\*

Abbâ (Αββᾱ) [pronounced <i>ab-BAH</i> ]	<i>father</i> ; transliterated, <i>Abba</i> ; <i>Aramaic</i> for "Father"	indeclinable proper noun; a person	Strong's #5
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7. **Proper\_noun/masculine:** Ábel (Ἄβελ) [pronounced *AHB-eh*], which means, *vanity (that is: transitory)*; transliterated *Abel*. Strong's #6. Luke 11:51 Hebrews 11:4 12:24 \*\*\*\*

Ábel (Ἄβελ) [pronounced <i>AHB-eh</i> ]	<i>vanity (that is: transitory)</i> ; transliterated <i>Abel</i>	masculine singular proper noun; Indclinable	Strong's #6
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8. **Proper\_noun/masculine:** Abia (Α'βία) [pronounced *ab-ee-AH*], which means, *my father is Jah (Jehovah)*; transliterated, *Abijah*. Thayer and Strong definitions only. Strong's #7. Luke 1:5

Abia (Αἰβία) [pronounced <i>ab-ee-AH</i> ]	<i>my father is Jah (Jehovah);</i> transliterated, <i>Abijah</i>	indeclinable proper noun/masculine	Strong's #7
<p>1) a priest, the head of a priestly family from whom when David divided the priests into 24 classes, Abia was the 8th order</p> <p>2) son and successor to Rehoboam on the throne of Judah.</p>			
9. X			
10. proper_noun/location	Abilênê (Αἰβληνή) [pronounced <i>ab-ee-lay-NAY</i> ], which means, <i>grassy meadow</i> ; transliterated, <i>Abilene</i> . This is a region of Syria between Lebanon and Hermon towards Phoenicia, 18 miles (29 km) from Damascus and 37 miles (60 km) from Heliopolis. Thayer and Strong definitions only. Strong's #9. Luke 3:1*		
Abilênê (Αἰβληνή) [pronounced <i>ab-ee-lay-NAY</i> ]	<i>grassy meadow</i> ; transliterated, <i>Abilene</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #9
11. X			
12. Proper_masculine_noun	Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ], which means, <i>father of a multitude</i> ; transliterated <i>Abraham</i> . The son of Terah and the founder of the Jewish nation. Thayer and Strong definitions only. Strong's #11. Luke 1:55 3:8, 34 13:16, 28 16:22 19:9 20:37 Acts 3:13, 25 7:2, 16, 17 13:26 Galatians 3:6 4:22 Hebrews 2:16 6:13 7:1, 9 11:8		
Abraam (Αβραάμ) [pronounced <i>ab-rah-AHM</i> ]	<i>father of a multitude</i> ; transliterated <i>Abraham</i>	indeclinable proper masculine noun	Strong's #11
13. <b>Feminine_noun:</b>	abussos (ἄβυσσος) [pronounced <i>AHB-oos-soss</i> ], which means, <i>bottomless (pit), unbounded, the abyss, the deep; an immeasurable depth; a very deep gulf or chasm</i> . Thayer definitions: 1) <i>bottomless</i> ; 2) <i>unbounded</i> ; 3) <i>the abyss; the deep, a depthless place</i> ; 3a) <i>the [bottomless] pit</i> ; 3b) <i>the immeasurable depth</i> ; 3c) <i>of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons</i> ; and is transliterated <i>abyss</i> . Thayer Definition only. Strong's #12. The Doctrine of Sheol/Hades Luke 8:31		
abussos (ἄβυσσος) [pronounced <i>AHB-oos-soss</i> ]	<i>bottomless (pit), unbounded, the abyss, the deep; an immeasurable depth; a very deep gulf or chasm</i>	feminine singular noun, accusative case	Strong's #12
14. propernounperson:	Ágabos (Ἀγὰβος) [pronounced <i>AG-ab-oss</i> ], which means, <i>locust</i> ; transliterated, <i>Agabus</i> . Strong's #13. Acts 11:28 21:10**		
Ágabos (Ἀγὰβος) [pronounced <i>AG-ab-oss</i> ]	<i>locust</i> ; transliterated, <i>Agabus</i>	masculine singular proper noun, a person; nominative case	Strong's #13
15. verb:	agathoergéō (ἀγαθοεργέω) [pronounced <i>ag-ath-er-GHEH-oh</i> ], which means, <i>to do good, to work good, to do well, to act rightly</i> . Strong's #14. Acts 14:17*		
agathoergéō (ἀγαθοεργέω) [pronounced <i>ag-ath-er-GHEH-oh</i> ]	<i>to do good, to work good, to do well, to act rightly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #14
agathoergéō (ἀγαθοεργέω) [pronounced <i>ag-ath-er-GHEH-oh</i> ]	<i>doing good, working good, doing well, acting rightly</i>	masculine singular, present active participle, nominative case	Strong's #14

16. verb agathopoieō (ἀγαθοποιέω) [pronounced *ag-ath-op-oy-EH-oh*], which means, *to do good, do something which profits others; to be a good help to someone; to do someone a favour; to benefit; to do well, do right*. Thayer and Strong definitions only. Strong's #15. Luke 6:9, 33

agathopoieō (ἀγαθοποιέω) [pronounced <i>ag-ath-op-oy-EH-oh</i> ]	<i>to do good, do something which profits others; to be a good help to someone; to do someone a favour; to benefit; to do well, do right</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #15
agathopoieō (ἀγαθοποιέω) [pronounced <i>ag-ath-op-oy-EH-oh</i> ]	<i>doing good, doing something which profits others; being a good help to someone; doing someone a favour; benefitting [another]; doing well, doing [what is] right</i>	masculine plural, present active participle; accusative case	Strong's #15

17. X

18. X

19. Adjective agathos (ἀγαθός) [pronounced *ag-ath-OSS*], which means, *good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable*. Thayer and Strong definitions only. Strong's #18. Luke 1:53 6:45 8:8, 15 10:42 11:13 12:18 16:25 18:18 19:17 23:50 Acts 9:36 11:24 23:1 Galatians 6:6 Colossians 1:10 1Thessalonians 3:6 5:15 2Thessalonians 2:16 Hebrews 9:11 10:1 13:21

agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i> ]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine plural adjective; genitive/ablative case	Strong's #18
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20. noun: agathōsunē (ἀγαθωσύνη) [pronounced *ag-ath-o-SOO-nay*], which means, *goodness, uprightness of heart and life, kindness; virtue*. Strong's #19. Galatians 5:22 2Thessalonians 1:11 \*\*\*\*

agathōsunē (ἀγαθωσύνη) [pronounced <i>ag-ath-oh-SOO-nay</i> ]	<i>goodness, uprightness of heart and life, kindness; virtue</i>	feminine singular noun, nominative case	Strong's #19
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21. Feminine\_noun: agalliasis (ἀγαλλίασις) [pronounced *ag-al-LEE-as-is*], which means, *exultation, extreme joy, gladness*. Thayer and Strong definitions only. Strong's #20. Luke 1:14, 44 Acts 2:46 Hebrews 1:9 \*\*\*\*\*

agalliasis (ἀγαλλίασις) [pronounced <i>ag-al-LEE-as-is</i> ]	<i>exultation, extreme joy, gladness</i>	feminine singular noun; nominative case	Strong's #20
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This word occurs twice in Luke, once in Acts, once in Hebrews and once in Jude.

22. Verb: agalliaō (ἀγαλλιάω) [pronounced *ag-al-lee-AH-oh*], which means, *to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceeding glad*. Thayer and Strong definitions only. Strong's #21. Luke 1:47 10:21 Acts 2:26 16:34

agalliaō (ἀγαλλιάω) [pronounced <i>ag-al-lee-AH-oh</i> ]	<i>to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceeding glad</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #21
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23. X

24. Verb: aganaktéō (ἀγανακτέω) [pronounced *ag-an-ak-TEH-oh*], which means, *to be indignant, moved with indignation, be very displeased*. Strong's #23. Luke 13:14

aganaktéō (ἀγανακτέω) [pronounced <i>ag-an-ak-TEH-oh</i> ]	<i>to be indignant, moved with indignation, be very displeased</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #23
aganaktéō (ἀγανακτέω) [pronounced <i>ag-an-ak-TEH-oh</i> ]	<i>being indignant, one moved with indignation, being very displeased</i>	masculine singular, present active participle, nominative case	Strong's #23

25. X

26. Verb: agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], which means *to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in*. Used of God's love toward man and vice versa in contrast to φιλέω, which is not used in that way. Strong's #25. 2Sam. 13:25 Luke 6:27, 32 7:5, 42, 47 10:27 11:43 16:13 Galatians 5:14 Colossians 3:12, 19 1Thessalonians 1:4 4:9 2Thessalonians 2:13, 16, 20 Hebrews 1:9 12:6

agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i> ]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #25
agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i> ]	<i>love, esteem, regard with strong affection; love and serve with fidelity; regard with favor (goodwill, benevolence); delight in; have a relaxed mental attitude</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #25

Used of God's love toward man and vice versa in contrast to φιλέω, which is not used in that way. This statement and definitions above from Zodhiates. Thayer definitions: 1) *of persons; 1a) to welcome, to entertain, to be fond of, to love dearly; 2) of things; 2a) to be well pleased, to be contented at or with a thing*.

agapaō (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i> ]	<i>loving, those esteeming, ones who regard with strong affection; loving and serving with fidelity; regarding with favor (goodwill, benevolence); delighting in; having a relaxed mental attitude toward</i>	masculine plural, present active participle; accusative case	Strong's #25
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27. Feminine\_noun: agápē (ἀγάπη) [pronounced *ag-AH-pay*], which means, *agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts*. Strong's #26. Luke 11:42 Galatians 5:6, 13 5:22 Colossians 1:4 2:2 3:14 1Thessalonians 1:3 3:6 5:8 2Thessalonians 1:3 2:10 3:5 Hebrews 6:10 10:24

agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i> ]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; a relaxed mental attitude; love feasts</i>	feminine singular noun, accusative case	Strong's #26
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28. adjective agapētos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*], which means, *[dearly, well] beloved, esteemed, dear, favourite, worthy of love*. Thayer and Strong definitions only. Strong's #27. Luke 3:22 9:35 20:13 Acts 15:25 Colossians 1:7 1Thessalonians 2:8 Hebrews 6:9



agapêtos (ἀγαπητός) [pronounced <i>ag-ap-ay-TOSS</i> ]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, nominative case	Strong's #27
29. propernounperson: Ágar (Ἄγαρ) [pronounced <i>AG-ar</i> ], which means, <i>fight</i> ; transliterated, <i>Hagar</i> . Strong's #28. Galatians 4:24 **			
Ágar (Ἄγαρ) [pronounced <i>AG-ar</i> ]	<i>fight</i> ; transliterated, <i>Hagar</i>	indeclinable proper noun person	Strong's #28
Thayer: Hagar was Abraham's concubine and the mother to Ishmael.			
30. Proper_noun: Psalm 146 inscription			
Aggais (Αγgaίς) [pronounced <i>ang-ICE</i> ]	Greek transliteration: <i>Aggias</i> Hebrew transliteration: <i>Haggai</i>	masculine proper noun; Genitive/Ablative case	No Strong's #
31. X			
32. X			
33. X			
34. Verb: angeleô (ἀγγελέω) [pronounced <i>ang-ehl-EH-oh</i> ] No Strong's #			
35. Feminine_noun: angelia (ἀγγελία) [pronounced <i>ang-ehl-EE-ah</i> ], which means <i>message, announcement, news; a proclamation, command, order; messenger</i> . Thayer and Zodhiates definitions. Strong's #31. Rebound (1John 1:5)			
angelia (ἀγγελία) [pronounced <i>ang-ehl-EE-ah</i> ]	<i>message, announcement, news; a proclamation, command, order; messenger</i>	feminine singular noun; nominative case	Strong's #31
36. <b>Masculine_noun:</b> aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i> ], which means Thayer: <i>a messenger, envoy, one who is sent, an angel, a messenger from God</i> . Strong's #32. Gen. 18:2 Judges 4:8 Luke 1:11 2:9 4:10 7:24, 27 9:26, 52 12:8 15:10 16:22 22:43 24:23 Acts 5:19 6:15 7:30, 53 8:26 10:3, 22 11:13 12:7 23:8 27:23 Galatians 1:8 3:19 4:14 Colossians 2:18 2Thessalonians 1:7 Hebrews 1:4 2:2 12:22 13:2			
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i> ]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; accusative case	Strong's #32
aggeloi (ἄγγελοι) [pronounced <i>AHN-geh-loy</i> ]	<i>messengers, envoys, the ones who are sent, angels, messengers from God</i>	masculine plural noun; accusative case	Strong's #32
37. X			
38. Feminine_noun: agelê (ἀγέλη) [pronounced <i>ag-EL-ay</i> ], which means, <i>a herd (of oxen or cattle), a drove, a company</i> . Strong's #34. Luke 8:32			
agelê (ἀγέλη) [pronounced <i>ag-EL-ay</i> ]	<i>a herd (of oxen or cattle), a drove, a company</i>	feminine singular noun, nominative case	Strong's #34
39. adjective: agenealógētos (ἀγενεαλόγητος) [pronounced <i>ag-en-eh-al-OG-ay-toss</i> ], which means, <i>without genealogy, one whose descent there is no record of, lacking a genealogy, unregistered as to birth, without descent</i> . Strong's #35. Hebrews 7:3*			
agenealógētos (ἀγενεαλόγητος) [pronounced <i>ag-en-eh-al-OG-ay-toss</i> ]	<i>without genealogy, one whose descent there is no record of, lacking a genealogy, unregistered as to birth, without descent</i>	masculine singular adjective, nominative case	Strong's #35 (hapax legomena)
40. X			
41. Verb: hagiazô (ἀγιάζω) [pronounced <i>hawg-ee-AD-zoh</i> ], which means, <i>to render or acknowledge, or to be venerable or hallow; to separate from profane things and dedicate to God; consecrate things to God;</i>			

*dedicate people to God; to purify; to cleanse externally; to purify by expiation: free from the guilt of sin; to purify internally by renewing of the soul.* Thayer definition only. Strong's #37. Luke 11:2 Acts 20:32 26:18 1Thessalonians 5:23 Hebrews 2:11 9:13 10:10, 14, 29 13:12

hagiazô (ἁγιάζω) [pronounced <i>hawg-ee-AD-zoh</i> ]	<i>to make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); to separate from profane things and dedicate to God; to (ceremonially) purify or consecrate; to (mentally) venerate</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #37
hagiazô (ἁγιάζω) [pronounced <i>hawg-ee-AD-zoh</i> ]	<i>make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); separate from profane things and dedicate to God; (ceremonially) purify or consecrate; (mentally) venerate</i>	3 <sup>rd</sup> person singular, aorist passive imperative	Strong's #37
hagiazô (ἁγιάζω) [pronounced <i>hawg-ee-AD-zoh</i> ]	<i>making (declaring, acknowledging as) holy (sanctified, consecrated, set apart, pure, cleanse); separating from profane things and dedicating to God; (ceremonially) purifying or consecrating; (mentally) venerating</i>	masculine plural, perfect passive participle, dative, locative or instrumental case	Strong's #37

Thayer definitions: 1) *to render or acknowledge, or to be venerable or hallow*; 2) *to separate from profane things and dedicate to God*; 2a) *consecrate things to God*; 2b) *dedicate people to God*; 3) *to purify*; 3a) *to cleanse externally*; 3b) *to purify by expiation: free from the guilt of sin*; 3c) *to purify internally by renewing of the soul*.

42. Noun: *hagiasmos* (ἁγιασμός) [pronounced *hag-ee-as-MOSS*], which means, *consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness*. Strong's #38. 1Thessalonians 4:3, 7 2Thessalonians 2:13 Hebrews 12:14  
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<i>hagiasmos</i> (ἁγιασμός) [pronounced <i>hag-ee-as-MOSS</i> ]	<i>consecration, purification; the effect of consecration; sanctification (of heart and life); purification, (the state) purity; concretely (by Hebraism) a purifier, holiness</i>	masculine singular noun, nominative case	Strong's #38
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43. Adjective *hagion* (ἅγιον) [pronounced *HAG-ee-on*] which means, *a sacred thing; holiest (of all), holy place, sanctuary*. Thayer: 1) *reverend, worthy of veneration*; 1a) *of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned*; 1b) *of persons whose services God employs, for example, apostles*; 2) *set apart for God, to be as it were, exclusively his*; 3) *services and offerings*; 3a) *prepared for God with solemn rite, pure, clean*; 4) *in a moral sense, pure sinless upright holy*. Thayer and Strong definitions only. Strong's #39. Acts 5:3 Hebrews 8:2 9:1, 8 10:19 13:11

<i>hagion</i> (ἅγιον) [pronounced <i>HAG-ee-on</i> ]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter singular adjective; nominative case	Strong's #39 (neuter of #40)
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When used by itself in the plural, this appears to mean, *Holy of Holies*; or *Holy places*. Could the definite article distinguish between the meanings?

44. **Adjective:** *hagios* (ἅγιος) [pronounced *HA-gee-oss*], which means *holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated*; [substantive uses:] *that which is holy, sanctuary; holy one, angels, saints*. Strong's #40. Psalm 110:3 Luke 1:15 2:23, 25 3:16 4:1 9:26 10:21 11:13 12:10 Acts 1:2 2:4 3:14 4:8 6:5 7:33, 51 8:15 9:13, 17, 32 10:22, 38 11:15 13:2 15:8 16:6 19:2 20:23

21:11 26:10 28:25 Colossians 1:2, 4, 12 3:12 1Thessalonians 1:5 3:13 4:8 5:26 2Thessalonians 1:10  
Hebrews 2:4 3:1 6:4, 10 9:8 10:15 13:24

hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>that which is holy, sanctuary; holy one</i>	masculine singular adjective used as a substantive	Strong's #40
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy (ones), set apart (ones); angels, saints</i>	masculine plural adjective used as a substantive	Strong's #40
45. Noun: hagiôtês (ἀγιότης) [pronounced hag-ee-OHT-ace], which means, <i>sanctity, a state of sanctification; in a moral sense: holiness, integrity</i> . Strong's #41. Hebrews 12:10*			
hagiôtês (ἀγιότης) [pronounced hag-ee-OHT-ace]	<i>sanctity, a state of sanctification; in a moral sense: holiness, integrity</i>	feminine singular noun; genitive/ablative case	Strong's #41 (hapax legomena)
46. Noun: hagiôsunê (ἀγιωσύνη) [pronounced hag-ee-o-SOO-nay], which means, <i>majesty, holiness; moral purity</i> . Strong's #42. 1Thessalonians 3:13 ***			
hagiôsunê (ἀγιωσύνη) [pronounced hag-ee-o-SOO-nay]	<i>majesty, holiness; moral purity</i>	feminine singular noun	Strong's #42
47. feminine_noun agkalê (ἀγκάλη) [pronounced ang-KAL-ay], which means, <i>arm, arms</i> . Thayer and Strong definitions only. Strong's #43. Luke 2:28			
agkalê (ἀγκάλη) [pronounced ang-KAL-ay]	<i>arm, arms</i>	feminine plural noun; accusative case	Strong's #43
Thayer: 1) the curve or inner angle of the arm, the bent arm; 2) anything closely enfolding, as the arms of the sea, etc.			
48. X			
49. Noun: agkura (ἄγκυρα) [pronounced ANG-koo-rah], which means, <i>an anchor; used metaphorically for any stay or safeguard</i> . Strong's #45. Acts 27:29, 39 Hebrews 6:19***			
agkura (ἄγκυρα) [pronounced ANG-koo-rah]	<i>an anchor; used metaphorically for any stay or safeguard</i>	feminine singular noun, accusative case	Strong's #45
agkurai (ἄγκυραι) [pronounced ANG-koo-rye]	<i>anchors; used metaphorically for safeguards</i>	feminine plural noun, accusative case	Strong's #45
50. X			
51. X			
52. verb: hagnízō (ἀγνίζω) [pronounced hag-NIHD-zoh], which means, <i>ceremonially; to make pure, to purify, to cleanse, to make clean</i> . Strong's #48. Acts 21:24, 26 24:18 ***** **			
hagnízō (ἀγνίζω) [pronounced hag-NIHD-zoh]	<i>ceremonially; to make pure, to purify, to cleanse, to make clean</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #48



hagnízō (ἁγνίζω) [pronounced hag- NIHD-zoh]	ceremonially; make pure, purify, cleans, make clean	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #48
hagnízō (ἁγνίζω) [pronounced hag- NIHD-zoh]	ceremonially; to making pure, purifying, cleansing, making clean	masculine singular, aorist passive participle, nominative case	Strong's #48
53. noun: hagnismós (ἁγνισμός) [pronounced hag-nis-MOSS], which means, <i>purification, a cleansing (the act), an expiation, (ceremonial) washing</i> . Strong's #49. Acts 21:26*			
hagnismós (ἁγνισμός) [pronounced hag-nis- MOSS]	purification, a cleansing (the act), an expiation, (ceremonial) washing	masculine singular noun, genitive/ablative case	Strong's #49
54. Verb: agnoeō (ἄγνοέω) [pronounced ag-noh-EH-oh], which means, <i>to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore</i> . Strong's #50. Luke 9:45 Acts 13:27 17:23 Galatians 1:22 1Thessalonians 4:13 Hebrews 5:2			
agnoeō (ἄγνοέω) [pronounced ag-noh- EH-oh]	to be ignorant, not to know (through lack of information or intelligence); not to understand, unknown; to err or sin through mistake, to be wrong; by implication, to ignore	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #50
agnoeō (ἄγνοέω) [pronounced ag-noh- EH-oh]	being ignorant (of), not knowing (through lack of information or intelligence); not understanding, something unknown; erring or sinning through mistake, being wrong; by implication, ignoring	masculine plural, aorist active participle, nominative case	Strong's #50
55. noun: agnōēma (ἀγνόημα) [pronounced ag-NO-ay-mah], which means, <i>sin committed in ignorance; a thing ignored, a shortcoming; error</i> . Strong's #51. Hebrews 9:7*			
agnōēma (ἀγνόημα) [pronounced ag-NO- ay-mah]	sin committed in ignorance; a thing ignored, a shortcoming; error	masculine singular noun; genitive/ablative case	Strong's #51 (hapax legomena)
agnōēmata (ἀγνόηματα) [pronounced ag-no- AY-maht-ah]	sins committed in ignorance; things ignored, a shortcomings; errors	masculine plural noun; genitive/ablative case	Strong's #51 (hapax legomena)
56. noun: áгноia (ἄγνοια) [pronounced AHG-noy-ah], which means, <i>ignorance, lack of knowledge (especially of divine things); Ignorance (in the sense of moral blindness)</i> . Strong's #52. Acts 3:17 17:30 ****			
áгноia (ἄγνοια) [pronounced AHG-noy- ah]	ignorance, lack of knowledge (especially of divine things); Ignorance (in the sense of moral blindness)	feminine singular noun, accusative case	Strong's #52
57. Adjective: agnos (ἄγνός) [pronounced hag-NOSS], which means, <i>exciting reverence, venerable, sacred; pure; pure from carnality, chaste, modest; pure from every fault, immaculate; clean</i> . Thayer definition only. Strong's #53.			
58. X			
59. X			
60. X			
61. adjective: ágnōstos (ἄγνωστος) [pronounced AG-noce-toss], which means, <i>unknown; forgotten</i> . Strong's #57. Acts 17:23*			

ágnōstos (ἄγνωστος) [pronounced AG-noce-toss]	<i>unknown; forgotten</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #57
62. feminine noun agora (ἀγορά) [pronounced ag-or-AH], which means, <i>town square (as a place of public resort); market (-place), street</i> . Thayer: 1) any assembly, especially of the people; 2) the place of assembly; 2a) for public debating; 2b) for elections; 2c) for trials; 2d) for buying and selling; 2e) for all kinds of business; 3) market place, street. Thayer and Strong definitions only. Strong's #58. Luke 7:32 11:43 20:46 Acts 16:19 17:17			
agora (ἀγορά) [pronounced ag-or-AH]	<i>town square (as a place of public resort); market (-place), street</i>	feminine singular noun; accusative case	Strong's #58
63. Verb: agorazō (ἀγοράζω) [pronounced ag-ohr-AD-zoh], which means, <i>to buy, to go to market, to purchase, to redeem; to do business in the market place (to buy or sell)</i> . Thayer: <i>[This word can be used] of idle people: to haunt the market place, lounge there</i> . Strong's #59. Luke 9:13 14:18 17:28 19:45 22:36			
agorazō (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>to buy, to go to market, to purchase, to redeem; to do business in the market place (to buy or sell)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #59
agorazō (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>(let him) buy, go to market, purchase, redeem; do business in the market place (to buy or sell)</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #59
agorazō (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>buying, going to market, purchasing, redeeming; doing business in the market place (to buy or sell)</i>	masculine plural, present active participle, accusative case	Strong's #59
64. adjective: agoraîos (ἀγοραῖος) [pronounced ag-or-AH-yos], which means, <i>in or belonging to the market place; one who frequents the marketplace hucksters, petty traffickers, retail dealers; idlers, loungers, the common sort, low, mean vulgar; generally, proper to the assembly, suited to forensic speaking, business-like transactions; court days</i> . Strong's #60. Acts 17:5 19:38**			
agoraîos (ἀγοραῖος) [pronounced ag-or-AH-yos]	<i>in or belonging to the market place; one who frequents the marketplace huckster, petty trafficker, retail dealer; idler, lounge, the common sort, low, mean, vulgar</i>	masculine singular adjective	Strong's #60
agoraîoi (ἀγοραῖοι) [pronounced ag-or-AH-yoy]	<i>those in or belonging to the market place; those who frequent the marketplace hucksters, petty traffickers, retail dealers; idlers, loungers; generally, proper to the assembly, suited to forensic speaking, business-like transactions; court days</i>	masculine plural adjective	Strong's #60
65. feminine noun agra (ἄγρα) [pronounced AG-rah] which means, <i>a catching, a haul; hunting; that which is taken in hunting, the booty, prey; of birds or beasts, game; of fish, a draught</i> . Thayer and Strong definitions only. Strong's #61. Luke 5:4 **			
agra (ἄγρα) [pronounced AG-rah]	<i>a catching, a haul; hunting; that which is taken in hunting, the booty, prey; of birds or beasts, game; of fish, a draught</i>	feminine singular noun, accusative case	Strong's #61
66. adjective: agrámmatos (ἀγράμματος) [pronounced ag-RAM-mat-os], which means, <i>unlettered, illiterate, unlearned, without learning</i> . Strong's #62. Acts 4:13*			

agrámmatos (ἀγράμματος) [pronounced ag-RAM-mat-os]	unlettered, illiterate, unlearned, without learning	masculine plural adjective, nominative case	Strong's #62
67. Verb <i>agrauleō</i> (ἀγραιλέω) [pronounced ag-row-LEH-oh], which means, <i>camping out, living in the fields, sleeping under an open sky</i> . 1) to live in the fields, be under the open sky, even at night. Thayer and Strong definitions only. Strong's #63. Luke 2:8*			
<i>agrauleō</i> (ἀγραιλέω) [pronounced ag-row-LEH-oh]	<i>those camping out, the ones living in the fields, those sleeping under an open sky</i>	masculine plural, present active participle, nominative case	Strong's #63
68. X			
69. X			
70. X			
71. proper noun person: <i>Agrippas</i> (Ἀγρίππας) [pronounced ag-RIHP-pas], which means, <i>hero-like; transliterated, Agrippa</i> . Strong's #67. Acts 25:13 26:1			
<i>Agrippas</i> (Ἀγρίππας) [pronounced ag-RHIP-pas]	<i>hero-like; transliterated, Agrippa</i>	masculine singular proper noun; a person; nominative case	Strong's #67
Thayer: <i>Name of a ruling family in Israel at the time of Christ.</i>			
72. Masculine noun: <i>agros</i> (ἀγρός) [pronounced ah-GROSS], which means <i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i> . Obviously, we get our word <i>agriculture</i> from this noun. Strong's #68. 1Sam. 14:15 Luke 9:12 12:28 14:18 15:15 17:7, 31 23:26 Acts 4:37			
<i>agros</i> (ἀγρός) [pronounced ah-GROSS]	<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
73. verb: <i>agrupnéō</i> (ἀγρυπνέω) [pronounced ag-roop-NEH-oh], which means, <i>to be circumspect, to be attentive, to be ready; to watch, to be alert; to be sleepless, to keep awake</i> . Strong's #69. Luke 21:36 Hebrews 13:17 ****			
<i>agrupnéō</i> (ἀγρυπνέω) [pronounced ag-roop-NEH-oh]	<i>to be circumspect, to be attentive, to be ready; to watch, to be alert; to be sleepless, to keep awake</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #69
<i>agrupnéō</i> (ἀγρυπνέω) [pronounced ag-roop-NEH-oh]	<i>be circumspect, be attentive, be ready; watch, be alert; be sleepless, stay awake</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #69
74. X			
75. Verb: <i>ágō</i> (ἄγω) [pronounced AHG-oh], which means <i>to go, to lead, to follow</i> . Thayer definitions: 1) to lead, take with one; 1a) to lead by laying hold of, and this way to bring to the point of destination: of an animal; 1b) to lead by accompanying to (into) a place; 1c) to lead with one's self, attach to one's self as an attendant; 1d) to conduct, bring; 1e) to lead away, to a court of justice, magistrate, etc.; 2) to lead; 2a) to lead, guide, direct; 2b) to lead through, conduct to: to something; 2c) to move, impel: of forces and influences on the mind; 3) to pass a day, keep or celebrate a feast, etc.; 4) to go, depart. Strong's #71. The Doctrine of Tongues (1Cor. 12:2) Luke 4:1, 29, 40 10:34 18:40 19:27, 35 22:54 23:1 24:21 Acts 5:21, 27 6:12 8:32 9:2 11:26 13:23 17:15, 19 18:12 19:37 20:12 21:16, 34 22:5 23:10, 18 25:6 Galatians 5:18 1Thessalonians 4:14 Hebrews 2:10			

ágō (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #71
ágō (ἄγω) [pronounced AHG-oh]	<i>go, depart, lead, bring, guide, direct, follow</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #71
ágō (ἄγω) [pronounced AHG-oh]	<i>going, departing, leading, bringing, guiding, directing, following</i>	masculine plural, aorist active participle, nominative case	Strong's #71

Thayer definitions: 1) *to lead, take with one; 1a) to lead by laying hold of, and this way to bring to the point of destination: of an animal; 1b) to lead by accompanying to (into) a place; 1c) to lead with one's self, attach to one's self as an attendant; 1d) to conduct, bring; 1e) to lead away, to a court of justice, magistrate, etc.; 2) to lead; 2a) to lead, guide, direct; 2b) to lead through, conduct to: to something; 2c) to move, impel: of forces and influences on the mind; 3) to pass a day, keep or celebrate a feast, etc.; 4) to go, depart.*

76. noun: agōgê (ἀγωγή) [pronounced ag-o-GAY], which means, *mode of instruction, method of instruction, system of teaching; way of life.* Pedagogue is based upon this. Strong's #72.
77. Noun: agôn (ἄγών) [pronounced ag-OHN], which means, *an assembly; a place of assembly: especially an assembly met to see games; the assembly of the Greeks at their national games; hence a contest; generally, any struggle or contest; a battle; an action at law, trial.* Strong's #73. Colossians 2:1 1Thessalonians 2:2 Hebrews 12:1 \*\*\*\*\* \*

agôn (ἄγών) [pronounced ag-OHN]	<i>an assembly; a place of assembly; the assembly of the Greeks at their games; hence a contest, a race, conflict, contention, fight; generally, any struggle or contest; a battle; an action at law, trial; figuratively, an effort or anxiety</i>	masculine singular noun; dative, locative or instrumental case	Strong's #73
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Thayer definitions: *an assembly; a place of assembly: especially an assembly met to see games; the place of contest, the arena or stadium; the assembly of the Greeks at their national games; hence the contest for a prize at their games; generally, any struggle or contest; a battle; an action at law, trial.*

78. noun: agōnía (ἀγωνία) [pronounced ag-oh-NEE-ah], which means, *agony, anguish, distress; of severe mental struggles and emotions; a struggle for victory; gymnastic exercise, wrestling.* Strong's #74. Luke 22:44\*

agōnía (ἀγωνία) [pronounced ag-oh-NEE-ah]	<i>agony, anguish, distress; of severe mental struggles and emotions; a struggle for victory; gymnastic exercise, wrestling</i>	feminine singular noun; dative, locative or instrumental case	Strong's #74
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79. X
80. Verb: agōnízomai (ἀγωνίζομαι) [pronounced ag-oh-NIHD-zohm-ahee], which means, *to enter a contest: contend in the gymnastic games; to contend with adversaries, fight; metaphorically to contend, struggle, with difficulties and dangers; to endeavour with strenuous zeal, strive: to obtain something.* Strong's #75. Luke 13:24 Colossians 1:29 \*\*\*\*\* \*\*

agōnízomai (ἀγωνίζομαι) [pronounced ag-oh-NIHD-zohm-ahee]	<i>to enter a contest: to contend in the gymnastic games; to contend with adversaries, to fight; metaphorically to struggle [with difficulties and dangers]; to endeavour with strenuous zeal, to strive: to obtain something</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #75
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agōnízomai (ἀγωνίζομαι) [pronounced ag-oh- NIHD-zohm-ahee]	<i>enter a contest: contend (in the gymnastic games); contend with adversaries, fight; metaphorically struggle [with difficulties and dangers]; endeavour with strenuous zeal, strive: obtain something</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #75
agōnízomai (ἀγωνίζομαι) [pronounced ag-oh- NIHD-zohm-ahee]	<i>entering into a contest: contending in the gymnastic games; contending with adversaries, one who fights; metaphorically struggling [with difficulties and dangers]; endeavouring with strenuous zeal, striving; obtaining something</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #75
81. masculine_proper_noun Adam (Ἀδάμ) [pronounced ad-AM], which means, <i>the red earth</i> ; transliterated <i>Adam</i> . This is Adam, the first man, the parent of the whole human family. Sometimes his name is used for <i>man</i> or <i>mankind</i> . Thayer and Strong definitions only. Strong's #76. Luke 3:38			
Adam (Ἀδάμ) [pronounced ad-AM]	<i>the red earth; transliterated Adam</i>	masculine singular proper noun	Strong's #76
82. X			
83. masculine_proper_noun Addi (Ἀδδί) [pronounced ad-DEE], which means, <i>ornament</i> ; transliterated, <i>Addi</i> . He was the son of Cosam, and father of Melchi in our Lord's genealogy. Thayer and Strong definitions only. Strong's #78. Luke 3:28*			
Addi (Ἀδδί) [pronounced ad-DEE]	<i>ornament; transliterated, Addi</i>	masculine singular proper noun	Strong's #78
84. Feminine_noun: adelphê (ἀδελφή) [pronounced ad-ehl-FAY], which means, <i>sister (actual, spiritual)</i> . Strong's #79. Luke 10:39 14:26 Acts 23:16			
adelphê (ἀδελφή) [pronounced ad-ehl- FAY]	<i>sister (actual, spiritual)</i>	feminine singular noun, nominative case	Strong's #79
85. masculine_noun adelphos (ἀδελφός) [pronounced ad-el-FOSS], which means, <i>a brother (literally or figuratively)</i> . Thayer and Strong definitions only. Strong's #80. Luke 3:1, 19 6:14 8:19 12:13 14:12, 26 15:27 16:28 17:3 18:29 20:28, 29 21:16 22:32 Acts 1:14, 15 2:29 3:17, 22 6:3 7:2, 13, 23 9:17, 30 10:23 11:1, 12, 29 12:2, 17 13:15 14:2 15:1, 3, 7 16:2 17:6 18:18 21:7, 20 22:1, 5, 13 23:1 28:14 Galatians 1:2, 19 3:15 4:12 5:11 6:1 Colossians 1:1, 2 1Thessalonians 1:4 2:1 3:2, 7 4:1, 6 5:1 2Thessalonians 1:3 2:1 3:1, 6 Hebrews 2:11, 12, 16 3:1 7:5 8:11 10:19 13:22, 23			
adelphos (ἀδελφός) [pronounced ad-el- FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80
Thayer: 1) a brother, whether born of the same two parents or only of the same father or mother; 2) having the same national ancestor, belonging to the same people, or countryman; 3) any fellow or man; 4) a fellow believer, united to another by the bond of affection; 5) an associate in employment or office; 6) brethren in Christ; 6a) his brothers by blood; 6b) all men; 6c) apostles; 6d) Christians, as those who are exalted to the same heavenly place.			
adelphoi (ἀδελφοί) [pronounced ad-el- FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, nominative case	Strong's #80
86. X			
87. Adjective: adēlos (ἄδηλος) [pronounced AD-ay-loss], which means, <i>not manifest, indistinct, uncertain, hidden, obscure</i> . Strong's #82. Luke 11:44 **			



ádēlos (ἄδηλος) [pronounced AD-ay-loss]	<i>not manifest, indistinct, uncertain, hidden, obscure</i>	neuter plural adjective, nominative case	Strong's #82
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Derived from α [Strong's #1] (as a negative particle) and δηλος [Strong's #1212 = *clear, certain, evident, manifest*].

88. X  
89. X  
90. X  
91. Proper\_masculine\_noun: Hades (ᾍδης) [pronounced HAH-days], which means *unseen; grave, death; hell*; transliterated *Hades*. This is the place of departed spirits. Strong's #86. The Doctrine of Sheol/Hades Luke 10:15 16:23 Acts 2:27

Hades (ᾍδης) [pronounced HAH-dayç]	<i>unseen; grave, death; hell; transliterated Hades</i>	proper singular masculine noun; genitive/ablative case	Strong's #86
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This is the Greek equivalent to the Hebrew *Sheol*; the primary difference is, *Sheol* can refer to the place of all departed souls/spirits; *Hades* is used only for the unsaved dead.

92. X  
93. Masculine\_noun: agros (ἀγρός) [pronounced ag-ROSS], which means, *land; the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets*. Maybe there is a substantive difference between the singular and plural. Strong's #88. Luke 8:34

agros (ἀγρός) [pronounced ag-ROSS]	<i>land; the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine plural noun; accusative case	Strong's #88
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94. adverb: adialeíptōs (ἀδιαλείπτως) [pronounced ad-ee-al-IPE-toce], which means, *constantly, without intermission, incessantly, without ceasing; uninterruptedly, that is, without omission (on an appropriate occasion)*. Strong's #89. Romans 1:9 1Thessalonians 1:3 2:13 5:17\*\*\*\*

adialeíptōs (ἀδιαλείπτως) [pronounced ad-ee-al-IPE-toce]	<i>constantly, without intermission, incessantly, without ceasing; uninterruptedly, that is, without omission (on an appropriate occasion)</i>	adverb	Strong's #89
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95. X  
96. Verb: adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh], which means *to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm*. In the middle voice, this means *to injure, to harm, to damage, to deprive*. Strong's #91. Luke 10:19 Acts 7:24, 26 25:10 Galatians 4:12 Colossians 3:24

adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>to act unjustly or wickedly, to sin; to be a criminal, to have violated the laws in some way; to do wrong; to do hurt; [transitively] to do some wrong or sin in some respect; to wrong some one, act wickedly towards him; to hurt, damage, harm</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #91
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adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	<i>to injure, to harm, to damage, to deprive</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #91
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adikeō (ἀδικέω) [pronounced aw-dih-KEH-oh]	acting unjustly (or wickedly), sinning; being a criminal, having violated the laws in some way; doing wrong (hurt, harm, damage); acting wickedly (towards someone)	masculine singular, present passive participle, accusative case	Strong's #91
97. noun: adikēma (ἀδικήμα) [pronounced ad-EEK-ay-mah], which means, (a matter of) wrong (-doing), a misdeed, evil doing, iniquity; a misdemeanor. Strong's #92. Acts 18:14 24:20 ***			
adikēma (ἀδικήμα) [pronounced ad-EEK-ay-mah]	(a matter of) wrong (-doing), a misdeed, evil doing, iniquity; a misdemeanor	neuter singular noun; nominative case	Strong's #92
98. Feminine noun: adikia (ἀδικία) [pronounced ah-dih-KEE-ah], which means injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness. Thayer and Zodhiates. Strong's #93. <b>Rebound (1John 1:9) Luke 13:27 16:8 18:6 Acts 1:18 8:23 2Thessalonians 2:10, 12</b> Hebrews 8:12 redo recheck the bolded passages			
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness	feminine singular noun, genitive/ablative case	Strong's #93
adikiai (ἀδικίαι) [pronounced ah-dih-KEE-ī]	injustices [of a judge], unjust (acts, behavior); (various) frauds, deceits, acts of guile; unrighteousnesses; deeds violating law and justice, acts of unrighteousness	feminine plural noun, genitive/ablative case	Strong's #93
99. Adjective: ádikos (ἄδικος) [pronounced AHD-ee-koss], which means, unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful. Thayer: descriptive of one who violates or has violated justice. Strong's #94. Luke 16:10 18:11 Acts 24:15 Hebrews 6:10			
ádikos (ἄδικος) [pronounced AHD-ee-koss]	unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful	masculine singular adjective, nominative case	Strong's #94
100. Adjective: adokimos (ἀδόκιμος) [pronounced ad-OHK-ee-moss], which means, worthless (literally or morally); unqualified; unapproved, rejected; by implication, something to be cast away, rejected, reprobate. Strong's #96. Hebrews 6:8 ***** ***			
adokimos (ἀδόκιμος) [pronounced ad-OHK-ee-moss]	worthless (literally or morally); unqualified; unapproved, rejected; by implication, something to be cast away, rejected, reprobate	masculine singular adjective; nominative case	Strong's #96
An adjective used almost exclusively by Paul (it is found once in Hebrews 6:8). Found 8x in Scripture.			
Thayer definitions: 1) not standing the test, not approved; 1a) properly used of metals and coins; 2) that which does not prove itself such as it ought; 2a) unfit for, unproved, spurious, reprobate.			
101. X			
102. properadjectivegrouping: Adramyttēnós (Ἀδραμυττηνός) [pronounced ad-ram-oot-tay-NOSS], which means, I shall abide in death; transliterated, of Adramyttium, Adramyttene. Strong's #98. Acts 27:2*			
Adramyttēnós (Ἀδραμυττηνός) [pronounced ad-ram-oot-tay-NOSS]	I shall abide in death; transliterated, of Adramyttium, Adramyttene	neuter singular proper adjective; a grouping; dative, locative or instrumental case	Strong's #98

Thayer: *Adramyttium [was] a seaport of Mysia.*

103. propernounlocation: Adrías ( Ἀδρία ) [pronounced *ad-REE-as*], which means, *without wood*; transliterated, *Adrias, Adriatic Sea*. Strong's #99. Acts 27:27\*

Adrías ( Ἀδρία ) [pronounced <i>ad-REE-as</i> ]	<i>without wood</i> ; transliterated, <i>Adrias, Adriatic Sea</i>	masculine singular proper noun; a location; dative, locative or instrumental case	Strong's #99
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Thayer: *[The] Adriatic Sea, [also the] Adrias, [was] the sea between Greece and Italy.*

104. X

105. Verb: adunateō (ἀδυνατέω) [pronounced *ad-oo-nat-EH-oh*], which means, *is impossible; to not have strength, power, or ability; to be unable to; to be weak; can not be done, to be impossible*. Thayer and Strong definitions only. Strong's #101. Luke 1:37

adunateō (ἀδυνατέω) [pronounced <i>ad-oo-nat-EH-oh</i> ]	<i>is impossible; to not have strength, power, or ability; to be unable to; to be weak; can not be done, to be impossible</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #101
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106. Adjective: adunatos (ἀδύνατος) [pronounced *ad-OO-nat-oss*], which means, *unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible*. Strong's #102. Luke 18:27 Acts 14:8 Hebrews 6:4, 18 10:4 11:6 \*\*\*\*\*

adunatos (ἀδύνατος) [pronounced <i>ad-OO-at-oss</i> ]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter plural adjective, nominative case	Strong's #102
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This is a real favorite word of the author of Hebrews, as he uses it 4x (it is found 10x in the New Testament). Matthew 19:26 Mark 10:27 Luke 18:27 Acts 14:8 Romans 8:3 15:1 Hebrews 6:4, 18 10:4 11:6.

107. verb: áidō (ᾄδω) [pronounced *AD-oh*], which means, *to sing, to praise (in song)*. Strong's #103. Colossians 3:16 \*\*\*\*\*

áidō (ᾄδω) [pronounced <i>AD-oh</i> ]	<i>to sing, to praise (in song)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #103
áidō (ᾄδω) [pronounced <i>AD-oh</i> ]	<i>singing, praising (in song)</i>	masculine plural; present active participle; nominative case	Strong's #103

108. adverb: aeí (ἀεί) [pronounced *ah-EYE*], which means, *constantly; always, perpetually, incessantly; invariably, regularly*. Strong's #104. Acts 7:51 Hebrews 32:10 \*\*\*\*\*

aeí (ἀεί) [pronounced <i>ah-EYE</i> ]	<i>constantly; always, perpetually, incessantly; invariably, regularly</i>	adverb	Strong's #104
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109. noun: aetos (ἀετός) [pronounced *ah-et-OSS*], which means, *eagle; vulture*. Strong's #105. Luke 17:37 \*\*\*\*\*

aetos (ἀετός) [pronounced <i>ah-et-SS</i> ]	<i>eagle; vulture; an eagle as a standard (Roman Military)</i>	masculine plural noun; nominative case	Strong's #105
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Thayer: *[This is] an eagle: since eagles do not usually go in quest of carrion, this may to a vulture that resembles an eagle.*

110. adjective: ázumos (ἄζυμος) [pronounced *AHD-zoo-moss*], which means, *feast of unleavened bread; unleavened (bread); (in the neutral plural) the Passover week; (figuratively) uncorrupted, free from faults*. Strong's #106. Luke 22:1, 7 Acts 12:3 20:6 \*\*\*\*\*

ázumos (ἄζυμος) [pronounced AHD-zoo-moss]	<i>feast of unleavened bread; unleavened (bread); (in the neutral plural) the Passover week; (figuratively) uncorrupted, free from faults</i>	masculine plural adjective; genitive/ablative case	Strong's #106
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111. X

112. propernounlocation: Ázōtos (Ἀζωτος) [pronounced AD-zo-toss], which means, *a stronghold*; transliterated, *Azotus*. Strong's #108. Acts 8:40\*

Ázōtos (Ἀζωτος) [pronounced AD-zo-toss]	<i>a stronghold</i> ; transliterated, <i>Azotus</i>	proper noun location	Strong's #108
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Thayer: *[This is Ashdod] one of the five chief cities of the Philistines, lying between Ashkelon and Jamnia and near the Mediterranean.*113. noun: aêr (ἄήρ) [pronounced ah-AYR], which means, *air, particularly the lower and denser air as distinguished from the higher and rarer air; the atmospheric region*. Strong's #109. Acts 22:23 1Thessalonians 4:17 \*\*\*\*\* \*\*

aêr (ἄήρ) [pronounced ah-AYR]	<i>air, particularly the lower and denser air as distinguished from the higher and rarer air; the atmospheric region</i>	masculine singular noun, accusative case	Strong's #109
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114. X

115. adjective: athémitos (ἄθεμιτος) [pronounced ath-EHM-ee-toss], which means, *unlawful, illegal, not allowed; abominable (thing), wanton*. Strong's #111. Acts 10:28 \*\*

athémitos (ἄθεμιτος) [pronounced ath-EHM-ee-toss]	<i>unlawful, illegal, not allowed; abominable (thing), wanton</i>	neuter singular adjective, nominative case	Strong's #111
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Thayer definitions: *(something) contrary to law and justice, prohibited by law, illicit, criminal.*

116. X

117. X

118. Verb: atheteô (ἀθετέω) [pronounced ath-eht-EH-oh], which means, *to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject*. Thayer: 1) *to do away with, to set aside, disregard*; 2) *to thwart the efficacy of anything, nullify, make void, frustrate*; 3) *to reject, to refuse, to slight*. Thayer Definition only. Strong's #114. Luke 7:30 10:16 Galatians 2:21 3:15 1Thessalonians 4:8 Hebrews 10:28

atheteô (ἀθετέω) [pronounced ath-eht-EH-oh]	<i>to set aside; that is, to disesteem, to neutralize, to violate; to cast off, to despise, to disannul, to frustrate, to bring to nought, to reject</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #114
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atheteô (ἀθετέω) [pronounced ath-eht-EH-oh]	<i>setting aside; that is, disesteeming, neutralizing, violating; one who casts off (away), a despiser, disannulling, frustrating, bringing to nought, one who rejects</i>	masculine singular, present active participle; nominative case	Strong's #114
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119. Noun: athetêsis (ἀθέτησις) [pronounced ath-EHT-ay-siss], which means, *abolition, disannulling, put away, annulment; removal, rejection*. Strong's #115. Hebrews 7:18 9:26\*\*

athetêsis (ἀθέτησις) [pronounced ath-EHT-ay-siss]	<i>abolition, disannulling, put away, annulment; removal, rejection</i>	feminine singular noun; nominative case	Strong's #115
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120. propernounlocation: Athēnai (Ἀθῆναι) [pronounced *ath-ay-nahee*], which means, *uncertainty*; transliterated, *Athens*. Strong's #116. Acts 17:15, 16 18:1 1Thessalonians 3:1 (5:28) (2Thessalonians 3:18)\*\*\*\*

Athēnai (Ἀθῆναι) [pronounced <i>ath-ay-nahee</i> ]	<i>uncertainty</i> ; transliterated, <i>Athens</i>	feminine plural proper noun; a location; genitive/ablative case	Strong's #116
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Thayer: *Athens [was] a famous city in Greece, the capital of Attica, and the chief seat of learning and civilisation during the golden period of the history of Greece.*

121. properadjectivegrouping: Athēnaïos (Ἀθηναῖος) [pronounced *ath-ay-NAH-yoss*], which means, *a person living in Athens; an Athenian, Athenæan*. Strong's #117. Acts 17:21, 22 \*\*

Athēnaïos (Ἀθηναῖος) [pronounced <i>ath-ay-NAH-yoss</i> ]	<i>a person living in Athens; an Athenian, Athenæan</i>	masculine plural proper adjective; a grouping; nominative case	Strong's #117
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122. X

123. Noun: athlêsis (ἄθλησις) [pronounced *ATH-lay-sis*], which means, *to contest, to combat, to strive, struggle, a right; a hard trial*. Strong's #119. Hebrews 10:32\*

athlêsis (ἄθλησις) [pronounced <i>ATH-lay-sis</i> ]	<i>to contest, to combat, to strive, struggle, a right; a hard trial</i>	feminine singular noun; accusative case	Strong's #119 (hapax legomena)
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124. **Noun:** hadpos (ἄδπός) [pronounced *had-POSS*], which means *court*. Strong's #none. 2Sam. 15:18

hadpos (ἄδπός) [pronounced <i>had-POSS</i> ]	<i>court</i>	masculine plural adjective; used as a substantive; nominative case	Strong's #none
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125. verb: athumêō (ἄθυμέω) [pronounced *ath-oo-MEH-oh*], which means, *to be discouraged; to be disheartened, to be dispirited, to be broken in spirit*. Strong's #120. Colossians 3:21\*

athumêō (ἄθυμέω) [pronounced <i>ath-oo-MEH-oh</i> ]	<i>to be discouraged; to be disheartened, to be dispirited, to be broken in spirit</i>	3 <sup>rd</sup> person plural, present active subjunctive	Strong's #120 (hapax legomena)
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126. X

127. adjective: aigeios (αἰγείος) [pronounced *AH-ee-ghi-oss*], which means, *of a goat, goatskin, belonging to a goat*. Strong's #122. Hebrews 11:37\*

aigeios (αἰγείος) [pronounced <i>AH-ee-ghi-oss</i> ]	<i>of a goat, goatskin, belonging to a goat</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #122 (hapax legomena)
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128. noun: aigialós (αἰγιαλός) [pronounced *ahee-ghee-al-OSS*], which means, *shore of the sea, the beach*. Strong's #123. Acts 21:5 27:39 \*\*\*\*\* \*

aigialós (αἰγιαλός) [pronounced <i>ahee-ghee-al-OSS</i> ]	<i>shore of the sea, the beach</i>	masculine singular noun, accusative case	Strong's #123
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129. properadjectivegrouping: Aigýptios (Αἰγύπτιος) [pronounced *ahee-GOOP-tee-oss*], which means, *Egyptian, inhabitant of Egypt*. Strong's #124. Acts 7:22 21:38 Hebrews 11:29 \*\*\*\*\*



Aigýptios (Αἰγύπτιος) [pronounced <i>ahee-GOOP-tee-oss</i> ]	<i>Egyptian, inhabitant of Egypt</i>	masculine singular proper adjective grouping; nominative case	Strong's #124
130. Proper_noun: Aiguptos (Αἴγυπτος) [pronounced <i>El-goop-toss</i> ], which means, <i>double straits</i> ; translated, <i>Egypt</i> . Strong's #125. Acts 2:10 7:9 13:17 Hebrews 3:16 8:9 11:26			
Aiguptos (Αἴγυπτος) [pronounced <i>El-goop-toss</i> ]	<i>double straits</i> ; transliterated, <i>Egypt us</i> ; translated, <i>Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125
Thayer suggests two uses for this proper noun: 1) <i>a country occupying the northeast angle of Africa</i> ; 2) <i>metaphorically Jerusalem, for the Jews persecuting the Christ and his followers, and so to be likened to the Egyptians treating the Jews</i> .			
I list the first two vowels as a diphthong; Strong pronounces them separately: <i>ah'ee-goop-tos</i> .			
Thayer definitions: 1) <i>a country occupying the northeast angle of Africa</i> ; 2) <i>metaphorically Jerusalem, for the Jews persecuting the Christ and his followers, and so to be likened to the Egyptians treating the Jews</i> .			
The entire area around Egypt is known as <i>Mizraim</i> and, according to Zodhiates, this word is used symbolically of the Jews in Rev. 11:8.			
131. adjective: aidios (αἰδιος) [pronounced <i>ah-IHD-ee-oss</i> ], which means, <i>eternal</i> . Strong's #126. Romans 1:20 **			
132. noun: aidôs (αἰδώς) [pronounced <i>ahee-DOSE</i> ], which means, <i>modest; awe; a sense of shame or honour, modesty, bashfulness (towards men), reverence (towards God), regard for others, respect</i> . Strong's #127. Hebrews 12:28 **			
aidôs (αἰδώς) [pronounced <i>ahee-DOSE</i> ]	<i>modest; awe; a sense of shame or honour, modesty, bashfulness (towards men), reverence (towards God), regard for others, respect</i>	neuter singular noun; genitive/ablative case	Strong's #127
133. propernoungrouping: Aithiops (Αἰθίοψ) [pronounced <i>ahee-THEE-ops</i> ], which means, <i>black</i> ; transliterated, <i>Ethiopian</i> . Strong's #128. Acts 8:27 **			
Aithiops (Αἰθίοψ) [pronounced <i>ahee-THEE-ops</i> ]	<i>black</i> ; transliterated, <i>Ethiopian</i>	masculine singular proper noun grouping; nominative case	Strong's #128
Aithiopes (Αἰθίοπες) [pronounced <i>ahee-THEE-op-ehs</i> ]	<i>black</i> ; transliterated, <i>Ethiopians</i>	masculine plural proper noun grouping; nominative case	Strong's #128
134. Neuter_noun: haima (αἷμα) [pronounced <i>HI-mah</i> ], which means <i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i> . Thayer Definitions: 1) <i>blood</i> ; 1a) <i>of man or animals</i> ; 1b) <i>refers to the seat of life</i> ; 1c) <i>of those things that resemble blood, grape juice</i> ; 2) <i>blood shed, to be shed by violence, slay, murder</i> . It's uses and implications would take up several pages of a doctrine. Balz spends 3 pages on this word; Zodhiates 4–5 pages. Strong's #129. Rebound (1John 1:9) Luke 8:43 11:50 13:1 22:20, 44 Acts 1:19 2:19, 20 5:28 15:20 18:6 20:26 21:25 22:20 Galatians 1:16 Colossians 1:20 Hebrews 2:14 9:7 10:4 12:4, 24 13:11			
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i> ]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
135. Noun: aihmatekchusia (αἱματεκχυσία) [pronounced <i>hahee-mat-ek-khoo-SEE-ah</i> ], which means, <i>shedding of blood, an effusion of blood</i> . Strong's #130. Hebrews 9:22*			

aihmatekchusia (αἱματεκχυσία) [pronounced <i>hahee-mat-ek-khoo-SEE-ah</i> ]	<i>shedding of blood, an effusion of blood</i>	feminine singular noun; genitive/ablative case	Strong's #130 (hapax legomena)
136. X			
137. propernounperson: Ainéas (Αἰνέας) [pronounced <i>ahee-neh'-as</i> ], which means, <i>laudable</i> ; transliterated, <i>Aeneas, Aineas</i> . Strong's #132. Acts 9:33, 34**			
Ainéas (Αἰνέας) [pronounced <i>ahee-neh'-as</i> ]	<i>laudable</i> ; transliterated, <i>Aeneas, Aineas</i>	masculine singular proper noun person, accusative case	Strong's #132
138. noun: aínesis (ἀἴνεσις) [pronounced <i>AH-ee-ness-ic</i> ], which means, <i>praise, thanksgiving; an offering of praise (thanksgiving)</i> . Strong's #133. Hebrews 13:15*			
aínesis (ἀἴνεσις) [pronounced <i>AH-ee-ness-ic</i> ]	<i>praise, thanksgiving; an offering of praise (thanksgiving)</i>	feminine singular noun; genitive/ablative case	Strong's #133 (hapax legomena)
139. Verb aineô (αἰνέω) [pronounced <i>ahee-NEH-oh</i> ], which means, <i>to praise, extol, to sing praises in honour to God; to allow, recommend; to promise or vow</i> . Thayer and Strong definitions only. Strong's #134. Luke 2:13, 20 19:37 Acts 2:47 3:8			
aineô (αἰνέω) [pronounced <i>ahee-NEH-oh</i> ]	<i>to praise, extol, to sing praises in honour to God; to allow, recommend; to promise or vow</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #134
aineô (αἰνέω) [pronounced <i>ahee-NEH-oh</i> ]	<i>praising, those extolling, the ones singing praises in honour to God; promising, vowing</i>	masculine plural, present active participle, genitive/ablative case	Strong's #134
140. <b>Neuter_noun:</b> aínigma (ἀἰνίγμα) [pronounced <i>Ā-nihg-mah</i> ], which means <i>1) an obscure saying, enigma, riddle; 2) an obscure thing</i> . Thayer only. Zodhiates gives the synonym as mustêrion, which is the key word with reference to Church Age doctrine. Strong's #135. The Doctrine of Tongues (1Cor. 13:12)			
141. <b>Masculine_noun:</b> aĩvos (αἶνος) [pronounced <i>Ei-noss</i> ], which means <i>a saying, proverb; praise [for benefits received or expected], laudatory discourse</i> . Strong's #136. Balz, Zodhiates, Thayer. Psalm 95 inscription 18:43			
ainos (αἶνος) [pronounced <i>Ei-noss</i> ]	<i>a saying, proverb; praise [for benefits received or expected], laudatory discourse</i>	masculine singular noun; nominative case	Strong's #136
142. X			
143. X			
144. verb: hairéomai (αἰρέομαι) [pronounced <i>hahee-REH-om-ahee</i> ], which means, <i>to choose, to take for oneself, to prefer; to choose by vote, elect to office</i> . Strong's #138. 2Thessalonians 2:13 Hebrews 11:25 ***			
hairéomai (αἰρέομαι) [pronounced <i>hahee-REH-om-ahee</i> ]	<i>to choose, to take for oneself, to prefer; to choose by vote, elect to office</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #138
hairéomai (αἰρέομαι) [pronounced <i>hahee-REH-om-ahee</i> ]	<i>choosing, taking for oneself, preferring; choosing by vote, electing to office</i>	masculine singular, aorist middle participle, nominative case	Strong's #138
145. noun: haíresis (αἵρεσις) [pronounced <i>HAH-ee-res-is</i> ], which means, <i>a choice; a party, a sect, a faction</i> . Strong's #139. [fixActs 5:17 15:5 24:5 26:5 28:22] Galatians 5:20 *****			

haíresis (αἵρεσις) [pronounced HAI-rehs- ihś]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, nominative case	Strong's #139
haíresis (αἱρέσεις) [pronounced hi-REHS- ice]	<i>choices; parties, sects, factions, dissensions</i>	feminine plural noun, nominative case	Strong's #139

Thayer definitions: 1) *act of taking, capture: e.g. storming a city*; 2) *choosing, choice*; 3) *that which is chosen*; 4) *a body of men following their own tenets (sect or party)*; 4a) *of the Sadducees*; 4b) *of the Pharisees*; 4c) *of the Christians*; 5) *dissensions arising from diversity of opinions and aims*.

146. X

147. X

148. Verb: airô (αἶρω) [pronounced Ī-row], which means, 1) *to raise up, elevate, lift up*; 1a) *to raise from the ground, take up: stones*; 1b) *to raise upwards, elevate, lift up: the hand*; 1c) *to draw up: a fish*; 2) *to take upon one's self and carry what has been raised up, to bear*; 3) *to bear away what has been raised, carry off*; 3a) *to move from its place*; 3b) *to take off or away what is attached to anything*; 3c) *to remove*; 3d) *to carry off, carry away with one*; 3e) *to appropriate what is taken*; 3f) *to take away from another what is his or what is committed to him, to take by force*; 3g) *to take and apply to any use*; 3h) *to take from among the living, either by a natural death, or by violence*; 3i) *cause to cease*. Thayer Definition only. Strong's #142. Luke 4:11 5:24 6:29 8:12, 18 9:3, 17 11:22, 52 17:13, 31 19:21, 22, 24 22:36 23:18 Acts 4:24 8:33 20:9 21:11, 36 22:22 27:13 Colossians 1:14 2:14

airô (αἶρω) [pronounced Ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #142
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Primarily, this verb means *to lift up*; and by application, *to take up [away]*. It may be used figurative *to life up [one's voice]*; *to keep in suspense*; *to sail away*; *to expiate sin*.

Thayer: 1) *to raise up, elevate, lift up*; 1a) *to raise from the ground, take up: stones*; 1b) *to raise upwards, elevate, lift up: the hand*; 1c) *to draw up: a fish*; 2) *to take upon one's self and carry what has been raised up, to bear*; 3) *to bear away what has been raised, carry off*; 3a) *to move from its place*; 3b) *to take off or away what is attached to anything*; 3c) *to remove*; 3d) *to carry off, carry away with one*; 3e) *to appropriate what is taken*; 3f) *to take away from another what is his or what is committed to him, to take by force*; 3g) *to take and apply to any use*; 3h) *to take from among the living, either by a natural death, or by violence*; 3i) *cause to cease*.

airô (αἶρω) [pronounced Ī-row]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #142
airô (αἶρω) [pronounced Ī-row]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, aorist active participle; nominative case	Strong's #142

149. Verb: aisthanomai (αἰσθάνομαι) [pronounced ahee-STHAHN-om-ahee], which means, *to apprehend (properly by the senses), to perceive*. Strong's #143. Luke 9:45\*

aisthanomai (αἰσθάνομαι) [pronounced ahee- STHAHN-om-ahee]	<i>to apprehend (properly by the senses), to perceive</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle subjunctive	Strong's #143
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150. X

151. noun: aisthêtêrion (αἰσθητήριον) [pronounced ahee-sthay-TAY-ree-on], which means, *faculty (of the mind for perceiving, understanding, judging); senses; an organ of perception, (figuratively) judgment*. Strong's #145. Hebrews 5:14\*

aisthêtêrion (αἰσθητήριον) [pronounced ahee- sthay-TAY-ree-on]	faculty (of the mind for perceiving, understanding, judging); senses; an organ of perception, (figuratively) judgment	neuter singular noun; accusative case	Strong's #145
aisthêtêria (αἰσθητήρια) [pronounced ahee- sthay-TAY-ree-ah]	faculties (of the mind for perceiving, understanding, judging); senses; organs of perception, (figuratively) judgment	neuter plural noun; accusative case	Strong's #145
152. X			
153. X			
154. noun: aischrología (αἰσχρολογία) [pronounced ahee-skhol-og-EE-ah], which means, <i>abusive language, foul speaking, low and obscene speech</i> . Strong's #148. Colossians 3:8*			
aischrología (αἰσχρολογία) [pronounced ahee- skhol-og-EE-ah]	abusive language, foul speaking, low and obscene speech	feminine singular noun, accusative case	Strong's #148 (hapax legomena)
155. adjective: aischrón (αἰσχρόν) [pronounced ahee-skhron], which means <i>a shameful thing</i> . Here, it is used as a predicate nominative. The feminine form of this adjective means <i>indecent, inappropriate, dishonorable</i> . Strong's #149. The Doctrine of Tongues (1Cor. 14:35)			
156. x			
157. X			
158. Feminine_noun: aischunē (αἰσχύνη) [pronounced ahee-SKHOO-nay], which means, <i>the confusion of one who is ashamed of anything, sense of shame; ignominy, disgrace, dishonour; a thing to be ashamed of</i> . Strong's #152. Luke 14:9 Hebrews 12:2 ***** *			
aischunē (αἰσχύνη) [pronounced ahee- SKHOO-nay]	the confusion of one who is ashamed of anything, sense of shame; ignominy, disgrace, dishonour; a thing to be ashamed of	feminine singular noun, genitive/ablative case	Strong's #152
159. <b>Verb:</b> aischunomai (αἰσχύνομαι) [pronounced ai-SCHOO-noh-my], which means <i>to be disgraced; to be ashamed; to put to shame; to disgrace, to shame</i> . Strong's #153. 1Sam. 27:12 Luke 16:3			
aischunomai (αἰσχύνομαι) [pronounced ai-SCHOO- oh-my]	to be disgraced; to be ashamed; to put to shame; to disgrace, to shame	3 <sup>rd</sup> person singular, perfect middle indicative	Strong's #153
160. Verb aiteō (αἰτέω) [pronounced ahee-TEH-oh], which means, <i>to ask, to beg, to call for; to crave, to desire; to require</i> . Thayer and Strong definitions only. Strong's #154. Luke 1:63 6:30 11:9, 10 12:20 23:23, 25, 52 Acts 3:2, 14 7:46 9:1 12:20 13:21, 28 16:29 25:3, 15 Colossians 1:9			
aiteō (αἰτέω) [pronounced ahee-THE- oh]	to ask, to beg, to call for; to crave, to desire; to require	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #154
aiteō (αἰτέω) [pronounced ahee-THE- oh]	asking for, having begged for, calling for; craving, one who desires; one who requires	masculine singular, aorist active participle; nominative case	Strong's #154
161. noun: aítēma (αἷτημα) [pronounced AH-ee-tay-mah], which means, <i>request, demand, petition; what is being asked for, what is being required</i> . Strong's #155. Luke 23:24 ***			
aítēma (αἷτημα) [pronounced AH-ee- tay-mah]	request, demand, petition; what is being asked for, what is being required	neuter singular noun, nominative case	Strong's #155



162. Feminine\_noun: aitia (αἰτία) [pronounced ahee-TEE-ah], which means, *cause, reason; cause for which one is worthy of punishment, crime; case, charge of crime, accusation*. Strong's #156. Luke 8:47 Acts 10:21 13:28 22:24 23:28 25:18 28:18 Hebrews 2:11

aitia (αἰτία) [pronounced ahee-TEE-ah]	<i>cause, reason, ground; cause for which one is worthy of punishment, crime; case, charge of crime, accusation</i>	feminine singular noun, nominative case	Strong's #156
aitiai (αἰτίαι) [pronounced ahee-TEE-ī]	<i>causes, reasons, grounds; causes for which one is worthy of punishment, crimes; cases, charges of crime, accusations</i>	feminine plural noun, accusative case	Strong's #156

163. noun: aitiama (αἰτίημα) [pronounced ahee-TEE-am-ah], which means, *charge, complaint, accusation, bringing a charge against*. Strong's #157. Acts 25:7\*

aitiama (αἰτίημα) [pronounced ahee-TEE-am-ah]	<i>charge, complaint, accusation, bringing a charge against</i>	neuter singular noun, nominative case	Strong's #157
aitiamata (αἰτιάματα) [pronounced ahee-tee-AHM-ah-tah]	<i>charges, complaints, accusations, bringing charges against</i>	neuter plural noun, nominative case	Strong's #157

164. adjective: aition (αἴτιον) [pronounced AH-ee-tee-on], which means, *ground for complaint, cause, fault; reason for crime*. Strong's #158. Luke 23:14 \*\*\*\*

aition (αἴτιον) [pronounced AH-ee-tee-on]	<i>ground for complaint, cause, fault; reason for crime</i>	neuter singular adjective, accusative case	Strong's #158
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165. Adjective: aitios (αἴτιος) [pronounced AHEE-tee-oss], which means, *that which is the cause of anything resides, causative, causing; the author; of a cause; of crime or offense*. Strong's #159. Acts 19:40 Hebrews 5:9\*

aitios (αἴτιος) [pronounced AHEE-tee-oss]	<i>that which is the cause of anything resides, causative, causing; the author; of a cause; of crime or offense</i>	neuter singular adjective, genitive/ablative case	Strong's #159
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166. adjective: aiphnídios (αἰφνίδιος) [pronounced aheef-NIHD-ee-oss], which means, *sudden, unawares, unforeseen, unexpected, (adverbially) suddenly, unexpectedly*. Strong's #160. Luke 21:34 1Thessalonians 5:3\*\*

aiphnídios (αἰφνίδιος) [pronounced aheef-NIHD-ee-oss]	<i>sudden, unawares, unforeseen, unexpected, (adverbially) suddenly, unexpectedly</i>	adjective; sometimes used adverbially	Strong's #160
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167. Feminine\_noun: aichmalôsia (αἰχμαλωσία) [pronounced aheekh-mal-oh-SEE-ah], which means *captivity; the state of being taken a captive; the act of taking someone captive by force, prisoners of war*. Thayer, Balz, Kittel and Zodhiates definitions. Strong's #161. Psalm 96 inscription

aichmalôsia (αἰχμαλωσία) [pronounced aheekh-mal-oh-SEE-ah]	<i>captivity; the state of being taken a captive; the act of taking someone captive by force, prisoners of war</i>	feminine singular noun in the accusative case	Strong's #161
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Interestingly enough, while imprisoned, Paul never used this noun to describe himself, but used δέσμιος instead. Kittel speaks of a figurative use of αἰχμαλωσία, but it is somewhat difficult to grasp. He writes *the thought of imprisonment in war is carried over into the inner moral and religious struggle of man and for man; this use is not found in the Old Testament.*<sup>3</sup>

168. X

169. verb: aichmalōtízō (αἰχμαλωτίζω) [pronounced *aheekh-mal-oh-TIHD-zoh*], which means, *to take captive, to make captive, to lead away captive, to bring (take, carry) into captivity*. Strong's #163. Luke 21:23 \*\*\*

aichmalōtízō (αἰχμαλωτίζω) [pronounced <i>aheekh-mal-oh-TIHD-zoh</i> ]	<i>to take captive, to make captive, to lead away captive, to bring (take, carry) into captivity</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #163
170. adjective aichmalōtos (αἰχμαλωτός) [pronounced <i>aheekh-mal-oh-TOSS</i> ], which means, <i>a captive, prisoner of war</i> . Thayer and Strong definitions only. Strong's #164. Luke 4:18*			
aichmalōtos (αἰχμαλωτός) [pronounced <i>aheekh-mal-oh-TOSS</i> ]	<i>a captive, prisoner of war</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #164

Derived from a Greek word for sword —aichmê (αἰχμή).

171. Masculine\_noun: aiōn (αἰών) [pronounced *ī-OHN*], which means, *forever, an unbroken age, perpetuity of time, eternal, eternity; the worlds, universe; period of time, age*. Thayer and Strong definitions only. I don't know the difference between singular or plural. Strong's #165. Luke 1:33, 70 16:8 18:30 20:34 Galatians 1:5 Colossians 1:26 Hebrews 1:2, 8 6:5 9:26 11:3 13:8

aiōn (αἰών) [pronounced <i>ī-OHN</i> ]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165
aiōnes (αἰῶνες) [pronounced <i>ī-OHN-ehs</i> ]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165
172. Combo: Hebrews 13:21			
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced <i>tooç</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
aiōnes (αἰῶνες) [pronounced <i>ī-OHN-ehs</i> ]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; accusative case	Strong's #165

<sup>3</sup> Kittel, Gerhard, *Theological Dictionary of the New Testament*; ©1993; Eerdmans's Printing Company; translated by Geoffrey Bromley; Vol. I, p. 196.

tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aiōnes (αἰῶνες) [pronounced <i>ī-OHN-ehs</i> ]	<i>lifetimes, generations; things which continue forever, ages, (long) periods (perpetuities) of time, eternal things, eternities; worlds, universes</i>	masculine plural noun; genitive/ablative case	Strong's #165

In Hebrews 13:21, this phrase is variously translated, *forever and ever, into (to, for, through, unto) the ages of the ages, the ages of eternity, into (to) the eternity of eternities, forevermore, forever, for the spans of time of the spans of time, for (to) the eons of the eons*. Well over half the translations have *forever and ever*.

173. Combo: Luke 1:70 Acts 3:21 15:18

apó (ἀπό) [pronounced <i>aw-PO</i> ]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
aiōn (αἰών) [pronounced <i>ī-OHN</i> ]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165

This probably means, *from old, from times past*.

174. Combo: Luke 1:55 Hebrews 5:6 6:20 7:17, 21, 24, 28

eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
aiōn (αἰών) [pronounced <i>ī-OHN</i> ]	<i>a lifetime, a generation; forever, an unbroken age, (a long) period (perpetuity) of time, eternal, eternity; the world, a universe</i>	masculine singular noun; accusative case	Strong's #165

Translated *forever, forever more*.

175. Adjective: aiōnios (αἰώνιος) [pronounced *ahee-OH-nee-oss*], which means, *eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)*. Strong's #166. Luke 10:25 16:9 18:18 Acts 13:46 Galatians 6:8 2Thessalonians 1:9 2:16 Hebrews 5:9 6:2 9:12 13:20

aiōnios (αἰώνιος) [pronounced <i>ahee-OH-nee-oss</i> ]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166
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Thayer complete meanings: 1) *without beginning and end, that which always has been and always will be*; 2) *without beginning*; 3) *without end, never to cease, everlasting*.

176. Feminine\_noun: akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*], which means, *impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent*. Thayer definitions: 1) *uncleanness*; 1a) *physical*; 1b) *in a moral sense: the impurity of lustful, luxurious, profligate living*; 1b1) *of impure motives*. Arndt and Gingrich add *refuse; immorality, immoral intent; sexual sins*. Horst Balz and Gerhard Schneider add *impurity*. Thayer definitions given first. Strong's #167. Galatians 5:19 Colossians 3:5 1Thessalonians 4:7

akatharsia (ἀκαθαρσία, ας, ῆ) [pronounced <i>ak-ath-ar-SEE-ah</i> ]	<i>impurity; (moral or physical) uncleanness; the impurity of lustful, luxurious, profligate living; of impure motives; immoral intent</i>	feminine singular noun; genitive/ablative case	Strong's #167
177. X			
178. adjective akathartos (ἀκάθαρτος) [pronounced <i>ak-ATH-ar-toss</i> ], which means, <i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i> . Thayer and Strong definitions only. Strong's #169. Luke 4:33, 36 6:18 8:29 9:42 11:24 Acts 5:16 8:7 10:14 11:8			
akathartos (ἀκάθαρτος) [pronounced <i>ak-ATH-ar-toss</i> ]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter singular adjective; genitive/ablative case	Strong's #169
179. X			
180. X			
181. Noun: akakos (ἄκακος) [pronounced <i>AHK-ak-oss</i> ], which means, (objectively) <i>innocent</i> or (subjectively) <i>unsuspecting; harmless; without guile or fraud, harmless, free from guilt; fearing no evil from others, distrusting no one</i> . Strong's #172. Romans 16:18 Hebrews 7:26**			
akakos (ἄκακος) [pronounced <i>AHK-ak-oss</i> ]	<i>(objectively) innocent or (subjectively) unsuspecting; harmless; without guile or fraud, harmless, free from guilt; fearing no evil from others, distrusting no one</i>	masculine singular adjective; nominative case	Strong's #172
182. feminine_noun akantha (ἄκανθα) [pronounced <i>AK-an-thah</i> ] which means, thorn, bramble; bush, brier, a thorny plant. Thayer and Strong definitions only. Strong's #173. Luke 6:44 8:7 Hebrews 6:8			
akantha (ἄκανθα) [pronounced <i>AK-an-thah</i> ]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; genitive/ablative case	Strong's #173
akanthai (ἄκανθαι) [pronounced <i>AK-an-thigh</i> ]	thorn, bramble; bush, brier, a thorny plant	feminine plural noun; genitive/ablative case	Strong's #173
183. X			
184. Adjective: ákarpos (ἄκαρπος) [pronounced <i>AHK-ahr-pos</i> ], which is the alpha privative plus the word for <i>fruit</i> or <i>production</i> ; so together they mean <i>unfruitful, unproductive, unprofitable</i> , and even <i>producing bad fruit</i> . Strong's #175. The Doctrine of Tongues (1Cor. 14:14)			
185. X			
186. X			
187. adjective: akatákritos (ἀκατάκριτος) [pronounced <i>ak-at-AK-ree-toss</i> ], which means, <i>uncondemned, punished without being tried, without a legal trial</i> . Strong's #178. Acts 16:37 22:25**			
akatákritos (ἀκατάκριτος) [pronounced <i>ak-at-AK-ree-toss</i> ]	<i>uncondemned, punished without being tried, without a legal trial</i>	masculine plural adjective, accusative case	Strong's #178
188. Adjective: akatalutos (ἀκατάλυτος) [pronounced <i>ak-at-AL-oo-toss</i> ], which means, <i>indissoluble, not subject to destruction</i> ; (figuratively) <i>permanent, endless</i> . Strong's #179. Hebrews 7:16*			

akatalutos (ἀκατάλυτος) [pronounced <i>ak-at-AL-oo-toss</i> ]	<i>indissoluble, not subject to destruction; (figuratively) permanent, endless</i>	feminine singular adjective; genitive/ablative case	Strong's #179 (hapax legomena)
189. X			
190. noun: akatastasia (ἀκαταστασία) [pronounced <i>ahk-aht-ahs-tah-SEE-ah</i> ], which means, <i>(a state of) disorder, instability, commotion, disturbance, confusion, tumult</i> . Strong's #181. Luke 21:9 *****			
akatastasia (ἀκαταστασία) [pronounced <i>ahk-aht-ahs-tah-SEE-ah</i> ]	<i>(a state of) disorder, instability, commotion, disturbance, confusion, tumult</i>	feminine plural noun, accusative case	Strong's #181
191. X			
192. X			
193. propernounlocation: Akeldamá (Ἀκελδαμά) [pronounced <i>ak-el-dam-AH</i> ], which means, <i>field of blood; transliterated, Akeldama, Aceldama</i> . Strong's #184. Acts 1:19*			
Akeldamá (Ἀκελδαμά) [pronounced <i>ak-el-dam-AH</i> ]	<i>field of blood; transliterated, Akeldama, Hakeldama, Aceldama</i>	proper noun location; indelcinable	Strong's #184
194. Adjective: akeraios (ἀκέραιος) [pronounced <i>ak-EHR-ah-yos</i> ], which means, 1) unmixed, pure as in wines or metals; 2) of the mind, without a mixture of evil, free from guile, innocent, simple. Thayer Definition only. Strong's #185.			
195. Adjective: aklinês (ἀκλινής) [pronounced <i>ak-lee-NACE</i> ], which means, <i>unwavering, not inclining, firm, unmoved, unbent, unyielding, resolute</i> . Strong's #186. Hebrews 10:23*			
aklinês (ἀκλινής) [pronounced <i>ak-lee-NACE</i> ]	<i>unwavering, not inclining, firm, unmoved, unbent, unyielding, resolute</i>	feminine singular adjective; genitive/ablative case	Strong's #186 (hapax legomena)
196. X			
197. X			
198. feminine_noun akoê (ἀκοή) [pronounced <i>ak-oh-AY</i> ], which means, <i>hearing</i> (the act, the sense or the thing heard); <i>audience, ear, fame, which you heard, hearing, preached, report, rumor</i> . Thayer: 1) the sense of hearing; 2) the organ of hearing, the ear; 3) the thing heard; 3a) instruction, namely oral; 3a1) of preaching the gospel; 3b) hearsay, report or rumour. Thayer and Strong definitions only. Strong's #189. Luke 7:1 Acts 17:20 28:26 Galatians 3:2 1Thessalonians 2:13 Hebrews 4:2 5:11			
akoê (ἀκοή) [pronounced <i>ak-oh-AY</i> ]	<i>hearing</i> (the act, the sense or the thing heard); <i>audience, ear, fame, which you heard, preached, report, rumor</i>	feminine singular noun; accusative case	Strong's #189
akoai (ἀκοαί) [pronounced <i>ak-oh-ĭ</i> ]	<i>hearing</i> (the act, the sense or the thing heard); <i>audiences, ears, things which you heard, things proclaimed, reports, rumors</i>	feminine plural noun; accusative case	Strong's #189
199. verb akoloutheô (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ], which means, <i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i> . Thayer and Strong definitions only. Strong's #190. Luke 5:11, 27 7:9 9:11, 57 18:22, 28 22:10, 39 23:27 Acts 12:8, 9 13:43 21:36			



akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #190
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>follow [one who precedes], join [one as his attendant, as a disciple], accompany [one]; become or be his disciple; side with his party</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #190
akoloutheō (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i> ]	<i>following [one who precedes], joining [one as his attendant, as a disciple], those accompanying [one]; becoming or being his disciple</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #190

200. **Verb:** ακούω (ἀκούω) [pronounced *ah-KOO-oh*], which means *to hear; to hear and pay attention to; to listen to; to hear and understand*. 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. Rebound (1John 1:5) Tongues (Acts 2:11b 10:45–46a 1Cor. 14:2 Heb. 2:3) Luke 1:41 2:18, 20, 46, 47 4:23, 28 5:1 6:18, 27, 47 7:3, 22 8:8, 10 9:7 10:16 11:28, 31 12:3 14:15, 35 15:1 16:2, 29 18:6, 22 19:11 20:16 21:9 22:71 23:6, 8 Acts 1:4 2:6, 22, 37 3:22 4:4, 19 5:5, 24 6:11 7:2, 12, 34 8:6, 14 9:4, 7 10:22, 44 11:1, 17 13:7, 16, 48 14:9, 14 15:7, 13 16:14, 38 17:8, 21 18:8 19:2, 4, 10, 26 21:12, 20 22:1, 2, 7 23:16 24:4, 24 25:22 26:3 28:15 Galatians 1:13, 23 6:21 Colossians 1:4, 6 2Thessalonians 3:11 Hebrews 2:1 3:7, 16 4:2, 7 12:19

ακούω (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #191
ακούω (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #191
ακούω (ἀκούω)[pronounced <i>ah-KOO-oh</i> ]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	masculine singular, aorist active participle; nominative case	Strong's #191
ακούω (ἀκούω)[pronounced <i>ah-KOO-oh</i> ]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191

201. X

202. X

203. X

204. noun: ακρίβεια (ἀκρίβεια) [pronounced *ak-REE-bi-ah*], which means, *exactness, strictness, the most exact care: in accordance with the strictness of the Mosaic law*. Strong's #195. Acts 22:3\*

ακρίβεια (ἀκρίβεια) [pronounced <i>ak-REE-bi-ah</i> ]	<i>exactness, strictness, the most exact care: in accordance with the strictness of the Mosaic law</i>	feminine singular noun, accusative case	Strong's #195
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205. adjective: ακριβέστατος (ἀκριβέστατος) [pronounced *ak-ree-BEHS-ta-toss*], which means, *(most) exact; careful; strict (est)*. Strong's #196. Acts 26:5\*



akribéstatos (ἀκριβέστατος) [pronounced <i>ak-ree-BEHS-ta-toss</i> ]	(most) exact; careful; strict (est)	feminine singular adjective, accusative case	Strong's #196
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206. X

207. X

208. Adverb: akribôs (ἀκριβῶς) [pronounced *ak-ree-BOHÇ*], which means *exactly, accurately, diligently*. Thayer. Strong's #199. Luke 1:3 Acts 18:25 23:15 24:22 1Thessalonians 5:2\*\*\*\*\*

akribôs (ἀκριβῶς) [pronounced <i>ak-ree-BOHÇ</i> ]	<i>exactly, accurately, diligently</i>	adverb	Strong's #199
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Here spelled, akribesteron (ἀκριβέστερον) [pronounced *ak-ree-BEHST-ehr-on*].

209. X

210. noun: akroatêrion (ἀκροατήριον) [pronounced *ak-ro-at-AY-ree-on*], which means, *audience hall, auditorium; a place set aside for hearing and deciding cases*. Strong's #201. Acts 25:23\*

akroatêrion (ἀκροατήριον) [pronounced <i>ak-ro-at-AY-ree-on</i> ]	<i>audience hall, auditorium; a place set aside for hearing and deciding cases</i>	neuter singular noun, accusative case	Strong's #201
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211. noun: akroatês (ἀκροατής) [pronounced *ak-ro-at-ACE*], which means, *hearer*. Strong's #202. Romans 2:13 \*\*\*\*

212. noun: akrobustía (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*], which means, *having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person*. Strong's #203. Acts 11:3 Galatians 2:7 5:6 6:15 Colossians 2:13 3:11

akrobustía (ἀκροβυστία) [pronounced <i>ak-rob-oos-TEE-ah</i> ]	<i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i>	feminine singular noun, accusative case	Strong's #203
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213. X

214. Noun: akrothinion (ἀκροθίνιον) [pronounced *ak-roth-IN-ee-on*], which means, *top of the heap, the first fruits; best of the spoils or crops*. Strong's #205. Hebrews 7:4\*

akrothinion (ἀκροθίνιον) [pronounced <i>ak-roth-IN-ee-on</i> ]	<i>top of the heap, the first fruits; best of the spoils or crops</i>	neuter singular noun; genitive/ablative case	Strong's #205 (hapax legomena)
akrothinia (ἀκροθίνια) [pronounced <i>ak-roth-IN-ee-ah</i> ]	<i>top items of the heap, the first fruits; best items of the spoils or crops</i>	neuter plural noun; genitive/ablative case	Strong's #205 (hapax legomena)

Thayer definitions: 1) *top of the heap, the first fruits; 1a) best of the spoils or crops; 2) the Greeks customarily selected from the topmost part of the heaps and offered this to the gods*.

215. Adjective: ákron (ἄκρον) [pronounced *AK-rohn*], which means, *tip, extremity, end*. Thayer adds: *the farthest bounds, uttermost parts, end, highest, extreme*. Strong's #206. Luke 16:24 Hebrews 11:21 \*\*\*\*\*

ákron (ἄκρον) [pronounced <i>AK-rohn</i> ]	<i>tip, extremity, end</i>	neuter singular adjective; elsewhere, called a noun	Strong's #206
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216. propernounperson: Akulas (Ἀκύλας) [pronounced *ak-OO-las*], which means, *an eagle*; transliterated, *Aquila, Akulas*. Strong's #207. Acts 18:2 \*\*\*\*\* \*

Akulas (Ἀκύλας) [pronounced ak-OO-las]	an eagle; transliterated, <i>Aquila</i> , <i>Akulas</i>	masculine singular proper noun; a person; accusative case	Strong's #207
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Thayer: *Aquila [was] a Jew of Pontus, a tent maker convert to Christ, companion and ally of Paul in propagating Christianity.*

217. verb: akurōō (ἀκυρώω) [pronounced ak-oo-ROH-oh], which means, *to make (render) void, to invalidate, to disannul, to deprive of force and authority.* Strong's #208. Galatians 3:17 \*\*\*

akurōō (ἀκυρώω) [pronounced ak-oo-ROH-oh]	to make (render) void, to invalidate, to disannul, to deprive of force and authority	3 <sup>rd</sup> person singular, present active indicative	Strong's #208
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218. adverb: akōlutōs (ἀκωλύτως) [pronounced ak-oh-LOO-toce], which means, *without hindrance, in an unhindered manner, freely; no man forbidding (him).* Strong's #209. Acts 28:31\*

akōlutōs (ἀκωλύτως) [pronounced ak-oh-LOO-toce]	without hindrance, in an unhindered manner, freely; no man forbidding (him)	adverb	Strong's #209
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219. X

220. neuter\_noun alabastron (ἀλάβαστρον) [pronounced al-AB-as-tron], which means, *a [stone] box, a perfume vase, a container [made of alabaster in which unguents are preserved].* Thayer and Strong definitions only. Strong's #211. Luke 7:37 \*\*\*\*

alabastron (ἀλάβαστρον) [pronounced al-AB-as-tron]	a [stone] box, a perfume vase, a container [made of alabaster in which unguents are preserved]	neuter singular noun; accusative case	Strong's #211
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221. X

222. noun: alazōn (ἀλαζών) [pronounced al-ad-ZONE], which means, *boaster.* Strong's #213. Romans 1:30 \*\*

223. 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 (1Cor. 13:1)

224. Adjective: alálētos (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) look below

225. adjective: alálētos (ἀλάλητος) [pronounced al-AL-ay-toss], which means, *unexpressed.* Strong's #215. Romans 8:26\*

226. X

227. Neuter\_noun: hálás (ἅλας) [pronounced HAHl-as], which means, *salt.* Strong's #217. Luke 14:34 \*\*\*\*\*

hálás (ἅλας) [pronounced HAHl-as]	salt	neuter singular noun, nominative case	Strong's #217
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Thayer definitions: 1) *salt with which food is seasoned and sacrifices are sprinkled;* 2) *those kinds of saline matter used to fertilise arable land;* 3) *salt is a symbol of lasting concord, because it protects food from putrefaction and preserves it unchanged. Accordingly, in the solemn ratification of compacts, the orientals were, and are to this day, accustomed to partake of salt together.*

228. Verb: aleiphō (ἀλείπω) [pronounced *al-î-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 Luke 7:38

aleiphō (ἀλείπω) [pronounced <i>al-î-foh</i> ]	<i>to anoint</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #218
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229. X

230. noun: aléktōr (ἀλέκτωρ) [pronounced *al-EHK-tore*], which means, *rooster, cock, male fowl*. Strong's #220. Luke 22:34

aléktōr (ἀλέκτωρ) [pronounced <i>al-EHK-tore</i> ]	<i>rooster, cock, male fowl</i>	masculine singular noun, nominative case	Strong's #220
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231. propernoungrouping: Alexandreús (Ἀλεξανδρεύς) [pronounced *al-ex-and-ROOCE*], which means, *Alexandrian, inhabitant of Alexandria, native or resident of Alexandria in Egypt*. Strong's #221. Acts 6:9 18:24\*\*

Alexandreús (Ἀλεξανδρεύς) [pronounced <i>al-ex-and-ROOCE</i> ]	<i>Alexandrian, inhabitant of Alexandria, native or resident of Alexandria in Egypt</i>	masculine singular proper noun, nominative case	Strong's #221
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Alexandreis (Ἀλεξανδρεῖς) [pronounced <i>al-ex-and-RICE</i> ]	<i>Alexandrians, inhabitants of Alexandria, natives or residents of Alexandria in Egypt</i>	masculine plural proper noun, nominative case	Strong's #221
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232. properadjectivegrouping: Alexandrīnos (Ἀλεξανδρίνος) [pronounced *al-ex-an-DREE-noss*], which means, *Alexandrian, a native or resident of Alexandria in Egypt; of Alexandria or belonging to Alexandria*. Strong's #222. Acts 27:6 28:11\*\*

Alexandrīnos (Ἀλεξανδρίνος) [pronounced <i>al-ex-an-DREE-noss</i> ]	<i>Alexandrian, a native or resident of Alexandria in Egypt; of Alexandria or belonging to Alexandria</i>	neuter singular proper adjective; a grouping; accusative case	Strong's #222
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233. propernounperson: Aléxandros (Ἀλέξανδρος) [pronounced *al-EHX-an-dros*], which means, *man defender; transliterated, Alexander*. Strong's #223. Acts 4:6 19:33 \*\*\*\*\* \*

Aléxandros (Ἀλέξανδρος) [pronounced <i>al-EHX-an-dros</i> ]	<i>man defender; transliterated, Alexander</i>	masculine singular proper noun person, nominative case	Strong's #223
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234. Neuter\_noun: áleuron (ἄλευρον) [pronounced *AL-yoo-rohn*], which means, *meal, (wheat) flour*. Strong's #224. Luke 13:21 \*\*

áleuron (ἄλευρον) [pronounced <i>AL-yoo-rohn</i> ]	<i>meal, (wheat) flour; bread mix</i>	neuter singular noun, genitive/ablative case	Strong's #224
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235. Feminine\_noun: alêtheia (ἀλήθεια, ας, ή) [pronounced *ahl-Ā-thi-ah*], which means *[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint*. Strong's #225. 2Sam. 15:20 Luke 4:25 20:21 22:59 Acts 4:27 10:34 26:25 Galatians 2:5 5:7 Colossians 1:5, 6 2Thessalonians 2:10, 12 Hebrews 10:26

alētheia (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i> ]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; accusative case	Strong's #225
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Thayer Definitions: 1) objectively; 1a) what is true in any matter under consideration; 1a1) truly, in truth, according to truth; 1a2) of a truth, in reality, in fact, certainly; 1b) what is true in things appertaining to God and the duties of man, moral and religious truth; 1b1) in the greatest latitude; 1b2) the true notions of God which are open to human reason without his supernatural intervention; 1c) the truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians; 2) subjectively; 2a) truth as a personal excellence; 2a1) that candour of mind which is free from affection, pretence, simulation, falsehood, deceit.

236. verb: alētheuō (ἀληθεύω) [pronounced *al-ayth-YOO-oh*], which means, *to be truthful; to speak the truth; to teach the truth; to be true (in doctrine and profession)*. Strong's #226. Galatians 4:16 \*\*

alētheuō (ἀληθεύω) [pronounced <i>al-ayth-YOO-oh</i> ]	<i>to be truthful; to speak the truth; to teach the truth; to be true (in doctrine and profession)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #226
alētheuō (ἀληθεύω) [pronounced <i>al-ayth-YOO-oh</i> ]	<i>being truthful; speaking the truth; teaching the truth; being true (in doctrine and profession)</i>	masculine singular, present active participle; nominative case	Strong's #226

237. X

238. adjective: alēthēs (ἀληθής) [pronounced *al-ay-THACE*], which means, *true (as not concealing), truly, (loving the, speaking the) truth; real*. Strong's #227. Acts 12:9

alēthēs (ἀληθής) [pronounced <i>al-ay-THACE</i> ]	<i>true (as not concealing), truly, (loving the, speaking the) truth; real</i>	neuter singular adjective, nominative case	Strong's #227
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239. Adjective: alēthinós (ἀληθινός) [pronounced *al-ay-thee-NOSS*], which means, *true, truthful; real, genuine*. Strong's #228. Luke 16:11 1Thessalonians 1:9 Hebrews 8:2 9:24 10:22

alēthinós (ἀληθινός) [pronounced <i>al-ay-thee-NOSS</i> ]	<i>true, truthful; real, genuine</i>	neuter singular adjective, accusative case	Strong's #228
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Thayer definitions: 1) that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name, real, true genuine; 1a) opposite to what is fictitious, counterfeit, imaginary, simulated or pretended; 1b) it contrasts realities with their semblances; 1c) opposite to what is imperfect defective, frail, uncertain; 2) true, veracious, sincere.

240. verb: alēthō (ἀλήθω) [pronounced *al-AY-tho*], which means, *to grind*. Strong's #229. Luke 17:34 \*\*

alēthō (ἀλήθω) [pronounced <i>al-AY-tho</i> ]	<i>to grind, to crush, to pulverize, to smash into powder</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #229
alēthō (ἀλήθω) [pronounced <i>al-AY-tho</i> ]	<i>grinding, crushing, pulverizing, smashing into powder [generally of grain]</i>	feminine plural, present active participle; nominative case	Strong's #229

241. Adverb: alēthōs (ἀληθῶς) [pronounced *al-ay-THOCE*], which means, *indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly*. Strong's #230. Luke 9:27 12:44 21:3 Acts 12:11 1Thessalonians 2:13



alêthōs (ἀληθῶς) [pronounced <i>al-ay-THOCE</i> ]	<i>indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly, in fact</i>	adverb	Strong's #230
242. masculine_noun halieus (ἁλιεύς) [pronounced <i>hal-ee-YOOS</i> ], which means, <i>fisherman, fisher; sailor</i> . Thayer and Strong definitions only. Strong's #231. Luke5:2 *****			
halieus (ἁλιεύς) [pronounced <i>hal-ee-YOOS</i> ]	<i>fisherman, fisher; sailor</i>	masculine plural noun, nominative case	Strong's #231
243. X			
244. X			
245. noun: alísgema (ἀλίσγεμα) [pronounced <i>al-IHS-ghem-ah</i> ], which means, <i>pollution, contamination; (ceremonially) defilement; condemnation</i> . Strong's #234.			
alísgema (ἀλίσγεμα) [pronounced <i>al-IHS-ghem-ah</i> ]	<i>pollution, contamination; (ceremonially) defilement; condemnation</i>	neuter singular noun	Strong's #234
alísgêma (ἀλίσγήματα) [pronounced <i>al-ihs-GHAME-aht-ah</i> ]	<i>pollutions, contaminations; (ceremonially) defilements; condemnations</i>	neuter plural noun, genitive/ablative case	Strong's #234
246. Adversative particle: allá (ἀλλά) [pronounced <i>ahl-LAH</i> ], which means, <i>but, but rather, but on the contrary</i> . It serves to mark opposition, antithesis or transition. It is generally rendered <i>but</i> ; however, after a full negative, allá is used as a rather emphatic antithesis, and can be rendered. Strong's #235. I may want to redo the definitions The Doctrine of Tongues (Acts 2:16 19:2b Rom. 8:26) Luke 1:60 5:14 6:27 7:7 8:16 11:4 12:7 13:3 14:10 16:21 17:8 18:13 20:21 21:9 22:4, 26 23:15 24:6, 21 Acts 1:4 2:16 4:17 5:4 7:39 9:6 10:19 13:25 15:11 16:37 18:9, 21 19:2 20:24 26:16 Galatians 1:1 2:3 3:12 4:2 5:6 6:13 Colossians 2:5 3:11 1Thessalonians 2:2 4:7 5:6 2Thessalonians 2:12 3:8 Hebrews 2:16 3:13 4:2 5:4 7:16 9:24 10:3 11:13 12:11 13:14			
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
247. Combo: Luke 12:7 16:21 Acts 21:13 26:29 27:10 1Thessalonians 1:5 2:8			
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, when</i>	conjunction	Strong's #2532
In Luke 12:7, these two words are translated: <i>but even, why even, however even, indeed, yea, yes, moreover</i> . In Acts 21:13, these words are translated, <i>but also, but even, but, and also, even, at once also</i> .			
248. verb: allássō (ἀλλάσσω) [pronounced <i>al-LASS-so</i> ], which means, <i>to change, to make different, to exchange one thing for another, to transform</i> . Strong's #236. Acts 6:14 Galatians 4:20 Hebrews 1:12 ***** *			
allássō (ἀλλάσσω) [pronounced <i>al-LASS-so</i> ]	<i>to change, to make different, to exchange one thing for another, to transform</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #236
249. X			
250. Verb: allêgoreo (ἀλληγορέω) [pronounced <i>al-lay-gohr-EH-oh</i> ], which means, <i>to speak allegorically or in a figure, where the thing spoken of is an emblem or representative of something else; to speak differently from what thinks or actually means</i> . Thayer and Zodhiates definitions only. Strong's #238. Galatians 4:24*			

allêgoreo (ἀλληγορέω) [pronounced <i>al-lay-gohr-EH-oh</i> ]	<i>to speak allegorically or in a figure, where the thing spoken of is an emblem or representative of something else; to speak differently from what thinks or actually means</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #238
allêgoreo (ἀλληγορέω) [pronounced <i>al-lay-gohr-EH-oh</i> ]	<i>speaking allegorically or in a figure, where the thing spoken of is an emblem or representative of something else; speaking differently from what thinks or actually means</i>	neuter plural, present passive participle, nominative case	Strong's #238 (hapax legomena)

251. **Transliteration:** allêlouia (ἀλληλουΐα) [pronounced *al-lay-LOO-ee-ah*]. Strong's #239. Psalm 146 inscription

allêlouia (ἀλληλουΐα) [pronounced <i>al-lay-LOO-ee-ah</i> ]	<i>praise Yah; transliterated alleluia</i>	transliteration from the Hebrew	Strong's #239
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Also hallêlouia (ἀλληλουΐα) [pronounced *hal-lay-LOO-ee-ah*] and transliterated *Hallelujah*.

252. **Reciprocal plural pronoun:** allêlôn (ἀλλήλων) [pronounced *al-LAY-lohn*], which means *one another, another; each other, reciprocally, mutually*. This is a reciprocal plural pronoun. Used only in the accusative, genitive and dative cases. Thayer, Balz and Zodhiates definitions. Strong's #240. Strong's #240. Rebound (1John 1:7) Luke 2:15 4:36 6:11 7:32 8:25 12:1 20:14 23:12 24:14, 32 Acts 4:15 7:26 15:39 19:38 21:6 26:31 28:4, 25 Galatians 5:13, 26 6:2 Colossians 3:9, 13 1Thessalonians 3:12 4:9 5:11, 15 2Thessalonians 1:3 Hebrews 10:24

allêlôn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced <i>al-LAY-lohn</i> ]	<i>one another, each other, another; reciprocally, mutually</i>	reciprocal pronoun; genitive/ablative case	Strong's #240
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General meanings: ἀλλήλους = *one another*; ἀλλήλων = *of one another*; ἀλλήλοις = *for, in, to one another*.

253. adjective: allogenês (ἀλλογενής) [pronounced *al-log-en-ACE*], which means, *foreign*. Strong's #241. Luke 17:18\*

allogenês (ἀλλογενής) [pronounced <i>al-log-en-ACE</i> ]	<i>sprung from another tribe, a foreigner, alien, stranger, not a Jew; foreign</i>	masculine singular adjective, nominative case	Strong's #241
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254. verb: hállomai (ἄλλομαι) [pronounced *HAL-lom-ahee*], which means, *to leap, to jump (up), to spring up; figuratively of water: to gush (up)*. Strong's #242. Acts 3:8 14:10\*\*\*

hállomai (ἄλλομαι) [pronounced <i>HAL-lom-ahee</i> ]	<i>to leap, to jump (up), to spring up; figuratively of water: to gush (up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #242
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hállomai (ἄλλομαι) [pronounced <i>HAL-lom-ahee</i> ]	<i>leaping, jumping (up), springing up; figuratively of water: gushing (up)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #242
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255. Adjective: allos (ἄλλος) [pronounced *AL-lohs*], which means *another [of the same kind], other; an additional person*. There are several combinations with this adjective (see Zodhiates or Balz). Plural: *others, other persons*. More stuff in Balz and Zodhiates including combinatorial uses. Strong's #243. 2Sam. 7:23 Luke 6:29 7:8 9:8 20:16 22:59 23:35 Acts 2:12 4:12 15:2 19:32 21:34 Galatians 1:7 5:10 1Thessalonians 2:6 Hebrews 4:8 11:35

allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; genitive/ablative form	Strong's #243
alloi (ἄλλοι) [pronounced AL-loy]	<i>others [of the same kind]; other persons</i>	masculine plural adjective; genitive/ablative form	Strong's #243

256. X

257. Adjective: allótrios (ἀλλότριος) [pronounced al-LOT-ree-oss], which means, *another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien*. Strong's #245. Strong's #245. Luke 16:12 Acts 7:6 9:25 Hebrews 11:9, 34

allótrios (ἀλλότριος) [pronounced al-LOT-ree-oss]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #245
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258. Noun: alrophulos (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 Acts 10:28

alrophulos (ἀλλόφυλος) [pronounced al-LOW-fu-loss]	<i>foreign (from a Jewish standpoint), Gentile, heathen</i>	masculine singular noun (or adjective)	Strong's #246
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259. X

260. X

261. adjective: alogos (ἄλογος) [pronounced AL-og-oss], which means, *contrary to reason; without reason, destitute of reason; irrational; absurd, ridiculous*. Strong's #249. Acts 25:27 \*\*\*

alogos (ἄλογος) [pronounced AL-og-oss]	<i>contrary to reason; without reason, destitute of reason; irrational; absurd, ridiculous</i>	neuter singular adjective, nominative case	Strong's #249
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262. X

263. X

264. X

265. X

266. Feminine\_noun: halusis (ἄλυσις) [pronounced HAL-oo-sis], which means, *a chain, bond by which the body or any part of it (hands, feet) is bound, fetters*. Strong's #254. Luke 8:29 Acts 12:6, 7 21:33 28:20

halusis (ἄλυσις) [pronounced HAL-oo-sis]	<i>a chain, bond by which the body or any part of it (hands, feet) is bound, a fetter</i>	feminine singular noun; dative, locative, instrumental case	Strong's #254
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haluseis (ἀλύσεις) [pronounced hahl-OO-sice]	<i>chains, bonds by which the body or any part of it (hands, feet) is bound, fetters</i>	feminine plural noun; dative, locative, instrumental case	Strong's #254
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267. adjective: alusitelês (άλυσιτελής) [pronounced al-oo-sit-ehl-ACE], which means, *unprofitable, without gain; hurtful, pernicious*. Strong's #255. Hebrews 13:17\*

alusitelês (άλυσιτελής) [pronounced al-oo-sit-ehl-ACE]	<i>unprofitable, without gain; hurtful, pernicious</i>	neuter singular adjective; nominative case	Strong's #255 (hapax legomena)
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268. masculine. nounproper Alphaios (Ἀλφαῖος) [pronounced al-FAH-yos], which means, *changing; transliterated, Alphaeus, Alpheus*. 1) The father of Levi the publican (Mark 2:14) 2) The father of James the less, so called, one of the apostles. Thayer and Strong definitions only. Strong's #256. Luke 6:15 Acts 1:13

Alphaios (Ἀλφαῖος) [pronounced al-FAH-yoç]	<i>changing; transliterated, Alphaeus, Alpheus</i>	masculine singular proper noun; accusative case	Strong's #256
269. feminine_noun halôn (ἅλων) [pronounced HAL-ohn] which means, <i>the threshing floor, a ground plot or threshing floor, i.e. a place in the field made hard after the harvest by a roller, where grain was threshed out; figuratively for grain or chaff.</i> Thayer and Strong definitions only. Strong's #257. Luke 3:17**			
halôn (ἅλων) [pronounced HAL-ohn]	<i>the threshing floor, a ground plot or threshing floor, i.e. a place in the field made hard after the harvest by a roller, where grain was threshed out; figuratively for grain or chaff</i>	feminine singular noun	Strong's #257
270. Feminine_noun: alopex (ἄλωπηξ) [pronounced al-OH-pakes], which means, <i>fox, (figuratively) a sly, crafty or cunning person.</i> Strong's #258. Luke 9:58 13:32 ***			
alopex (ἄλωπηξ) [pronounced al-OH-pakes]	<i>fox, (figuratively) a sly, crafty or cunning person</i>	feminine plural noun, nominative case	Strong's #258
271. X			
272. adverb: háma (ἅμα) [pronounced HAM-ah], which means, as an adverb: <i>at the same time, at once, together (adverb);</i> as a preposition: <i>together with.</i> Strong's #260. Acts 24:26 Acts 27:40 Colossians 4:3 1Thessalonians 4:17 5:10 *****			
háma (ἅμα) [pronounced HAM-ah]	<i>as an adverb: at the same time, at once, together; as a preposition: together with</i>	adverb; preposition	Strong's #260
273. adjective: amathês (ἄμαθής) [pronounced am-ath-ACE], which means, <i>ignorant, unteachable.</i> Strong's #261. 2Peter 3:16*			
274. X			
275. X			
276. Verb: hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh], which means <i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς].</i> Thayer Definitions: 1) <i>to be without a share in;</i> 2) <i>to miss the mark;</i> 3) <i>to err, be mistaken;</i> 4) <i>to miss or wander from the path of uprightness and honour, to do or go wrong;</i> 5) <i>to wander from the law of God, violate God's law, sin.</i> Thayer, Balz and Zodhiates definitions. Strong's #264. Rebound (1John 1:10) Luke 15:18 17:3 25:9 Hebrews 3:17 10:26			
hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #264
hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>sinning, missing a mark; erring, swerving from the truth, going wrong; doing wrong; violating God's law; sinning against [with εἰς]</i>	masculine plural, aorist active participle; dative, locative or instrumental case	Strong's #264
277. noun: hamártēma (ἁμάρτημα) [pronounced ham-AR-tay-mah], which means, <i>sin.</i> Strong's #265. Romans 3:25 ****			
278. Feminine_noun: hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah], which means <i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin.</i> Thayer Definitions: 1) <i>equivalent to 264;</i> 1a) <i>to be without a share in;</i> 1b) <i>to miss the mark;</i> 1c) <i>to err, be mistaken;</i> 1d) <i>to miss or wander from the path of uprightness and honour, to do or</i>			



go wrong; 1e) to wander from the law of God, violate God's law, sin; 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act; 3) collectively, the complex or aggregate of sins committed either by a single person or by many. Strong's #266. Rebound (1John 1:7) Luke 1:77 3:3 5:20, 24 7:47 11:4 24:47 Acts 2:38 3:19 5:31 7:60 10:43 13:38 22:16 26:18 Galatians 1:4 2:17 3:22 Colossians 1:14 (2:11) 1Thessalonians 2:16 2Thessalonians 2:3 Hebrews 1:3 2:17 3:13 4:15 5:1 7:27 8:12 9:26, 28 10:2, 6 11:25 12:1 13:11

hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i> ]	<i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i>	feminine singular noun, genitive/ablative case	Strong's #266
hamartiai (ἁμαρτίαι) [pronounced <i>hahm-ahr-TEE-ī</i> ]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
279. adjective: amárturos (ἀμάρτυρος) [pronounced <i>am-AR-too-ross</i> ], which means, <i>without witness, without testimony, without evidence, unattested</i> . Strong's #267. Acts 14:17*			
amárturos (ἀμάρτυρος) [pronounced <i>am-AR-too-ross</i> ]	<i>without witness, without testimony, without evidence, unattested</i>	masculine singular adjective, accusative case	Strong's #267
280. adjective hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i> ], which means, <i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i> . Thayer and Strong definitions only. Strong's #268. Luke 5:8 6:32 7:34 13:2 15:1, 2, 7 18:13 19:7 24:7 Galatians 2:15, 17 Hebrews 7:26 12:3			
hamartôlos (ἁμαρτωλός) [pronounced <i>ham-ar-to-LOSS</i> ]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine singular adjective, nominative case	Strong's #268
281. X			
282. X			
283. X			
284. Verb: amelêô (ἀμελέω) [pronounced <i>ahm-el-EH-oh</i> ], which means <i>to not show concern, to not care for, to neglect, to be careless of, to make light of, to be negligent of, to show no regard for</i> . Strong's #272. The Doctrine of Tongues (Heb. 2:3) Hebrews 2:3 8:9 *****			
amelêô (ἀμελέω) [pronounced <i>ahm-el-EH-oh</i> ]	<i>to not show concern, to not care for, to neglect, to be careless of, to make light of, to be negligent of, to show no regard for</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #272
amelêô (ἀμελέω) [pronounced <i>ahm-el-EH-oh</i> ]	<i>not showing concern, not caring for, neglecting, being careless of, making light of, being negligent of, showing no regard for</i>	masculine plural, aorist active participle, nominative case	Strong's #272

285. Adjective: amemptos (ἄμεμπτος) [pronounced *AM-emp-tos*] which means, *blameless, irreproachable, faultless; deserving no censure, free from fault or defect*. Thayer and Strong definitions only. Strong's #273. Luke 1:6 1Thessalonians 3:13 Hebrews 8:7 3

amemptos (ἄμεμπτος) [pronounced <i>AM-emp-tos</i> ]	<i>blameless, irreproachable, faultless; deserving no censure, free from fault or defect</i>	masculine plural adjective; nominative case	Strong's #273
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286. adverb: améemptōs (ἀμέεμπτως) [pronounced *am-EMP-toce*], which means, *blamelessly, faultlessly; without blame*. Strong's #274. 1Thessalonians 2:10 5:23\*\*

améemptōs (ἀμέεμπτως) [pronounced <i>am-EMP-toce</i> ]	<i>blamelessly, faultlessly; without blame</i>	adverb	Strong's #274
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287. X

288. adjective: ametáthetos (ἀμετάθετος) [pronounced *am-et-ATH-et-oss*], which means, *immutable, unchangeable; not transposed, not to be transferred, fixed, unalterable*. Strong's #276. Hebrews 6:17 \*\*

ametáthetos (ἀμετάθετος) [pronounced <i>am-et-ATH-et-oss</i> ]	<i>immutable, unchangeable; not transposed, not to be transferred, fixed, unalterable</i>	masculine singular adjective; accusative case	Strong's #276
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289. Adjective: ametakinêtos (ἀμετακίνητος) [pronounced *am-et-ak-IN-ay-toss*], which means 1) *not to be moved from its place, unmoved* 2) *metaphorically firmly persistent; (3) unshakeable*. Thayer and Bobby. Strong's #277.

290. **Proper noun:** Amnon (ἄμνων) [pronounced *ahm-nohn*], transliterated *Amnon*. no Strong's #. 2Sam. 13:21

Amnon (ἄμνων) [pronounced <i>ahm-nohn</i> ]	transliterated <i>Amnon</i>	indeclinable proper noun	no Strong's #
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291. X

292. adjective: ametanóētos (ἀμετανόητος) [pronounced *am-et-an-OH-ay-toss*], which means, *impenitent*. Strong's #279. Romans 2:5\*

293. X

294. Proper\_noun: Amorraiōi (Ἀμορραῖοι) [pronounced *a-mor-RAI-oy*], which is obviously a transliteration for *amorite*. Strong's #none. **Doctrine of the Amorites**

295. indeclinable\_particle amên (ἀμήν) [pronounced *am-ANE*], which means, *firm; metaphorically faithful; verily, amen; at the beginning of a discourse - surely, truly, of a truth; at the end - so it is, so be it, may it be fulfilled; I believe it*. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own.. Thayer and Strong definitions only. Strong's #281. Luke 4:24 12:37 18:17 21:32 23:43 (24:53) Galatians 1:5 6:18 (1Thessalonians 5:28) Hebrews 13:21

amên (ἀμήν) [pronounced <i>am-ANE</i> ]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
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296. Noun: amêtôr (ἄμητωρ) [pronounced *am-AY-tore*], which means, *born without a mother, motherless, of unknown maternity; bereft of a mother; born of a base or unknown mother; unmotherly, not worthy of the name of mother*. Strong's #282. Hebrews 7:3\*

amêtôr (ἀμήτωρ) [pronounced am-AY-tore]	<i>born without a mother, motherless, of unknown maternity; bereft of a mother; born of a base or unknown mother; unmotherly, not worthy of the name of mother</i>	masculine singular noun, nominative case	Strong's #282 (hapax legomena)
297. Adjective: amiantos (ἀμίαντος) [pronounced am-EE-an-toss], which means, <i>not defiled, undefiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigour impaired; figuratively pure</i> . Strong's #283. Hebrews 7:26 13:4 ****			
amiantos (ἀμίαντος) [pronounced am-EE-an-toss]	<i>not defiled, undefiled, unsoiled; free from that by which the nature of a thing is deformed and debased, or its force and vigour impaired; figuratively pure</i>	masculine singular adjective; nominative case	Strong's #283
298. masculine_proper_noun Aminadab (Ἀμιναδάβ) [pronounced am-ee-nad-AB], which means, <i>one of the prince's people</i> ; transliterated, <i>Aminadab</i> . He was an ancestor of Christ. Thayer and Strong definitions only. Strong's #284. Luke 3:33***			
Aminadab (Ἀμιναδάβ) [pronounced am-ee-nad-AB]	<i>one of the prince's people; transliterated, Aminadab</i>	masculine singular proper noun	Strong's #284
299. noun: ámmos (ἄμμος) [pronounced AM-moss], which means, <i>sand, sand as heaped on the beach; sandy ground</i> . Strong's #285. Hebrews 11:12 *****			
ámmos (ἄμμος) [pronounced AM-moss]	<i>sand, sand as heaped on the beach; sandy ground</i>	feminine singular noun; nominative case	Strong's #285
300. noun: amnós (ἄμνός) [pronounced am-NOSS], which means, <i>lamb</i> . Strong's #286. Acts 8:32 ****			
amnós (ἄμνός) [pronounced am-NOSS]	<i>lamb</i>	masculine singular noun, nominative case	Strong's #286
301. X			
302. noun: ampelos (ἄμπελος) [pronounced AM-pel-oss], which means, <i>vine, grapevine</i> . Strong's #288. Luke 22:18 ***** ****			
ampelos (ἄμπελος) [pronounced AM-pel-oss]	<i>vine, grapevine</i>	feminine singular noun, genitive/ablative case	Strong's #288
303. Masculine_noun: ampelourgós (ἄμπελουργός) [pronounced am-pehl-oor-GOSS], which means, <i>vinedresser, vine-worker, pruner, gardener</i> . Strong's #289. Luke 13:7*			
ampelourgós (ἄμπελουργός) [pronounced am-pehl-oor-GOSS]	<i>vinedresser, vine-worker, pruner, gardener</i>	masculine singular noun, accusative case	Strong's #289
304. Masculine_noun: ampelôn (ἄμπελών) [pronounced am-pehl-OHN], which means, <i>vineyard</i> . Strong's #290. Luke 13:6 20:9, 10			
ampelôn (ἄμπελών) [pronounced am-pehl-OHN]	<i>vineyard</i>	masculine singular noun, dative, locative or instrumental case	Strong's #290
305. X			
306. verb: amýnomai (ἀμύνομαι) [pronounced am-OO-nom-ahee], which means, <i>to protect; to defend; to ward off, to keep off; to aid or assist anyone; to defend one's self against anyone; to take vengeance on anyone, to help</i> . Strong's #292. Acts 7:24*			

amýnomai (ἀμύνομαι) [pronounced am-OO-nom-ahee]	<i>to protect; to defend; to ward off, to keep off; to aid or assist anyone; to defend one's self against anyone; to take vengeance on anyone, to help</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #292
307. X			
308. verb amphiennumi (ἀμφιέννυμι) [pronounced am-fee-EN-noo-mee], which means, <i>to put on [clothing], to clothe</i> . Thayer and Strong definitions only. Strong's #294. Luke 7:25 12:28 ****			
amphiennumi (ἀμφιέννυμι) [pronounced am-fee-EN-noo-mee]	<i>to put on [clothing], to clothe</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #294
amphiennumi (ἀμφιέννυμι) [pronounced am-fee-EN-noo-mee]	<i>putting on [clothing], clothing [someone]</i>	masculine singular, perfect passive participle; accusative case	Strong's #294
309. propernounlocation: Amphípolis (Ἀμφίπολις) [pronounced am-FIHP-ol-is], which means, <i>a city surrounded by the sea</i> ; transliterated, <i>Amphipolis</i> . Strong's #295. Acts 17:1*			
Amphípolis (Ἀμφίπολις) [pronounced am-FIHP-ol-is]	<i>a city surrounded by the sea; transliterated, Amphipolis</i>	feminine singular proper noun; a location; accusative case	Strong's #295
Thayer: <i>Amphipolis [was] a city in Macedonia Prima, so called because the Strymon flowed around it.</i>			
310. X			
311. Adjective: amphoteros (ἀμφότερος) [pronounced am-FOT-er-os], which means, <i>both [of two persons or things], both the one and the other</i> . Thayer and Strong definitions only. Strong's #297. Luke 1:6 5:7, 38 6:39 7:42 Acts 8:38 19:16 23:8			
amphoteros (ἀμφότερος) [pronounced am-FOT-er-oss]	<i>both [of two persons or things], both the one and the other</i>	masculine plural adjective; nominative case	Strong's #297
312. X			
313. Adjective: amōmos (ἄμωμος) [pronounced AM-oh-moss], which means, <i>unblemished; (as a sacrifice) without spot or defect; morally: without blemish, faultless, unblameable</i> . Strong's #299. Colossians 1:22 Hebrews 9:14 ***** **			
amōmos (ἄμωμος) [pronounced AM-oh-moss]	<i>unblemished; (as a sacrifice) without spot or defect; morally: without blemish, faultless, unblameable</i>	masculine singular adjective; accusative case	Strong's #299
314. X			
315. proper_noun/masculine Amos (Ἀμώς) [pronounced am-OCE], which means, <i>burden</i> ; transliterated, <i>Amos</i> . Thayer and Strong definitions only. Strong's #301. Luke 3:25*			
Amos (Ἀμώς) [pronounced am-OCE]	<i>burden; transliterated, Amos</i>	proper noun/masculine	Strong's #301

Of Hebrew origin (#H531).

316. **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. Verbal



particle *án* (ἄν) [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 (1Cor. 12:2 **1Cor. 13:10**)] 1Sam. 14:42 Luke 1:62 2:26 6:11 7:39 8:18 9:4, 27 10:5 12:9 13:25 15:26 17:6, 33 18:17 19:23 20:18 21:32 Acts 2:35 3:20 4:35 5:24 7:3 8:31 10:17 15:17 17:18, 20 18:14 26:29 Galatians 1:10 3:19 (5:10) Hebrews 1:13 4:8 8:4 10:2 11:15

<i>án</i> (ἄν) [pronounced <i>ahn</i> ]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
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Strong's Enhanced Exhaustive Concordance: *án* is an *untranslatable particle*..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood.<sup>4</sup>

From Strong's Exhaustive Concordance (enhanced): *Derivation: a primary particle, denoting a supposition, wish, possibility or uncertainty; KJV: --(what-, where-, wither-, who-)soever. Usually unexpressed except by the subjunctive or potential mood. Thayer: [This word] has no exact English equivalent.*

Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood.<sup>5</sup>

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.*<sup>6</sup>

The two prepositions *ἐάν* (Strong's #) and *ἄν* appear to be almost interchangeable. By itself, *ἄν* 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 *ἄν* through the mood of the verb:

1. With the aorist indicative or the imperfect indicative: a) *ἄν* 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) *ἄν* appears in the apodosis of a conditional statement begun with *εἰ*. I don't know that *ἄν* 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) *ἄν* 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: *ὅταν ἄν* = *whenever* (2Cor. 3:15); *ὡς ἄν* = *as soon as* (Rom. 15:24 1Cor. 11:34 Philip. 2:23); *ἄφ' οὗ ἄν* = *after* (Luke 13:25); *ἕως ἄν* = *until* (Matt. 10:11 Luke 9:27); *ἄχρι οὗ ἄν* = *until* (rev. 2:25); *πρὶν (ῆ) ἄν* = *before* (Luke 2:26).
3. In purpose clauses, *ὅπως ἄν* = *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 *ἄν* 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 ἄν* 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 ἄν 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.

<sup>4</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.

<sup>5</sup> Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

<sup>6</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

## 6. Combo: Luke 9:46

to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302

Strong: *[An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood.*<sup>7</sup>

...

autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
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These 3 particles are translated variously as, *as to which, as to who, as to which one, about which one; this: who*. Some translations tack on the final word in this verse, the pronoun *them*, and translate this *which of them, which one of them, among them, whoever of them, that from them*. This is from Luke 9:46.

## 7. Combo: Acts 8:31

pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302

It seems like a literal translation of these three articles is going to be nearly impossible. It would seem that they would have a combined meaning.

This is translated variously, *for how can, how can, how should, how would, how am, how could, for how might, how indeed could*. Translations taken from Acts 8:31.

8. Preposition: aná (ἀνά) [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 (1Cor. 14:27) 1Sam. 14:42 Luke 9:14 10:1

aná (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*.

<sup>7</sup> Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

9. **Prepositional phrase:** ἀνά (ἀνά) [pronounced *aw-NAW*], which means *on, upon*. With méros, it means *by turns, alternately, in turn*. Aná = Strong's #303. Méros = Strong's #3313. The Doctrine of Tongues (1Cor. 14:27)
10. noun: anabathmós (ἀναβαθμός) [pronounced *an-ab-ath-MOSS*], which means, *a step, a stair*. Strong's #304. Acts 21:35 \*\*

anabathmós (ἀναβαθμός) [pronounced <i>an-ab-ath-MOSS</i> ]	<i>a step, a stair; an ascent, a means of going up</i>	masculine singular noun, accusative case	Strong's #304
anabathmoí (ἀναβαθμοί) [pronounced <i>an-ab-ath-MOY</i> ]	<i>steps, stairs, stairway, a flight of stairs</i>	masculine plural noun, accusative case	Strong's #304

11. Verb: anabainō (ἀναβαίνω) [pronounced *ahn-ahb-El-noh*], which means *ascend, to go up; to rise, to mount, to be borne up, to spring up*. Strong's #305. 1Sam. 13:15 Luke 2:4, 42 5:19 9:28 18:10, 31 19:4, 28 21:1 24:38 Acts 1:13 2:34 3:1 7:23 8:31, 39 10:4, 9 11:2 15:2 18:22 20:11 21:12, 15, 31 24:11 25:1, 9 Galatians 2:1

anabainō (ἀναβαίνω) [pronounced <i>ahn-ahb-El-noh</i> ]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #305
anabainō (ἀναβαίνω) [pronounced <i>ahn-ahb-El-noh</i> ]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine plural, present active participle; genitive/ablative case	Strong's #305

12. verb: anabállomai (ἀναβάλλομαι) [pronounced *an-ab-AL-lom-ahee*], which means, *to put off; to throw or toss up; to put back or off, to delay, to postpone*. Strong's #306. Acts 24:22\*

anabállomai (ἀναβάλλομαι) [pronounced <i>an-ab-AL-lom-ahee</i> ]	<i>to put off; to throw or toss up; to put back or off, to delay, to postpone</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #306
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13. X

14. verb anablepō (ἀναβλέπω) [pronounced *an-ab-LEP-oh*], which means, *to look up; to recover (lost) sight, to receive sight; to look again*. Thayer and Strong definitions only. Strong's #308. Luke 7:22 9:16 18:41b, 42, 43 19:5 Acts 9:12 22:13

anablepō (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i> ]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #308
anablepō (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i> ]	<i>look up; recover (lost) sight, receive sight; look again</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #308
anablepō (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i> ]	<i>looking up; recovering (lost) sight, receiving sight; looking again</i>	masculine singular, aorist active participle, nominative case	Strong's #308

15. feminine\_noun anablepsis (ἀνάβλεψις) [pronounced *an-AB-lep-sis*], which means, *recovery [restoration] of sight*. Thayer and Strong definitions only. Strong's #309. Luke 4:18\*

anablepsis (ἀνάβλεψις) [pronounced <i>an-AB-lep-sis</i> ]	<i>recovery [restoration] of sight</i>	feminine singular noun, accusative case	Strong's #309
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16. X

17. noun: anabolê (ἀναβολή) [pronounced *an-ab-ol-AY*], which means, *delay, a putting off*. Strong's #311. Acts 25:17\*

anabolê (ἀναβολή) [pronounced <i>an-ab-ol-AY</i> ]	<i>delay, a putting off</i>	feminine singular noun, accusative case	Strong's #311
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18. Verb: anaggelô (ἀναγγέλω) [pronounced *ahn-ang-EHL-oh*], which means *to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse*. Thayer and Zodhiates definitions. Strong's #312. Rebound (1John 1:5) Acts 14:27 15:4 19:18 20:20

anaggelô (ἀναγγέλω) [pronounced <i>ahn-ang-EHL-oh</i> ]	<i>to announce, to make known; to tell [declare, report] [of things done, events], to bring back tidings (news), to rehearse</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #312
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anaggelô (ἀναγγέλω) [pronounced <i>ahn-ang-EHL-oh</i> ]	<i>announcing, making known; telling [declaring, reporting] [of things done, events], bringing back tidings (news), rehearsing</i>	masculine plural, present active participle, nominative case	Strong's #312
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19. X

20. verb anaginôskô (ἀναγινώσκω) [pronounced *an-ag-in-OCE-koh*], which means, *to read; to distinguish between, to recognise, to know accurately, to acknowledge*. Thayer and Strong definitions only. Strong's #314. Luke 4:16 6:3 10:26 Acts 8:28, 30 13:27 15:21, 31 23:34 1Thessalonians 5:27

anaginôskô (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i> ]	<i>to read (aloud); to distinguish between, to recognize, to know accurately, to acknowledge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #314
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anaginôskô (ἀναγινώσκω) [pronounced <i>an-ag-in-OCE-ko</i> ]	<i>reading (aloud); distinguishing between, recognizing, knowing accurately, acknowledging</i>	masculine singular, present active participle, genitive/ablative case	Strong's #314
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21. Verb: anankázō (ἀναγκάζω) [pronounced *an-ang-KAHD-zoh*], which means, *to compel, to necessitate, to drive to, to constrain*. Strong's #315. Luke 14:23 Acts 26:11 28:19 Galatians 2:3 6:12 \*\*\*\*\*

anankázō (ἀναγκάζω) [pronounced <i>an-ang-KAHD-zoh</i> ]	<i>to compel, to necessitate, to drive to, to constrain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #315
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Thayer suggests the following means: *by force, threats, etc.; by permission, entreaties, etc.; by other means*.

anankázō (ἀναγκάζω) [pronounced <i>an-ang-KAHD-zoh</i> ]	<i>compel, necessitate, drive to, constrain</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #315
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22. adjective: anankaîos (ἀναγκαῖος) [pronounced *an-ang-KAH-yoss*], which means, *necessary, indispensable; by implication, close (of kin); near, necessity, needful*. Strong's #316. Acts 10:24 13:46 Hebrews 8:3 \*\*\*\*\*

anankaîos (ἀναγκαῖος) [pronounced <i>an-ang-KAH-yoss</i> ]	<i>necessary, indispensable; by implication, close (of kin); near, necessity, needful</i>	masculine plural adjective, accusative case	Strong's #316
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Thayer adds: *what ought according to the law of duty be done, what is required by the circumstances*.

23. X



24. Feminine\_noun: anakê (ἀνάγκη) [pronounced *ahn-ahg-KAY*], which means, *need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits*. Strong's #318. Luke 14:18 21:23 23:17 1Thessalonians 3:7 Hebrews 7:12, 27 9:16

anakê (ἀνάγκη) [pronounced <i>ahn-ahg-KAY</i> ]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, accusative case	Strong's #318
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Thayer definitions: 1) *necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument*; 2) *calamity, distress, straits*.

25. Adverb?: anaidei (ἀναιδῆ) [pronounced *ah-NĪ-dī*], which means *shamelessly, impudently, boldly*. Strong's #none. 1Sam. 2:29

anaidei (ἀναιδῆ) [pronounced <i>ah-NĪ-dī</i> ]	<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.

26. X  
27. noun: anágnōsis (ἀνάγνωσις) [pronounced *an-AG-no-sis*], which means, *(the act of) reading; a knowing again, owning*. Strong's #320. Acts 13:15 \*\*\*

anágnōsis (ἀνάγνωσις) [pronounced <i>an-AG-no-sis</i> ]	<i>(the act of) reading; a knowing again, owning</i>	feminine singular noun, accusative case	Strong's #320
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28. Verb anagō (ἀνάγω) [pronounced *an-AG-oh*], which means, *to lead up, to lead or bring [into a higher place]; to depart*; of navigators: *launch out, set sail, put to sea*. Thayer and Strong definitions only. Strong's #321. Luke 2:22 4:5 8:22 Acts 7:41 9:39 12:4 13:13 16:11, 34 18:21 20:3, 13 21:1 27:2, 12 28:10, 11 Hebrews 13:20

anagō (ἀνάγω) [pronounced <i>an-AG-oh</i> ]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	3 <sup>rd</sup> person singular, aorist active indicative; Attic form	Strong's #321
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anagō (ἀνάγω) [pronounced <i>an-AG-oh</i> ]	<i>leading up, leading or bringing [into a higher place]; departing; those launching out, the one setting sail, being put to sea</i>	masculine plural, present active participle, nominative case	Strong's #321
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29. Verb: anakeiknumi (ἀναδείκνυμι) [pronounced *an-ad-IKE-noo-mee*], which means, *to proclaim [any one as elected to office]; to announce [as appointed a king, general, etc.]; to lift up [anything on high], to exhibit [something for all to behold]*. Strong's #322. Luke 10:1 Acts 1:24\*\*

anakeiknumi (ἀναδείκνυμι) [pronounced <i>an-ad-IKE-noo-meef</i> ]	<i>to proclaim [any one as elected to office]; to announce [as appointed a king, general, etc.]; to lift up [anything on high], to exhibit [something for all to behold]; to appoint</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #322
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anakeiknumi (ἀναδείκνυμι) [pronounced <i>an-ad-IKE-noo-meef</i> ]	<i>proclaim [any one as elected to office]; announce [as appointed a king, general, etc.]; lift up [anything on high], exhibit [something for all to behold], show, reveal; appoint</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #322
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30. Feminine\_noun anadeixis (ἀνάδειξις) [pronounced *an-AHD-ike-sis*], which means, *exhibiting, manifestation; a pointing out, a public showing forth; a proclaiming, announcing, inaugurating of such as are elected to office*. Thayer and Strong definitions only. Strong's #323. Luke 1:80\*

anadeixis (ἀνάδειξις) [pronounced <i>an-AHD-ike-sis</i> ]	<i>exhibiting, manifestation; a pointing out, a public showing forth; a proclaiming, announcing, inaugurating of such as are elected to office</i>	feminine singular noun; genitive/ablative case	Strong's #323
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31. verb: anadéchomai (ἀναδέχομαι) [pronounced *an-ad-EHKH-om-ahee*], which means, *to receive, to take up, to take upon's self, to undertake, to assume; to entertain anyone hospitably*. Strong's #324. Acts 28:7 Hebrews 11:17\*\*

anadéchomai (ἀναδέχομαι) [pronounced <i>an-ad-EHKH-om-ahee</i> ]	<i>to receive, to take up, to take upon's self, to undertake, to assume; to entertain anyone hospitably</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #324
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anadéchomai (ἀναδέχομαι) [pronounced <i>an-ad-EHKH-om-ahee</i> ]	<i>receiving, taking up, taking upon's self, an undertaking, assuming (responsibility); entertaining anyone hospitably</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #324
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32. verb: anadídōmi (ἀναδίδωμι) [pronounced *an-ad-EED-ohm-ee*], which means, *to give forth, to send up (for the earth producing plants), to yield fruit; to deliver up, to hand over*. Strong's #325. Acts 23:33\*

anadídōmi (ἀναδίδωμι) [pronounced <i>an-ad-EED-ohm-ee</i> ]	<i>to give forth, to send up (for the earth producing plants), to yield fruit; to deliver up, to hand over</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #325
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anadídōmi (ἀναδίδωμι) [pronounced <i>an-ad-EED-ohm-ee</i> ]	<i>giving forth, sending up (for the earth producing plants), yielding fruit; delivering (up, over), handing over</i>	masculine plural, aorist active participle, nominative case	Strong's #325
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33. Verb: anazáō (ἀναζάω) [pronounced *an-ad-ZAH-oh*], which means, *to live again, to recover life (literally or figuratively), to be restored to life; to spring up alive; to revive, to regain strength (and vigor)*. Strong's #326. Luke 15:24 \*\*\*\*\*

anazáō (ἀναζάω) [pronounced <i>an-ad-ZAH-oh</i> ]	<i>to live again, to recover life (literally or figuratively), to be restored to life; to spring up alive; to revive, to regain strength (and vigor)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #326
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34. verb anazêteō (ἀναζητέω) [pronounced *an-ad-zay-TEH-oh*], which means, *to seek out, to search [through, out], to make diligent search*. Thayer and Strong definitions only. Strong's #327. Luke 2:44 Acts 11:25\*\*

anazêteō (ἀναζητέω) [pronounced <i>an-ad-zay-TEH-oh</i> ]	<i>to seek out, to search [through, out], to make diligent search</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #327
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anazêteō (ἀναζητέω) [pronounced <i>an-ad-zay-TEH-oh</i> ]	<i>seeking out, searching [through, out], making a diligent search</i>	masculine plural, present active participle; nominative case	Strong's #327
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This verb is only found twice in the New Testament, both times used by Luke (in Luke 2:44 Acts 11:25).

35. X  
36. X  
37. X

38. Neuter\_noun anathema (ἀνάθεμα) [pronounced *an-AHTH-em-ah*], which means, *a (religious) ban, an excommunicated (thing or person); accused, anathema, cursed*. Strong's #331. Acts 23:14 Galatians 1:8 \*\*\*\*\* \*

anathema (ἀνάθεμα) [pronounced <i>an-AHTH-em-ah</i> ]	<i>a (religious) ban, an excommunicated (thing or person); accused, anathema, cursed</i>	neuter singular noun; dative, locative or instrumental case	Strong's #331
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Thayer definitions: 1) *a thing set up or laid by in order to be kept; 1a) specifically, an offering resulting from a vow, which after being consecrated to a god was hung upon the walls or columns of the temple, or put in some other conspicuous place; 2) a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore a person or thing doomed to destruction; 2a) a curse; 2b) a man accursed, devoted to the direst of woes.*

39. verb: anathematízō (ἀναθεματίζω) [pronounced *an-ath-em-at-IHD-zo*], which means, *to put under a curse, to devote to destruction; to bind with an oath; to declare one's self liable to the severest divine penalties*. Strong's #332. Acts 23:12, 14 \*\*\*\*

anathematízō (ἀναθεματίζω) [pronounced <i>an-ath-em-at-IHD-zo</i> ]	<i>to put under a curse, to devote to destruction; to bind with an oath; to declare one's self liable to the severest divine penalties</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #332
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40. verb: anatheōréō (ἀναθεωρέω) [pronounced *an-ath-eh-o-REH-oh*], which means, *to observe carefully, to look at attentively, to consider well, to observe accurately*. Strong's #333. Acts 17:23 Hebrews 13:7\*\*

anatheōréō (ἀναθεωρέω) [pronounced <i>an-ath-eh-o-REH-oh</i> ]	<i>to observe carefully, to look at attentively, to consider well, to observe accurately</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #333
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anatheōréō (ἀναθεωρέω) [pronounced <i>an-ath-eh-o-REH-oh</i> ]	<i>observing carefully, looking at attentively, considering well, observing accurately</i>	masculine singular, present active participle, nominative case	Strong's #333
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41. noun: anáthēma (ἀνάθημα) [pronounced *an-AHTH-ay-mah*], which means, *votive offering, offering fulfilling a vow; a consecrated gift*. Strong's #334. Luke 21:5\*

anáthēma (ἀνάθημα) [pronounced <i>an-AHTH-ay-mah</i> ]	<i>votive offering, offering fulfilling a vow; a consecrated gift</i>	neuter plural noun; dative, locative or instrumental case	Strong's #334
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42. Feminine\_noun: anaideia (ἀναιδεια) [pronounced *ahn-ah'ee-die-AH*], which means, *persistence, shamelessness, impudence, importunity*. Strong's #335. Luke 11:8\*

anaideia (ἀναιδεια) [pronounced <i>ahn-ah'ee-die-AH</i> ]	<i>persistence, shamelessness, impudence, importunity</i>	feminine singular noun; accusative case	Strong's #335
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43. noun: anaíresis (ἀναίρεσις) [pronounced *an-ah'-ee-res-is*], which means, *murder, killing; destroying*. Strong's #336. Acts 8:1 \*\*

anaíresis (ἀναίρεσις) [pronounced <i>an-ah'-ee-res-is</i> ]	<i>murder, killing; destroying</i>	feminine singular noun, dative, locative or instrumental case	Strong's #336
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44. verb: anairéō (ἀναιρέω) [pronounced *an-ahee-REH-oh*], which means, *to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay*. Strong's #337. Luke 22:2 23:32 Acts 2:23 5:33, 36 7:21, 28 9:23 10:39 12:2 13:28 16:27 23:15 25:3 26:10 2Thessalonians 2:8 Hebrews 10:9

anairéō (ἀναιρέω) [pronounced an-ahee- REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #337
anairéō (ἀναιρέω) [pronounced an-ahee- REH-oh]	<i>executing; taking up, adopting; by implication, taking away (violently), abolishing, murdering, putting to death, killing, slaying</i>	masculine plural, present active participle, genitive/ablative case	Strong's #337
Thayer definitions: 1) <i>to take up, to lift up (from the ground); 1a) to take up for myself as mine; 1b) to own (an exposed infant); 2) to take away, abolish; 2a) to do away with or abrogate customs or ordinances; 2b) to put out of the way, kill slay a man.</i>			
45. X			
46. verb anakathizō (ἀνακαθίζω) [pronounced an-ak-ath-ID-zoh], which means, <i>to raise one's self and sit upright, to sit up, to erect</i> . Thayer and Strong definitions only. Strong's #339. Luke 7:15 Acts 9:40**			
anakathizō (ἀνακαθίζω) [pronounced an-ak- ath-ID-zoh]	<i>to raise one's self and sit upright, to sit up, to erect</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #339
47. verb: anakainízō (ἀνακαινίζω) [pronounced an-ak-ahee-NIHD-zo], which means, <i>to renew, to restore; to rennovate</i> . Strong's #340. Hebrews 6:6*			
anakainízō (ἀνακαινίζω) [pronounced an-ak- ahee-NIHD-zo]	<i>to renew, to restore; to rennovate</i>	present active infinitive	Strong's #340 (hapax legomena)
48. verb: anakainóō (ἀνακαινύω) [pronounced an-ak-ahee-NOH-oh], which means, <i>to renew, to renovate; to cause to grow up, new, to make new; new strength and vigour is given to one; to be changed into a new kind of life as opposed to the former corrupt state</i> . Strong's #341. Colossians 3:10 **			
anakainóō (ἀνακαινύω) [pronounced an-ak- ahee-NOH-oh]	<i>to renew, to renovate; to cause to grow (up), to make new; to give new strength and vigour; to be changed into a new kind of life as opposed to the former corrupt state</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #341
anakainóō (ἀνακαινύω) [pronounced an-ak- ahee-NOH-oh]	<i>renewing, renovating; causing to grow (up), making new; giving new strength and vigour; being changed into a new kind of life as opposed to the former corrupt state</i>	masculine singular, present passive participle; accusative case	Strong's #341
49. Feminine_noun: anakainōsis (ἀνακαίνωσις) [pronounced an-ak-AH-ee-noh-sis], which means, 1) a renewal, renovation, complete change for the better. Thayer Definition only. Strong's #342.			
50. X			
51. Verb: anakamptō (ἀνακάμπω) [pronounced an-ak-AMP-toe], which means, <i>to turn back, to turn, to return; to bend back</i> . Strong's #344. Luke 10:6 Acts 18:21 Hebrews 11:15 ****			
anakamptō (ἀνακάμπω) [pronounced an-ak- AMP-toe]	<i>to turn back, to turn, to return; to bend back</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #344



52. verb: anakeîmai (ἀνακεῖμαι) [pronounced *an-ak-Ī-mahee*], which means, *to recline at table, to eat together, to dine, to be a guest, to lean, to lie, to sit (down, at meat), to recline (as a corpse)*. Strong's #345. Luke 22:27

anakeîmai (ἀνακεῖμαι) [pronounced <i>an-ak-Ī-mahee</i> ]	<i>to recline at table, to eat together, to dine, to be a guest, to lean, to lie, to sit (down, at meat), to recline (as a corpse)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #345
anakeîmai (ἀνακεῖμαι) [pronounced <i>an-ak-Ī-mahee</i> ]	<i>reclining at table, eating together, dining, being a guest, leaning, lying, sitting (down, at meat), reclining (as a corpse)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #345

53. X

54. Verb anaklinô (ἀνακλίνω) [pronounced *an-ak-LEE-noh*], which means, *to lay [down], to make sit down (recline); to lean against, lean upon*. Thayer and Strong definitions only. Strong's #347. Luke 2:7 12:37 13:29

anaklinô (ἀνακλίνω) [pronounced <i>an-ak-LEE-noh</i> ]	<i>to lay [down], to make sit down (recline); to lean against, lean upon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #347
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55. X

56. verb anakrazô (ἀνακράζω) [pronounced *an-ak-RAD-zoh*], which means, *to cry [out]; to scream; to raise a cry from the depth of the throat*. Thayer and Strong definitions only. Strong's #349. Luke 4:33 8:28 23:18

anakrazô (ἀνακράζω) [pronounced <i>an-ak-RAD-zoh</i> ]	<i>to cry [out]; to scream; to raise a cry from the depth of the throat</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #349
anakrazô (ἀνακράζω) [pronounced <i>an-ak-RAD-zoh</i> ]	<i>crying [out]; screaming; raising a cry from the depth of the throat</i>	masculine singular, aorist active participle, nominative case	Strong's #349

57. Verb: anakrínô (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 (1Cor. 14:24) 23:14 Acts 4:9 12:19 17:11 24:8 28:18

anakrínô (ἀνακρίνω) [pronounced <i>aw-nah-KREE-noh</i> ]	<i>to examine in order to pass a judicial sentence, to examine accurately or carefully, to inquire, to ask questions</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #350
anakrínô (ἀνακρίνω) [pronounced <i>aw-nah-KREE-noh</i> ]	<i>examining in order to pass a judicial sentence, examining accurately or carefully, inquiring, asking questions</i>	masculine singular, aorist active participle, nominative case	Strong's #350

58. noun: anákrisis (ἀνάκρισις) [pronounced *an-AK-ree-sis*], which means, *a (judicial) investigation, an examination*. Strong's #351. Acts 25:16\*

anákrisis (ἀνάκρισις) [pronounced <i>an-AK-ree-sis</i> ]	<i>a (judicial) investigation, an examination</i>	feminine singular noun, genitive/ablative case	Strong's #351
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Thayer: As a law term among the Greeks, the preliminary investigation held for the purposes of gathering evidences for the information of the judges.

59. Verb: anakuptô (ἀνακύπτω) [pronounced *an-ak-OOP-toe*], which means, *to raise up, to lift one's self up [soul or body]; to stand erect; to be elated; to lift up, to look up*. Strong's #352. Luke 13:11 21:28 \*\*\*\*

	anakuptō (ἀνακύπτω) [pronounced an-ak- OOP-toe]	<i>to raise up, to lift one's self up [soul or body]; to stand erect; to be elated; to lift up, to look up</i>	aoist active infinitive	Strong's #352
	anakuptō (ἀνακύπτω) [pronounced an-ak- OOP-toe]	<i>raise up, lift one's self up [soul or body]; stand erect; be elated; lift up, look up</i>	2 <sup>nd</sup> person plural, aoist active imperative	Strong's #352
60.	verb: analambánō (ἀναλαμβάνω) [pronounced an-al-am-BAN-oh], which means, <i>to take (up, in, unto); to take along; to raise up; to receive (up)</i> . Strong's #353. Acts 1:2, 11, 22 7:43 10:16 20:13, 14 23:31			
	analambánō (ἀναλαμβάνω) [pronounced an-al-am- BAN-oh]	<i>to take (up, in, unto); to take along; to raise up; to receive (up)</i>	3 <sup>rd</sup> person singular, aoist passive indicative	Strong's #353
	analambánō (ἀναλαμβάνω) [pronounced an-al-am- BAN-oh]	<i>taking (up, in, unto); taking along; raising up; receiving (up)</i>	masculine singular, aoist passive participle, nominative case	Strong's #353
61.	Feminine_noun: analêpsis (ἀνάληψις) [pronounced an-AL-ape-sis], which means, <i>ascension, a taking up</i> . Strong's #354. Luke 9:51*			
	analêpsis (ἀνάληψις) [pronounced an-AL- ape-sis]	<i>ascension, a taking up</i>	feminine singular noun, genitive/ablative case	Strong's #354
62.	Verb: analiskō (ἀναλίσκω) [pronounced ann-al-IHS-koh], which means, <i>to use up, to destroy, to consume</i> . Strong's #355. Luke 9:54 Galatians 5:15 ***			
	analiskō (ἀναλίσκω) [pronounced ann-al- IHS-koh]	<i>to use up, to destroy, to consume</i>	aoist active infinitive	Strong's #355
63.	X			
64.	Verb: analogizomai (ἀναλογίζομαι) [pronounced an-al-og-IHD-zom-ahee], which means, <i>to think over, to consider, to ponder; to estimate, (figuratively) to contemplate</i> . Strong's #357. Hebrews 12:3*			
	analogizomai (ἀναλογίζομαι) [pronounced an-al-og- IHD-zom-ahee]	<i>to think over, to consider, to ponder; to estimate, (figuratively) to contemplate</i>	3 <sup>rd</sup> person singular, aoist active indicative	Strong's #357 (hapax legomena)
	analogizomai (ἀναλογίζομαι) [pronounced an-al-og- IHD-zom-ahee]	<i>think over, consider, ponder; estimate, (figuratively) contemplate</i>	2 <sup>nd</sup> person plural, aoist (deponent) middle imperative	Strong's #357 (hapax legomena)
65.	X			
66.	X			
67.	Verb: analuō (ἀναλύω) [pronounced an-al-OO-oh], which means, <i>to unloose, undo again; to depart, break up, to depart from life, to return</i> . Strong's #360. Luke 12:36 **			
	analūō (ἀναλύω) [pronounced an-al-OO- oh]	<i>to unloose, undo again; to depart, break up, to depart from life, to return</i>	3 <sup>rd</sup> person singular, aoist active subjunctive	Strong's #360
68.	X			
69.	verb: anaménō (ἀναμένω) [pronounced an-am-EHN-oh], which means, <i>to await, to wait for one (with the added notion of patience and trust)</i> . Strong's #362. 1Thessalonians 1:9*			

anaménō (ἀναμένω) [pronounced <i>an-am-EHN-oh</i> ]	<i>to await, to wait for one (with the added notion of patience and trust)</i>	present active infinitive	Strong's #362 (hapax legomena)
70. Verb: anamimnêskō (ἀναμνησκω) [pronounced <i>an-am-im-NACE-koh</i> ], which means, <i>to call to remembrance, to remind, to admonish; to remember, to remember and weigh well and consider</i> . Strong's #363. Hebrews 10:32 ***** *			
anamimnêskō (ἀναμνησκω) [pronounced <i>an-am-im-NACE-koh</i> ]	<i>to call to remembrance, to remind, to admonish; to remember, to remember and weigh well and consider</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #363
anamimnêskō (ἀναμνησκω) [pronounced <i>an-am-im-NACE-koh</i> ]	<i>call to remembrance, remind, admonish; remember, remember and weigh well and consider</i>	2 <sup>nd</sup> person plural; present middle imperative	Strong's #363
71. Feminine_noun: anamnêsis (ἀνάμνησις) [pronounced <i>an-AM-nay-sis</i> ], which means, <i>recollection, remembering, memorial, reminder, memory (of), remembrance (again)</i> . Strong's #364. Luke 22:19 Hebrews 10:3 *****			
anamnêsis (ἀνάμνησις) [pronounced <i>an-AM-nay-sis</i> ]	<i>recollection, remembering, memorial, reminder, memory (of), remembrance (again)</i>	feminine singular noun, accusative case	Strong's #364
72. X			
73. X			
74. propernounperson: Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i> ], which means, <i>Jah has favored; transliterated, Ananias</i> . Strong's #367. Acts 5:1 9:10 22:12 23:2 24:1			
Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i> ]	<i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i>	masculine singular proper noun; nominative case	Strong's #367
Thayer: 1) a certain Christian at Jerusalem, the husband of Sapphira Acts 5:1-6 2) a Christian at Damascus Acts 9:10-18 3) a son of Nedebaeus, and high priest of the Jews c. A.D. 47-59. In the year 66, he was slain by the Sacarii. Acts 23:2			
75. adjective: anantírrhētos (ἀναντίρρητος) [pronounced <i>an-an-TIHR-hray-toss</i> ], which means, <i>undeniable, indisputable, irrefutable, incontrovertible, unassailable</i> . Strong's #368. Acts 19:36*			
anantírrhētos (ἀναντίρρητος) [pronounced <i>an-an-TIHR-hray-toss</i> ]	<i>undeniable, indisputable, irrefutable, incontrovertible, unassailable</i>	masculine plural adjective, genitive/ablative case	Strong's #368
76. adverb: anantírhētōs (ἀναντίρρητως) [pronounced <i>an-an-tir-HRAY-toce</i> ], which means, <i>without contradiction, without raising any objection, promptly</i> . Strong's #369. Acts 10:29*			
anantírhētōs (ἀναντίρρητως) [pronounced <i>an-an-tir-HRAY-toce</i> ]	<i>without contradiction, without raising any objection, promptly</i>	adverb	Strong's #369
77. X			
78. X			
79. Feminine_noun: anápausis (ἀνάπαυσις) [pronounced <i>an-AP-ow-sis</i> ], which means, <i>rest, cessation [of any motion, business or labour], intermission; by implication, recreation</i> . Strong's #372. Luke 11:24 *****			

anápausis (ἀνάπαυσις) [pronounced an-AP- ow-sis]	rest, cessation [of any motion, business or labour], intermission; by implication, recreation	feminine singular noun, accusative case	Strong's #372
80. Verb: anapaúō (ἀναπαύω) [pronounced ahn-ahp-OW-oh], which means, <i>to take ease, to refresh, to give (take) rest; (reflexively) to repose, to relax; (literally or figuratively) to be exempt, to remain.</i> Strong's #373. Luke 12:19			
anapaúō (ἀναπαύω) [pronounced ahn-ahp- OW-oh]	<i>to take ease, to refresh, to give (take) rest; (reflexively) to repose, to relax; (literally or figuratively) to be exempt, to remain</i>	2 <sup>nd</sup> person singular, present middle imperative	Strong's #373
Thayer definitions: <i>to cause or permit one to cease from any movement or labour in order to recover and collect his strength; to give rest, refresh, to give one's self rest, take rest; to keep quiet, of calm and patient expectation.</i>			
81. verb: anapeíthō (ἀναπειθω) [pronounced an-ap-Ī-tho], which means, <i>to persuade, to stir up by persuasion, to solicit, to incite.</i> Strong's #374. Acts 18:13*			
anapeíthō (ἀναπειθω) [pronounced an-ap-Ī- tho]	<i>to persuade, to stir up by persuasion, to solicit, to incite</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #374
82. verb: anapémpō (ἀναπέμπω) [pronounced an-ap-EHM-poe], which means, <i>to send (back, again, up).</i> Strong's #375. Luke 23:7, 11 Act 25:21 Philemon 12 ****			
anapémpō (ἀναπέμπω) [pronounced an-ap- EHM-poe]	<i>to send (back, again, up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #375
83. Adjective: anápēros (ἀνάπηρος) [pronounced an-AP-ay-ross], which means, <i>crippled, disabled, maimed, injured; bereft of (some member of body).</i> Strong's #376. Luke 14:13 **			
anápēros (ἀνάπηρος) [pronounced an-AP- ay-ross]	<i>crippled, disabled, maimed, injured; bereft of (some member of body)</i>	masculine plural adjective, accusative case	Strong's #376
84. Verb: anapíptō (ἀναπίπτω) [pronounced an-ap-IHP-toh], which means, <i>to recline at table; to sit down, to fall back, i.e. lie down, lean (sit) back.</i> Strong's #377. Luke 11:37 12:10 17:7 22:14			
anapíptō (ἀναπίπτω) [pronounced an-ap- IHP-toh]	<i>to recline at table; to sit down, to fall back, i.e. lie down, lean (sit) back</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #377
anapíptō (ἀναπίπτω) [pronounced an-ap- IHP-toh]	<i>recline at table; sit down, fall back, lie down, lean (sit) back</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #377
85. verb: anaplērōō (ἀναπληρώω) [pronounced an-ap-lay-ROH-oh], which means, <i>to fill; to fill up; to make full (a ditch); to supply; to occupy.</i> Strong's #378. Galatians 6:2 1Thessalonians 2:16 ***** *			
anaplērōō (ἀναπληρώω) [pronounced an-ap- lay-ROH-oh]	<i>to fill; to fill up; to fulfill; to make full (a ditch); to supply; to occupy</i>	aorist active infinitive	Strong's #378



anaplērōō (ἀναπληρώω) [pronounced <i>an-ap-lay-ROH-oh</i> ]	<i>fill; fill up; fulfill; make full (a ditch); supply; occupy</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #378
86.	Adjective: anapologētos (ἀναπολόγητος) [pronounced <i>an-ap-ol-OG-ay-tos</i> ], which means, 1) <i>without defense or excuse</i> ; 2) <i>that which cannot be defended, inexcusable</i> . Thayer Definition only. Strong's #379.		
87.	X		
88.	Verb: anáptō (ἀνάπτω) [pronounced <i>an-AP-toe</i> ], which means, <i>to light (up), to kindle</i> . Strong's #381. Luke 12:49 ***		
anáptō (ἀνάπτω) [pronounced <i>an-AP-toe</i> ]	<i>to light (up), to kindle</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #381
89.	adjective: anaríthmētos (ἀναρίθμητος) [pronounced <i>an-ar-IHTH-may-toss</i> ], which means, <i>innumerable, uncountable, unnumbered, without number</i> . Strong's #382. Hebrews 11:12*		
anaríthmētos (ἀναρίθμητος) [pronounced <i>an-ar-IHTH-may-toss</i> ]	<i>innumerable, uncountable, unnumbered, without number</i>	feminine singular adjective; nominative case	Strong's #382 (hapax legomena)
90.	verb: anaseiō (ἀνασειώ) [pronounced <i>an-as-ī'-oh</i> ], which means, <i>to stir up, to shake up, to excite, to incite, to rouse</i> . Strong's #383. Luke 23:5 **		
anaseiō (ἀνασειώ) [pronounced <i>an-as-ī'-oh</i> ]	<i>to stir up, to shake up, to excite, to incite, to rouse</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #383
91.	verb: anaskeuázō (ἀνασκευάζω) [pronounced <i>an-ask-yoo-AHD-zo</i> ], which means, <i>to upset, to subvert, to cause to be unsettled; properly, to pack up (baggage)</i> . Strong's #384. Acts 15:24*		
anaskeuázō (ἀνασκευάζω) [pronounced <i>an-ask-yoo-AHD-zo</i> ]	<i>to upset, to subvert, to cause to be unsettled; properly, to pack up (baggage)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #384
anaskeuázō (ἀνασκευάζω) [pronounced <i>an-ask-yoo-AHD-zo</i> ]	<i>upsetting, subverting, causing (one) to be unsettled; properly, packing up (baggage)</i>	masculine plural, present active participle, nominative case	Strong's #384
Thayer Definitions: 1) <i>to pack up baggage in order to carry it away to another place</i> ; 1a) <i>to move one's furniture (when setting out for some other place)</i> ; 2) <i>of an enemy</i> ; 2a) <i>dismantling, plundering</i> ; 3) <i>of a place</i> ; 3a) <i>to overthrow, ravage destroy towns lands etc.</i> ; 4) <i>to turn away violently from a right state, to unsettle, subvert</i> .			
92.	Verb: anaspáō (ἀνασπάω) [pronounced <i>an-as-PAH-oh</i> ], which means, <i>to take out, to life out, to extricate, to pull out</i> . Strong's #385. Luke 14:5 Acts 11:10**		
anaspáō (ἀνασπάω) [pronounced <i>an-as-PAH-oh</i> ]	<i>to take out, to life out, to extricate, to pull out</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #385

This word is used only by Luke and only twice in the New Testament: Luke 14:5 Acts 11:10.

93. feminine\_noun anastasia (ἀνάστασις) [pronounced *an-AS-tas-is*], which means, *a standing up again, that is, a resurrection from death*; or (figuratively) *a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again*. Thayer: 1) *a raising up, rising (e.g. from a seat)*; 2) *a rising from the dead*; 2a) *that of Christ*; 2b) *that of all men at the end of this present age*; 2c) *the resurrection of certain ones history who were restored to life (Heb. 11:35)*. Thayer and Strong

definitions only. Strong's #386. Luke 2:34 14:14 20:27 Acts 1:22 2:31 4:2, 33 17:18, 32 23:6, 8 24:15, 21 26:23 Hebrews 6:2 11:35

anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; accusative case	Strong's #386
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94. verb: anastatōō (ἀναστατώω) [pronounced an-as-tat-OH-oh], which means, *to disturb, to stir up, to excite, unsettle; to cause tumults and seditions in the state; to upset, to unsettle (minds by disseminating religious error)*. Strong's #387. Acts 17:6 21:38 Galatians 5:12\*\*\*

anastatōō (ἀναστατώω) [pronounced an-as-tat-OH-oh]	<i>to disturb, to stir up, to excite, unsettle; to cause tumults and seditions in the state; to upset, to unsettle (minds by disseminating religious error)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #387
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anastatōō (ἀναστατώω) [pronounced an-as-tat-OH-oh]	<i>disturbing, stirring up, exciting, those who are unsettling; those who cause tumults and seditions in the state; upsetting, unsettling (minds by disseminating religious error)</i>	masculine plural, aorist active participle, nominative case	Strong's #387
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95. verb: anastaurōō (ἀνασταυρόω) [pronounced an-as-tow-RO-oh], which means, *to crucify (again), to re-crucify, to again raise up upon a cross*. Strong's #388. Hebrews 6:6\*

anastaurōō (ἀνασταυρόω) [pronounced an-as-tow-RO-oh]	<i>to crucify (again), to re-crucify, to again raise up upon a cross</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #388 (hapax legomena)
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anastaurōō (ἀνασταυρόω) [pronounced an-as-tow-RO-oh]	<i>crucifying (again), re-crucifying, again raising up on a cross</i>	masculine plural, present active participle, accusative case	Strong's #388 (hapax legomena)
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96. X

97. Verb: anastrephō (ἀναστρέφω) [pronounced an-as-TREF-oh], which means, *to overturn; to return; by implication, to busy oneself, to remain, live; to behave*. Strong's #390. Acts 5:22 15:16 Hebrews 10:33 13:18

anastrephō (ἀναστρέφω) [pronounced an-as-TREF-oh]	<i>to overturn; to return; by implication, to busy oneself, to remain, to live; to behave</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #390
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Thayer definitions: 1) *to turn upside down, overturn*; 2) *to turn back*; 3) *to turn hither and thither, to turn one's self about, sojourn dwell in a place*; 4) *metaphorically to conduct one's self, behave one's self, live*.

anastrephō (ἀναστρέφω) [pronounced an-as-TREF-oh]	<i>overturning; returning; by implication, busying oneself, remaining, living; behaving</i>	masculine plural, aorist active participle, nominative case	Strong's #390
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98. Feminine\_noun: anastrophê (ἀναστροφή) [pronounced an-as-trof-AY], which means, *manner of life, conduct, way of life, behaviour, deportment, conduct, behaviour, deportment*. Thayer definition only. Strong's #391. Galatians 1:13 Hebrews 13:7 1Peter 3:2

anastrophê (ἀναστροφή) [pronounced an-as-trof-AY]	manner of life, conduct, way of life, behaviour, deportment, conduct, behaviour, deportment	feminine singular noun, accusative case	Strong's #391
99. <b>Verb:</b> anatassomai (ἀνατάσσομαι) [pronounced an-at-AS-som-ahee], which means, 1) <i>to put together [arrange] in order, to arrange, to compose</i> . Thayer and Strong definitions only. Strong's #392. Luke 1:1			
anatassomai (ἀνατάσσομαι) [pronounced an-at-AS-som-ahee]	to put together [arrange] in order, to arrange, to compose	aorist middle (deponent) infinitive	Strong's #392
100. <b>Verb:</b> anatállō (ἀνατέλλω) [pronounced an-aht-EHL-loh], which means, <i>to (make) rise, to (cause to) arise; at the rising of, to spring (up), to be up</i> . Strong's #393. Luke 12:54 Hebrews 7:14 *****			
anatállō (ἀνατέλλω) [pronounced an-aht-EHL-loh]	to (make) rise, to (cause to) arise; at the rising of, to spring (up), to be up	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #393
anatállō (ἀνατέλλω) [pronounced an-aht-EHL-loh]	making rise, rising (up), (causing to) arise; at the rising of, springing (up), being up	feminine singular, present active participle, accusative case	Strong's #393
101. <b>verb:</b> anátithēmai (ἀνατίθεμαι) [pronounced an-at-IHTH-em-ahee], which means, <i>to lay out, to set forth (in words), to communicate</i> . Strong's #394. Acts 25:14 Galatians 2:2**			
anátithēmai (ἀνατίθεμαι) [pronounced an-at-IHTH-em-ahee]	to lay out, to set forth (in words), to communicate	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #394
102. <b>Feminine_noun</b> anatolê (ἀνατολή) [pronounced an-at-ol-AY], which means, <i>first light; dawn, sun rising; dayspring; the east</i> . 1) a rising (of the sun and stars); 2) the east (the direction of the sun's rising). Thayer and Strong definitions only. Strong's #395. Luke 1:78 13:29			
anatolê (ἀνατολή) [pronounced an-at-ol-AY]	first light; dawn, sun rising; dayspring; the east	feminine singular noun; nominative case	Strong's #395
103. X			
104. <b>verb:</b> anatrēphō (ἀνατρέφω) [pronounced an-at-REHF-oh], which means, <i>to bring up, to raise up, to nurture, to nourish (up); to rear (up)</i> . Strong's #397. Acts 7:20 22:3 ***			
anatrēphō (ἀνατρέφω) [pronounced an-at-REHF-oh]	to bring up, to raise up, to nurture, to nurish (up); to rear (up)	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #397
anatrēphō (ἀνατρέφω) [pronounced an-at-REHF-oh]	bringing up, being brought up; raising up, nurturing, nourishing (up); rearing (up)	masculine singular, perfect passive participle, nominative case	Strong's #397
105. <b>verb:</b> anaphaínō (ἀναφαίνω) [pronounced an-af-AH-ee-no], which means, <i>to appear, to show, (reflexively) to appear, or (passively) to be made apparent, to have pointed out; to discover; to bring to light, to hold up to view</i> . Strong's #398. Luke 19:11 Acts 21:3**			

anaphaínō (ἀναφαίνω) [pronounced an-af-AH-ee-no]	<i>to appear, to show, (reflexively) to appear, or (passively) to be made apparent, to have pointed out; to discover; to bring to light, to hold up to view</i>	present passive infinitive	Strong's #398
anaphaínō (ἀναφαίνω) [pronounced an-af-AH-ee-no]	<i>appearing, showing, (passively) being made apparent, having pointed out; discovering; bringing to light, holding up to view; sighting</i>	masculine plural, aorist active participle, nominative case	Strong's #398

This is a rare verb, only used by Luke in Luke 19:11 Acts 21:3.

106. Verb: anapherō (ἀναφέρω) [pronounced an-af-EHR-oh], which means, *to take up (literally or figuratively), to bear, to bring (carry, lead) (up), to offer (up)*. Strong's #399. Luke 24:51 Hebrews 7:27 9:28 13:15  
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anapherō (ἀναφέρω) [pronounced an-af-EHR-oh]	<i>to take up (literally or figuratively), to bear, to bring (carry, lead) (up), to offer (up)</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #399
anapherō (ἀναφέρω) [pronounced an-af-EHR-oh]	<i>taking up (literally or figuratively), bearing, bringing (carrying, leading) (up), the one offering (up)</i>	masculine singular, aorist active participle, nominative case	Strong's #399

Thayer definitions: 1) *to carry or bring up, to lead up; 1a) men to a higher place; 2) to put upon the altar, to bring to the altar, to offer; 3) to lift up one's self, to take upon one's self; 3a) to place on one's self anything as a load to be carried; 3b) to sustain, i.e. their punishment.*

107. Verb: anaphōneō (ἀναφωνέω) [pronounced an-af-oh-NEH-oh], which means, *to exclaim; to speak with a loud voice, call aloud*. Thayer and Strong definitions only. Strong's #400. Luke 1:42\*

anaphōneō (ἀναφωνέω) [pronounced an-af-oh-NEH-oh]	<i>to exclaim; to speak with a loud voice, call aloud</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #400
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108. X

109. verb: anachōréō (ἀναχωρέω) [pronounced an-akh-o-REH-oh], which means, *to withdraw (to); to go back, return; to withdraw (so as to leave a room); of those who through fear seek some other place, or shun sight*. Strong's #402. Acts 23:19 26:31 Colossians 1:

anachōréō (ἀναχωρέω) [pronounced an-akh-o-REH-oh]	<i>to withdraw (to); to go back, return; to withdraw (so as to leave a room); of those who through fear seek some other place, or shun sight</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #402
anachōréō (ἀναχωρέω) [pronounced an-akh-o-REH-oh]	<i>withdrawing (to); going back, returning; withdrawing (so as to leave a room); of those who through fear seek some other place, or shun sight</i>	masculine singular, aorist active participle, nominative case	Strong's #402

110. noun: anápsuxis (ἀνάψυξις) [pronounced an-APS-ook-sis], which means, *relief, a refreshing, a cooling; properly, a recovery of breath, (figuratively) revival*. Strong's #403. Acts 3:20\*

anápsuxis (ἀνάψυξις) [pronounced an-APS-ook-sis]	<i>relief, a refreshing, a cooling; properly, a recovery of breath, (figuratively) revival</i>	feminine singular noun, genitive/ablative case	Strong's #403
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111. X



112. Masculine\_noun: andrapodistês (ἀνδραποδιστής) [pronounced *an-drap-od-is-TACE*] which means, 1) a slave-dealer, kidnapper, man-stealer; 1a) of one who unjustly reduces free men to slavery; 1b) of one who steals the slaves of others and sells them. Thayer and Arndt and Gingrich definitions only. Strong's #405.

113. masculine\_proper\_noun Andreas (Ἀνδρέας) [pronounced *an-DREH-as*], which means, *manly*; transliterated *Andrew, Andreas*. He is a native of Bethsaida in Galilee, brother of Simon Peter, a disciple of John the Baptist, and afterwards an apostle of Christ. He is said to have been crucified at Patrae in Archaic. Thayer and Strong definitions only. Strong's #406. Luke 6:14 Acts 1:13

Andreas (Ἀνδρέας) [pronounced <i>an-DREH-as</i> ]	<i>manly</i> ; transliterated <i>Andrew, Andreas</i>	masculine singular proper noun	Strong's #406
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114. **Verb:** andrizomai (ἀνδρίζομαι) [pronounced *an-DRIHD-zohm-ahee*], which means, 1) to make a man of or make brave; 2) to show one's self a man, be brave. Thayer Definition only. Strong's #407.

115. X

116. Masculine noun: androphonos (ἀνδροφόνος) [pronounced *an-droh-f-OHN-os*], which means, a murderer. Thayer and Arndt and Gingrich. Strong's #409.

117. adjective: anénklētos (ἀνέγκλητος) [pronounced *an-EHNG-klay-toss*], which means, *blameless, that cannot be called into to account, unreprieveable, unaccused*; (by implication) *irreproachable*. Strong's #410. Colossians 1:22 \*\*\*\*\*

anénklētos (ἀνέγκλητος) [pronounced <i>an-EHNG-klay-toss</i> ]	<i>blameless, that cannot be called into to account, unreprieveable, unaccused</i> ; (by implication) <i>irreproachable</i>	masculine plural adjective; accusative case	Strong's #410
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118. X

119. X

120. Adjective: anékleiptos (ἀνέκλειπτος) [pronounced *ahn-EHK-lipe-toss*], which means, *unfailing, inexhaustible, not left out*. Strong's #413. Luke 12:33\*

anékleiptos (ἀνέκλειπτος) [pronounced <i>ahn-EHK-lipe-toss</i> ]	<i>unfailing, inexhaustible, not left out</i>	masculine singular adjective, accusative case	Strong's #413
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121. Adjective anektoteros (ἀνεκτότερος) [pronounced *an-ek-TOT-er-oss*], which means, *more endurable, more bearable, more tolerable*. Strong's #414. Luke 10:12 \*\*\*\*\*

anektoteros (ἀνεκτότερος) [pronounced <i>an-ek-TOT-er-oss</i> ]	<i>more endurable, more bearable, more tolerable</i>	neuter singular comparative adjective, nominative case	Strong's #414
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122. adjective: aneleēmōn (ἀνελεήμων) [pronounced *an-eleh-AY-mone*], which means, *unmerciful*. Strong's #415. Romans 1:31\*

123. X

124. masculine\_noun anemos (ἄνεμος) [pronounced *AN-em-oss*] which means, *wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven*. Thayer and Strong definitions only. Strong's #417. Luke 7:24 8:23 Acts 27:4, 7, 14

anemos (ἄνεμος) [pronounced <i>AN-em-oss</i> ]	<i>wind, a violent agitation and stream of air; a very strong tempestuous wind; the four principal or cardinal winds, hence the four corners of heaven</i>	masculine singular noun; genitive/ablative case	Strong's #417
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anemoi (ἄνεμοι) [pronounced AN-em-oy]	winds, violent agitations and streams of air; very strong tempestuous winds; the four principal or cardinal winds, hence the four corners of heaven	masculine plural noun; accusative case	Strong's #417
125. Adjective: anéndektos (ἀνένδεκτος) [pronounced an-EHN-dek-toss], which means, <i>impossible, that cannot be admitted, inadmissible, unallowable, improper</i> . Strong's #418. Luke 17:1*			
anéndektos (ἀνένδεκτος) [pronounced an-EHN-dek-toss]	inevitable; impossible, that cannot be admitted, inadmissible, unallowable, improper	neuter singular adjective, nominative case	Strong's #418
126. X			
127. X			
128. X			
129. X			
130. X			
131. verb: anérchomai (ἀνέρχομαι) [pronounced an-ERKH-om-ahee], which means, <i>to go up, to ascend</i> . Strong's #424. Galatians 1:17, 18 ***			
anérchomai (ἀνέρχομαι) [pronounced an-ERKH-om-ahee]	to go up, to ascend	1 <sup>st</sup> person singular, aorist active indicative	Strong's #424
132. noun: ánesis (ἄνεσις) [pronounced AN-es-is], which means, <i>a loosening, relaxing; spoken of a more tolerable condition in captivity, to be held in less vigorous confinement; relief, rest, from persecutions</i> . Strong's #425. Acts 24:23 2Thessalonians 1:7 *****			
ánesis (ἄνεσις) [pronounced AN-es-is]	a loosening, relaxing; spoken of a more tolerable condition in captivity, to be held in less vigorous confinement; relief, rest, from persecutions	feminine singular noun, accusative case	Strong's #425
133. verb: anetázō (ἀνετάζω) [pronounced an-et-AD-zo], which means, <i>to examine (judicially), to investigate (judicially)</i> . Strong's #426. Acts 22:24, 29**			
anetázō (ἀνετάζω) [pronounced an-et-AD-zo]	to examine (judicially), to investigate (judicially)	present passive infinitive	Strong's #426
134. X			
135. adjective: aneúthetos (ἀνεύθετος) [pronounced an-YOO-the-toss], which means, <i>not well placed, ill-suited, unsuitable, not convenience, inconvenient</i> . Strong's #428. Acts 27:12*			
aneúthetos (ἀνεύθετος) [pronounced an-YOO-the-toss]	not well placed, ill-suited, unsuitable, not convenience, inconvenient	masculine singular adjective, genitive/ablative case	Strong's #428
136. Verb aneuriskō (ἀνευρίσκω) [pronounced an-yoo-RIHS-koh], which means, <i>to find out [by a search]</i> . Thayer and Strong definitions only. Strong's #429. Luke 2:16 Acts 21:4**			
aneuriskō (ἀνευρίσκω) [pronounced an-yoo-RIHS-koh]	to find (out) [by a search]	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #429
aneuriskō (ἀνευρίσκω) [pronounced an-yoo-RIHS-koh]	finding (out) [by a search]	masculine plural, aorist active participle; nominative case	Strong's #429

This verb is only used by Luke in the New Testament (Luke 2:16 Acts 21:4).

137. Verb: anechomai (ἀνέχομαι) [pronounced *ahn-EHKH-ohm-ahee*], which means, *to hold up, to sustain; to put up with, to bear with, to endure, to forbear, to suffer*. Strong's #430. Luke 9:41 Acts 18:14 Colossians 3:13 2Thessalonians 1:4 Hebrews 13:22

anechomai (ἀνέχομαι) [pronounced <i>ahn-EHKH-ohm-ahee</i> ]	<i>to hold up, to sustain; to put up with, to bear with, to endure, to forbear, to suffer</i>	1 <sup>st</sup> person singular, future (deponent) middle indicative	Strong's #430
anechomai (ἀνέχομαι) [pronounced <i>ahn-EHKH-ohm-ahee</i> ]	<i>hold up, sustain; put up with, bear with, endure, forbear, suffer</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #430
anechomai (ἀνέχομαι) [pronounced <i>ahn-EHKH-ohm-ahee</i> ]	<i>holding up, sustaining; putting up with, bearing with, one who is enduring, one made to forbear, suffering</i>	masculine plural; present (deponent) middle/passive participle; nominative case	Strong's #430

138. X

139. X

140. verb: anêkō (ἀνήκω) [pronounced *an-AY-ko*], which means, *to be proper, to have come up to, to arrive at, to reach to; to pertain to what is due, to do one's duty, to be fitting*. Strong's #433. Colossians 3:18 Philemon 8 \*\*\*

anêkō (ἀνήκω) [pronounced <i>an-AY-ko</i> ]	<i>to be proper, to have come up to, to arrive at, to reach to; to pertain to what is due, to do one's duty, to be fitting</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #433
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141. X

142. Masculine\_noun: anêr (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) 2Sam. 13:34 15:18 17:3 Luke 1:27 2:36 5:8 6:8 8:27, 38 9:14, 30 11:31 14:24 16:18 17:12 19:2 22:63 23:50 24:4, 19 Acts 1:10 2:5, 22, 29 3:2, 12, 14 4:4 5:1, 14, 25 6:3, 5 7:26 8:2, 9, 27 9:2, 12 10:1, 5, 22 11:3, 12 13:6, 15 14:8, 15 15:7 16:9 17:5, 31 18:13, 24 19:7, 25 20:30 21:11, 23 22:1, 3, 4, 12 23:1, 21, 27 24:5 25:5, 23 27:10 28:17 Galatians 4:27 Colossians 3:18

anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
andres (ἄνδρες) [pronounced <i>AHN-drehç</i> ]	<i>men, males; noble men; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435

143. verb: anthístēmi (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*], which means, *to oppose, to stand against, to resist, to withstand*. Strong's #436. Luke 21:15 Acts 6:10 13:8 Galatians 2:11

anthístēmi (ἀνθίστημι) [pronounced <i>anth-IHS-tay-mee</i> ]	<i>to oppose, to stand against, to resist, to withstand</i>	aoist active infinitive	Strong's #436
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144. verb anthomologeomai (ἀνθομολογέομαι) [pronounced *anth-om-ol-og-EH-om-ahee*], which means, *to confess in turn, to respond in praise; to give thanks*. Thayer: 1) to reply by professing or by confessing; 2) to agree mutually (in turn), to make a compact; 3) to acknowledge in the presence of; 3a) to give thanks. Thayer and Strong definitions only. Strong's #437. Luke 2:38\*

anthomologeomai (ἀνθομολογέομαι) [pronounced <i>anth-om-ol-og-EH-om-ahee</i> ]	<i>to confess in turn, to respond in praise; to give thanks</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #437
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145. **Verb:** 1Sam. 5:6

anepheuêsan (ἀνεφύησαν) [pronounced <i>aw-neh-FOO-ā-sahn</i> ]	<i>to spring up</i> [according to Brenton]	3 <sup>rd</sup> person plural, Aorist active indicative	No Strong's #
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146. X

147. X

148. X

149. adjective: anthrōpáreskos (ἀνθρωπάρεσκος) [pronounced *anth-ro-PAHR-es-koss*], which means, *people pleaser, studying to please man, courting the favour of men; fawning*. Strong's #441. Colossians 3:22  
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anthrōpáreskos (ἀνθρωπάρεσκος) [pronounced <i>anth-ro-PAHR-es-koss</i> ]	<i>people pleaser, studying to please man, courting the favour of men; fawning</i>	masculine plural adjective; nominative case	Strong's #441
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150. adjective: anthrōpinos (ἀνθρώπινος) [pronounced *anth-ROH-pee-noss*], which means, *human, pertaining to man, (things) common to man, man(-kind), men's, after the manner of men*. Strong's #442. Acts 17:24  
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anthrōpinos (ἀνθρώπινος) [pronounced <i>anth-ROH-pee-noss</i> ]	<i>human, pertaining to man, (things) common to man, man(-kind), men's, after the manner of men</i>	masculine plural adjective; genitive/ablative case	Strong's #442
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151. X

152. Masculine\_noun: anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-poss*] which means, *man, mankind, human being*. Thayer and Strong definitions only. Strong's #444. Luke 1:25 2:14, 25 4:4, 33 5:10 6:5 7:8 8:29 9:22 10:30 11:24, 44 12:8 13:4, 19 14:2, 30 15:4, 20 16:1, 15 17:22 18:2, 8, 9, 11 19:10, 30 20:4, 9 21:26, 27 22:10, 22 23:4, 6 24:7 Acts 4:9, 12 5:4, 28 6:13 7:56 9:33 10:26 12:22 14:11, 15 15:17, 26 16:17 17:26, 29 19:16, 35 21:28 22:15, 25 23:9 24:16 25:16 26:31 28:4 Galatians 1:1, 11 2:6 3:15 5:3 6:1 Colossians 1:28 2:8 3:9, 23 1Thessalonians 2:4, 8 2Thessalonians 2:3 3:2 Hebrews 2:6 5:1 6:16 7:8, 28 8:2 9:27 13:6

anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-poss</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i> ]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Thayer definitions: 1) a human being, whether male or female; 1a) generically, to include all human individuals; 1b) to distinguish man from beings of a different order; 1b1) of animals and plants; 1b2) of from God and Christ; 1b3) of the angels; 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin; 1d) with the adjunct notion of contempt or disdainful pity; 1e) with reference to two fold nature of man, body and soul; 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God; 1g) with reference to sex, a male; 2) indefinitely, someone, a man, one; 3) in the plural, people; 4) joined with other words, merchantman.

153. X



154. noun: anthupatos (ἀνθύπατος) [pronounced *anth-OO-pat-oss*], which means, *proconsul, deputy, propraeitor; provincial senator; (Roman, regional) governor, ruler*. Strong's #446. Acts 13:7, 12 18:12 19:38\*\*\*\*

anthupatos (ἀνθύπατος) [pronounced <i>anth-OO-pat-oss</i> ]	<i>proconsul, deputy, propraeitor; provincial senator; (Roman, regional) governor, ruler</i>	masculine singular noun; dative, locative or instrumental case	Strong's #446
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Jonathan Mitchell says that he is *regional governor under the control of the Roman senate*. Thayer: *the emperor Augustus divided the Roman provinces into senatorial and imperial. The former were governed by proconsuls; the later by legates of the emperor, sometimes called propraeitors.*

anthupatoi (ἀνθύπατοι) [pronounced <i>anth-OO-pat-oy</i> ]	<i>proconsuls, deputies, propraeitors; provincial senators; (Roman, regional) governors, rulers</i>	masculine plural noun; nominative case	Strong's #446
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155. verb: aniēmi (ἀνίημι) [pronounced *an-EE-ay-mee*], which means, *to send back, to relax, to loosen; to give up, to omit, to calm; to leave, not to uphold, to let sink*. Strong's #447. Acts 16:26 27:40 Hebrews 13:5\*\*\*\*

aniēmi (ἀνίημι) [pronounced <i>an-EE-ay-mee</i> ]	<i>to send back, to relax, to loosen; to give up, to omit, to calm; to leave, not to uphold, to let sink</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #447
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aniēmi (ἀνίημι) [pronounced <i>an-EE-ay-mee</i> ]	<i>sending back, relaxing, loosening; giving up, omitting, calming; leaving, not upholding, letting (something) sink</i>	masculine plural, aorist active participle; nominative case	Strong's #447
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156. X

157. X

158. Verb: anistēmi (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 Luke 1:39 4:16, 29 5:25 6:8 8:55 9:8 10:25 11:7, 32 15:18 16:31 17:12, 19 18:33 22:45 23:1 24:6, 12, 33 Acts 1:15 2:24 3:22, 26 5:6, 17 5:36 6:9 7:18 8:26, 27 9:6, 11, 18, 34 10:13, 26, 41 11:28 12:7 13:16, 34 14:10, 20 15:7 17:3, 31 20:30 22:10 23:9 26:16, 30 1Thessalonians 4:14 Hebrews 7:11

anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<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 <sup>rd</sup> person singular, aorist active indicative	Strong's #450
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anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 <sup>nd</sup> person singular, aorist active imperative	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

anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i> ]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
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159. proper\_noun/feminine Anna (ἄννα) [pronounced *AN-nah*] which means, *grace*; transliterated *Anna*. She was a prophetess in Jerusalem at the time of the Lord's presentation in the Temple. She was of the tribe of Asher.. Thayer and Strong definitions only. Strong's #451. Luke 2:36

Anna (ἄννα) [pronounced <i>AN-nah</i> ]	<i>grace; transliterated Anna</i>	proper noun/feminine singular	Strong's #451
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160. masculine\_proper\_noun Annas (Ἄννας) [pronounced *AN-nas*] which means, *humble*; transliterated, *Annas*. Thayer and Strong definitions only. Strong's #452. Luke 3:2 4:6

Annas (Ἄννας) [pronounced <i>AN-nass</i> ]	<i>humble; transliterated, Annas</i>	masculine singular proper noun; genitive/ablative case	Strong's #452
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He was the high priest of the Jews, elevated to the priesthood by Quirinius the governor of Syria c. 6 or 7 A.D., but afterwards deposed by Valerius Gratus, the procurator of Judaea, who put in his place, first Ismael, son of Phabi, and shortly after Eleazar, son of Annas. From the latter, the office passed to Simon; from Simon c. 18 A.D. to Caiaphas; but Annas even after he had been put out of office, continued to have great influence.

161. adjective: anóētos (ἀνόητος) [pronounced *an-OH-ay-toss*], which means, *unintelligent*; by implication, *sensual; fool(-ish), unwise; not understanding; not understood, unintelligible*. Strong's #453. Luke 24:25 Galatians 3:1, 3 \*\*\*\*\* \*

anóētos (ἀνόητος) [pronounced <i>an-OH-ay-toss</i> ]	<i>unintelligent; by implication, sensual; fool(-ish), unwise; not understanding; not understood, unintelligible; illogical, inconsistent</i>	masculine plural adjective, vocative	Strong's #453
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162. feminine noun: anoia (ἄνοια) [pronounced *AN-oy-ah*] which means, *rage, anger; want of understanding, folly; madness expressing itself in rage, psychotic, a psychotic condition, madness*. Thieme, Thayer and Strong definitions only. We find this word in paranoia. When we build up negative volition on the soul, we become psycho believers. Strong's #454. Strong's #454. Luke 6:11

anoia (ἄνοια) [pronounced <i>AN-oy-ah</i> ]	<i>rage, anger; want of understanding, folly; madness expressing itself in rage, psychotic, a psychotic condition, madness</i>	feminine singular noun; genitive/ablative case	Strong's #454
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163. Verb anoigô (ἀνοίγω) [pronounced *an-OY-go*], which means, to open [up]. Thayer and Strong definitions only. Strong's #455. Luke 1:64 3:21 11:9 12:36 13:25 Acts 5:19, 23 8:32, 35 9:8, 40 10:11 11:7 12:10, 16 14:27 16:26, 27 18:14 26:18 Colossians 4:3

anoigō (ἀνοίγω) [pronounced an-OY-go]	<i>to open (up), to be opened (up)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #455
anoigō (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine singular, aorist active participle; nominative case	Strong's #455

164. verb: anoikodomēō (ἀνοικοδομέω) [pronounced an-oy-kod-om-EH-oh], which means, *to rebuild, to build up again*. Strong's #456. Acts 15:16 \*\*

anoikodomēō (ἀνοικοδομέω) [pronounced an-oy-kod-om-EH-oh]	<i>to rebuild, to build up again</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #456
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165. X

166. 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** 2Thessalonians 2:3, 7 Hebrews 1:9 10:17

anomia (ἀνομία) [pronounced an-om-EE-a]	<i>lawless, without law, lawlessness; properly, the condition of one without law — either because ignorant of it, or because violating it; contempt and violation of law, iniquity, wickedness</i>	feminine singular noun; genitive/ablative case	Strong's #458
anomia (ἀνομία) [pronounced an-om-EE-i]	<i>acts of lawlessness, those without law, properly, the condition of those without law — either due to ignorance of it, or because violating it; mental attitudes of contemptuousness, violations of law, iniquities, acts of wickedness</i>	feminine plural noun; genitive/ablative case	Strong's #458

167. adjective: anomos (ἄνομος) [pronounced AHN-om-oss], which means, *lawless; outside the law; (negatively) not subject to (the Jewish) law; (by implication) a Gentile, or (positively) wicked, without law, transgressor, unlawful, wicked*. Strong's #459. Luke 22:37 Acts 2:23 2Thessalonians 2:8 \*\*\*\*\*

anomos (ἄνομος) [pronounced AHN-om-oss]	<i>lawless; outside the law; (negatively) not subject to (the Jewish) law; (by implication) a gentile, wicked, without law, transgressor, unlawful</i>	masculine singular adjective, genitive/ablative case	Strong's #459
anomoi (ἄνομοι) [pronounced AHN-om-oy]	<i>lawless ones; those outside the law; (negatively) the ones not subject to (the Jewish) law; (by implication) gentiles, wicked ones, those without law, transgressors, unlawful ones</i>	masculine plural adjective, genitive/ablative case	Strong's #459

168. adverb: anómōs (ἀνόμως) [pronounced an-OM-oce], which means, *lawless*. Strong's #460. Romans 2:12 \*\*\*\*\* \*\*

169. Verb: anorthōō (ἀνορθόω) [pronounced an-orth-OH-oh], which means, *to make straight, to straighten out; to build again*. Strong's #461. Luke 13:13 Acts 15:16 Hebrews 12:12\*\*\*

anorthōō (ἀνορθόω) [pronounced an-orth-OH-oh]	<i>to make straight, to straighten out; to build again; to restore; to set upright</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #461
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anorthóō (ἀνορθόω) [pronounced <i>an-orth- OH-oh</i> ]	<i>make straight, straighten out; build again; restore; set upright</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #461
170. Verb: anorthoi (ἀνορθοί) [pronounced <i>ah-nohr-THOH-ee</i> ], which means <i>not sure</i> . Strong's #none. Psalm 146:8			
anorthoi (ἀνορθοί) [pronounced <i>ah-nohr- THOH-ee</i> ]	<i>raises up; comforts</i> [definition based upon the equivalent Hebrew text]	3 <sup>rd</sup> person singular, present active indicative	Strong's #none
171. X			
172. noun: anochê (ἀνοχή) [pronounced <i>an-okh-AY</i> ], which means, <i>forbearance</i> . Strong's #463. Romans 2:4 3:25 **			
173. verb: antagōnízomai (ἀνταγωνίζομαι) [pronounced <i>an-tag-oh-NIHD-zohm-ahee</i> ], which means, <i>to struggle (against), to fight (against), to strive (against); to antagonize</i> . Strong's #464. Hebrews 12:4*			
antagōnízomai (ἀνταγωνίζομαι) [pronounced <i>an-tag- oh-NIHD-zohm-ahee</i> ]	<i>to struggle (against), to fight (against), to strive (against); to antagonize</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #464 (hapax legomena)
antagōnízomai (ἀνταγωνίζομαι) [pronounced <i>an-tag- oh-NIHD-zohm-ahee</i> ]	<i>struggling (against), fighting (against), striving (against); antagonizing</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #464 (hapax legomena)
174. X			
175. verb: antanaplērōō (ἀνταναπληρώω) [pronounced <i>an-tan-ap-lay-ROW-oh</i> ], which means, <i>to fill up (in turn, in place of someone else); to supplement</i> . Strong's #466. Colossians 1:24*			
antanaplērōō (ἀνταναπληρώω) [pronounced <i>an-tan- ap-lay-ROW-oh</i> ]	<i>to fill up (in turn, in place of someone else); to supplement; to make complete</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #466 (hapax legomena)
Thayer writes: <i>in Colossians 1:24, the meaning is, '[I fill up in turn] what is wanting in the afflictions of Christ to be borne by me, that I supply in order to repay the benefits which Christ conferred on me by filling up the measure of the afflictions laid upon me'.</i>			
176. Verb: antapodídōmi (ἀνταποδίδωμι) [pronounced <i>an-tap-ohd-EE-doh-mee</i> ], which means, <i>to recompense, to render, to repay, to requite (good or evil)</i> . Strong's #467. Luke 14:14 1Thessalonians 3:9 2Thessalonians 1:6 Hebrews 10:30 ***** **			
antapodídōmi (ἀνταποδίδωμι) [pronounced <i>an-tap- ohd-EE-doh-mee</i> ]	<i>to recompense, to render, to repay, to requite (good or evil)</i>	aorist active infinitive	Strong's #467
177. Neuter_noun: antapódoma (ἀνταπόδομα) [pronounced <i>an-tap-OHD-ohm-ah</i> ], which means, <i>repayment; recompense, the thing paid back, requital</i> . Strong's #468. Luke 14:12 **			
antapódoma (ἀνταπόδομα) [pronounced <i>an-tap- OHD-ohm-ah</i> ]	<i>repayment; recompense, the thing paid back, requital</i>	neuter singular noun, accusative case	Strong's #468
178. noun: antapódosis (ἀνταπόδοσις) [pronounced <i>an-tap-OD-oss-is</i> ], which means, <i>reward, recompense, the act of repayment, reimbursement</i> . Strong's #469. Colossians 3:24*			



antapódosis (ἀνταπόδοσις) [pronounced <i>an-tap-OD-oss-is</i> ]	<i>reward, recompense, the act of repayment, reimbursement</i>	feminine singular noun; accusative case	Strong's #469 (hapax legomena)
179. Verb: antapokrínomai (ἀνταποκρίνομαι) [pronounced <i>an-tap-ok-REE-nom-ahee</i> ], which means, <i>to answer (back, again), to reply (against); to respond (with a solid argument); to contradict, to dispute</i> . Strong's #470. Luke 14:6 **			
antapokrínomai (ἀνταποκρίνομαι) [pronounced <i>an-tap-ok-REE-nom-ahee</i> ]	<i>to answer (back, again), to reply (against); to respond (with a solid argument); to contradict, to dispute</i>	aorist (deponent) passive infinitive	Strong's #470
180. verb: antépō (ἀντέπω) [pronounced <i>an-TEHP-oh</i> ], which means, <i>to say in return, to refute or deny, to say against</i> . Strong's #471. Luke 21:15 Acts 4:14 **			
antépō (ἀντέπω) [pronounced <i>an-TEHP-oh</i> ]	<i>to say in return, to refute or deny, to say against; to contradict</i>	aorist active infinitive	Strong's #471
181. Verb: antéchomai (ἀντέχομαι) [pronounced <i>n-TEHKh-om-ahee</i> ], which means, <i>to hold to, to cling to, to adhere to; to be loyal to; to care for</i> . Strong's #472. Luke 16:13 1Thessalonians 5:14 ****			
antéchomai (ἀντέχομαι) [pronounced <i>n-TEHKh-om-ahee</i> ]	<i>to hold to, to cling to, to adhere to; to be loyal to; to care for; to support</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #472
antéchomai (ἀντέχομαι) [pronounced <i>n-TEHKh-om-ahee</i> ]	<i>hold to, cling to, adhere to; be loyal to; care for; support</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #472
There are more definitions; I will stick with these unless the use of these definitions are untenable.			
182. Preposition: anti (ἀντί) [pronounced <i>an-TEE</i> ], which means, 1) <i>over against, opposite to, before, in the presence of</i> ; 2) <i>for, instead of, in place of (something), for the benefit of, for the sake of</i> ; 2a) <i>instead of, in lieu of, in addition to [rare]</i> ; 2b) <i>for</i> ; 2c) <i>for that, because</i> ; 2d) <i>wherefore, for this cause</i> ; 3) <i>therefore, so that</i> . This word can be used by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange or requital. <sup>8</sup> The fundamental concept of this word is <i>opposite [to, of]</i> ; but it is not used that way in the Koine Greek, only in the Classical Greek. However, this understanding is fundamental to understanding its uses in Scripture. <sup>9</sup> Context is key to understanding its meaning. Horst Balz and Gerhard Schneider, <i>Zodhiates</i> , Thayer definitions only. Strong's #473. Luke 1:20 11:11 12:3 19:44 Acts 12:23 1Thessalonians 5:15 2Thessalonians 2:10 Heb. 12:2, 16			
anti (ἀντί) [pronounced <i>an-TEE</i> ]; the form ἀνθ' is used before a long vowel (ω).	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473

<sup>8</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 190.

<sup>9</sup> Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. ; p. 108.

This word can be used by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange or requital.<sup>10</sup> The fundamental concept of this word is *opposite* [*to, of*]; but it is not used that way in the Koine Greek, only in the Classical Greek. However, this understanding is fundamental to understanding its uses in Scripture.<sup>11</sup> Context is key to understanding its meaning.

Anti is used in composition to denote contrast, requital, substitution, correspondence, etc.

Complete Thayer: 1) *over against, opposite to, before, in the presence of*; 2) *for, instead of, in place of (something)*; 2a) *instead of, in lieu of, in addition to* [rare]; 2b) *for*; 2c) *for that, because*; 2d) *wherefore, for this cause*; 3) *therefore, so that*; 4) *for the benefit of, for the sake of*.

183. verb: antibállō (ἀντιβάλλω) [pronounced *an-tee-BAL-low*], which means, *to exchange, to bandy (about), to throw in turn*. Strong's #474. Luke 24:17\*

antibállō (ἀντιβάλλω) [pronounced <i>an-tee-BAL-low</i> ]	<i>to exchange, to bandy (about), to throw in turn</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #474
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184. X

185. Masculine\_noun: antídikos (ἀντίδικος) [pronounced *an-TIHD-ee-koss*], which means, *adversary, accuser, an opponent (in a lawsuit), enemy; Satan (as the arch-enemy)*. Strong's #476. Luke 12:58 18:3 \*\*\*\*\*

antídikos (ἀντίδικος) [pronounced <i>an-TIHD-ee-koss</i> ]	<i>adversary, accuser, an opponent (in a lawsuit), enemy; Satan (as the arch-enemy)</i>	masculine singular noun, genitive/ablative case	Strong's #476
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186. X

187. verb: antikathístēmi (ἀντικαθίστημι) [pronounced *an-tee-kath-IHS-tay-mee*], which means, *to put in place of another; to place in opposition; to dispose troops, set an army in line of battle; to stand against, to resist, to oppose, to withstand*. Strong's #478. Hebrews 12:4\*

antikathístēmi (ἀντικαθίστημι) [pronounced <i>an-tee-kath-IHS-tay-mee</i> ]	<i>to put in place of another; to place in opposition; to dispose troops, set an army in line of battle; to stand against, to resist, to oppose, to withstand</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #478 (hapax legomena)
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188. Verb: antikaléō (ἀντικαλέω) [pronounced *an-tee-kahl-EH-oh*], which means, *to invite in return*. Strong's #479. Luke 14:12\*

antikaléō (ἀντικαλέω) [pronounced <i>an-tee-kahl-EH-oh</i> ]	<i>to invite in return</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #479
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189. Verb: antíkeimai (ἀντίκειμαι) [pronounced *an-TIHK-ī-mahee*], which means, *to be set over against, to be opposite of, to oppose, to be contrary to; to be adverse to, to withstand; to be repugnant*. Strong's #480. Luke 13:17 21:15 Galatians 5:17 2Thessalonians 2:4 \*\*\*\*\* \*\*\*

antíkeimai (ἀντίκειμαι) [pronounced <i>an-TIHK-ī-mahee</i> ]	<i>to be set over against, to be opposite of, to oppose, to be contrary to; to be adverse to, to withstand; to be repugnant</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #480
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antíkeimai (ἀντίκειμαι) [pronounced <i>an-TIHK-ī-mahee</i> ]	<i>being set over against, being opposite to, opposing, being contrary to; being adverse to, withstanding; being repugnant</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #480
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<sup>10</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 190.

<sup>11</sup> Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. ; p. 108.

190. adverb: antikru (ἀντικρύ) [pronounced *an-tee-KROO*], which means, *opposite, over against*. Strong's #481. Acts 20:15\*

antikru (ἀντικρύ) [pronounced <i>an-tee-KROO</i> ]	<i>opposite, over against</i>	adverb	Strong's #481
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191. Verb antilambanomai (ἀντιλαμβάνομαι) [pronounced *an-tee-lam-BAN-om-ahee*], which means, *to participate, to help, to be a partaker, to support; to take hold of in turn*. Thayer definitions: 1) to lay hold of, hold fast to anything; 2) to take a person or thing in order as it were to be held, to take to, embrace; 3) to help, to be a partaker of, partake of (the benefits of the services rendered by the slaves). Thayer and Strong definitions only. Strong's #482. Luke 1:54 Acts 20:35

antilambanomai (ἀντιλαμβάνομαι) [pronounced <i>an-tee-lam-BAN-om-ahee</i> ]	<i>to participate, to help, to be a partaker, to support; to take hold of in turn</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #482
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192. Verb antilegō (ἀντίλεγω) [pronounced *an-TIHL-eg-oh*], which means, *to dispute, to refuse; to answer [back, again], to contradict, to deny; to speak*. Thayer: 1) to speak against, gainsay, contradict; 2) to oppose one's self to one, decline to obey him, declare one's self against him, refuse to have anything to do with him. Thayer and Strong definitions only. Strong's #483. Luke 2:34 (21:15) Acts 13:45 28:19, 22 \*\*\*\*\*

antilegō (ἀντίλεγω) [pronounced <i>an-TIHL-ehg-oh</i> ]	<i>to dispute, to refuse; to answer [back, again], to contradict, to deny; to speak</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #483
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antilegō (ἀντίλεγω) [pronounced <i>an-TIHL-ehg-oh</i> ]	<i>disputing, refusing; to answering [back, again], the one contradicting, the one denying; speaking</i>	neuter singular, present passive participle; accusative case	Strong's #483
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193. X

194. Noun: antilogia (ἀντιλογία) [pronounced *an-tee-lohg-EE-ah*], which means, *gainsaying, contradiction; dispute; hostility, opposition, rebellion*. Strong's #485. Hebrews 6:16 7:7 12:3 \*\*\*\*

antilogia (ἀντιλογία) [pronounced <i>an-tee-lohg-EE-ah</i> ]	<i>gainsaying, contradiction; dispute; hostility, opposition, rebellion</i>	feminine singular noun; genitive/ablative case	Strong's #485
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195. X

196. X

197. verb antimetreō (ἀντιμετρέω) [pronounced *an-tee-met-REH-oh*], which means, *to measure [back, again], to measure in return, to mete back, to repay*. Thayer and Strong definitions only. Strong's #488. Luke 6:38 \*\*

antimetreō (ἀντιμετρέω) [pronounced <i>an-tee-met-REH-oh</i> ]	<i>to measure [back, again], to measure in return, to mete back, to repay</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #488
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198. noun: antimisthía (ἀντιμισθία) [pronounced *an-tee-mis-THEE-ah*], which means, *recompense*. Strong's #489. Romans 1:27 \*\*

199. proper noun location: Antiócheia (Ἀντιόχεια) [pronounced *an-tee-OKH-i-ah*], which means, *driven against; transliterated, Antioch*. Strong's #490. Acts 11:19 13:1, 14 14:19 15:22 18:22 Galatians 2:11

Antiócheia (Ἀντιόχεια) [pronounced <i>an-tee-OKH-i-ah</i> ]	<i>driven against; transliterated, Antioch</i>	feminine singular proper noun location; genitive/ablative case	Strong's #490
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1) Capital of Syria, situated on the river Orontes, founded by Seleucus Nicanor in 300 B.C. and named in honour of his father, Antiochus. Many Greek-Jews lived there and it was here that the followers of Christ were first called Christians.

2) A city in Pisidia on the borders Phrygia, founded by Seleucus Nicanor. Under the Romans it became a "colonia" and was also called Caesarea

200. propernoungrouping: Antiocheús (Ἀντιοχεύς) [pronounced *an-tee-okh-YOOS*], which means, *an Antiochian, a native of Antioch*, transliterated, *Antiochene*. Strong's #491. Acts 6:5\*

Antiocheús (Ἀντιοχεύς) [pronounced <i>an-tee-okh-YOOS</i> ]	<i>an Antiochian, a native of Antioch</i> , transliterated, <i>Antiochene</i>	masculine singular proper noun grouping, accusative case	Strong's #491
201. Verb: antiparerchomai (ἀντιπαρέρχομαι) [pronounced <i>an-tee-pahr-ER-khohm-ahee</i> ], which means, <i>to go along opposite, to pass by on the other side</i> . Strong's #492. Luke 10:31, 32*	<i>to go along opposite, to pass by on the other side</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #492

202. X

203. propernounlocation: Antipatrís (Ἀντιπατρίς) [pronounced *an-tip-at-REECE*], which means, *for forefather*; transliterated, *Antipatris*. Strong's #494. Acts 23:31\*

Antipatrís (Ἀντιπατρίς) [pronounced <i>an-tip-at-REECE</i> ]	<i>for forefather</i> ; transliterated, <i>Antipatris</i>	feminine singular proper noun; a location; accusative case	Strong's #494
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Thayer: *Antipatris [was] a city situated between Joppa and Caesarea, in a very fertile region, not far from the coast; rebuilt by Herod the Great and named Antipatris in honour of his father Antipater.*

204. Adverb; antiperan (ἀντιπέραν) [pronounced *an-tee-PER-an*], which means, *over against, on the opposite shore, on the other side*. Strong's #495. Luke 8:26\*

antiperan (ἀντιπέραν) [pronounced <i>an-tee-PER-an</i> ]	<i>over against, on the opposite shore, on the other side</i>	adverb	Strong's #495
205. verb: antipíptō (ἀντιπίπτω) [pronounced <i>an-tee-PIHP-toe</i> ], which means, <i>to resist, to oppose, to fall upon, to run against; to be adverse, oppose, strive against</i> . Strong's #496. Acts 7:51*	<i>to resist, to oppose, to fall upon, to run against; to be adverse, oppose, strive against</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #496

206. verb: antistrateúomai (ἀντιστρατεύομαι) [pronounced *an-tee-strat-YOO-om-ahee*], which means, *to be at war with*. Strong's #497. Romans 7:23\*

207. verb: antitássomai (ἀντιτάσσομαι) [pronounced *an-tee-TASS-som-ahee*], which means, *to oppose, to wage battle against; to oppose one's self, to resist*. Strong's #498. Acts 18:5 \*\*\*\*\*

antitássomai (ἀντιτάσσομαι) [pronounced <i>an-tee-TASS-SOHM-ahee</i> ]	<i>to oppose, to wage battle against; to oppose one's self, to resist</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #498
antitássomai (ἀντιτάσσομαι) [pronounced <i>an-tee-TASS-SOHM-ahee</i> ]	<i>opposing, waging battle against; opposing one's self, the one resisting</i>	masculine plural, present middle participle, genitive/ablative case	Strong's #498



208. Adjective: antitupon (ἀντίτυπον) [pronounced *an-TEET-oo-pon*], which means, *a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge* (1Peter 3:21). Thayer, Thomas and BDAG definitions only. Strong's #499. Hebrews 9:24 \*\*

antitupon (ἀντίτυπον) [pronounced <i>an-TEET-oo-pon</i> ]	<i>a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge</i> (1Peter 3:21)	neuter plural adjective; accusative case	Strong's #499
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Thomas defines [antitupos] as a compound of anti [over against, opposite] and tupos [the mark (of a blow), i.e., an impression, stamp (made by a die), type, pattern], meaning "struck back, corresponding to" [499]. BDAG say antitupos, used generally "of something that corresponds to another; esp. used metaphorically," specifically "(1) pertains to that which corresponds to something else, adj. corresponding to; (2) substantively, a copy, antitype, representation." Antitupon is translated *like figure* (1Peter 3:21) and *figure* (Heb. 9:24).

209. X  
210. X  
211. X  
212. verb: antophthalméō (ἀντοφθαλμέω) [pronounced *ant-of-thal-MEH-oh*], which means, *to face (head on), to look directly at, to look against or straight at; metaphorically to bear up against, withstand*. Strong's #503. Acts 27:15\*

antophthalméō (ἀντοφθαλμέω) [pronounced <i>ant-of-thal-MEH-oh</i> ]	<i>to face (head on), to look directly at, to look against or straight at; metaphorically to bear up against, withstand</i>	present active infinitive	Strong's #503
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213. Adjective: ánydros (ἄνυδρος) [pronounced *AN-oo-dross*], which means, *water less, dry, barren, without water*. Strong's #504. Luke 11:24 \*\*\*\*

ánydros (ἄνυδρος) [pronounced <i>AN-oo-dross</i> ]	<i>water less, dry, barren, without water</i>	masculine plural adjective; genitive/ablative case	Strong's #504
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214. X  
215. adjective: anupótaktos (ἀνυπότακτος) [pronounced *an-oo-POT'-ak-toss*], which means, *unsubdued, insubordinate; not made subject, unsubjected; that cannot be subjected to control, disobedient, unruly, rebellious*. Strong's #506. Hebrews 2:8 \*\*\*\*

anupótaktos (ἀνυπότακτος) [pronounced <i>an-oo-POT'-ak-toss</i> ]	<i>unsubdued, insubordinate; not made subject, unsubjected; that cannot be subjected to control, disobedient, unruly, rebellious</i>	neuter singular adjective; accusative case	Strong's #506
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216. Adverb: anô (ἄνω) [pronounced *AN-oh*], which means, *up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly*. Strong's #507. Acts 2:19 Galatians 4:26 Colossians 3:1 Hebrews 11:15

anô (ἄνω) [pronounced <i>AN-oh</i> ]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507
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217. noun: anôgeon (ἀνώγειον) [pronounced *an-OHGUE-eh-on*], which means, *upstairs room, upper room; (properly) the second floor of a building; used for a dome or a balcony on the upper story*. Strong's #508. Luke 22:12 \*\*

anōgeon (ἀνώγειον) [pronounced an-OHGUE-eh-on]	<i>upstairs room, upper room; (properly) the second floor of a building; used for a dome or a balcony on the upper story</i>	neuter singular noun, accusative case	Strong's #508
218. Adverb: anōthen (ἀνωθεν) [pronounced AN-oh-thehn] which means, 1) <i>from above, from a higher place; 1a) of things which come from heaven or God; 2) from the first, from the beginning, from the very first; 3) anew, over again.</i> Thayer definition only. Strong's #509. Luke 1:3 Acts 26:5 Galatians 4:9			
anōthen (ἀνωθεν) [pronounced AN-oh-thehn]	<i>1) from above, from a higher place; 1a) of things which come from heaven or God; 2) from the first, from the beginning, from the very first; 3) anew, over again</i>	adverb	Strong's #509
219. <b>Adjective:</b> anōterikós (ἀνωτερικός) [pronounced ah-noh-the-ree-KOS], which means <i>upper, higher; superior; more remote.</i> Strong's #510. The Doctrine of Tongues (Acts 19:1–2) Acts 19:1*			
anōterikós (ἀνωτερικός) [pronounced ah-noh-the-ree-KOS]	<i>upper, higher; superior; more remote</i>	neuter plural adjective; accusative case	Strong's #510
220. Adjective: anōteros (ἀνώτερος) [pronounced an-OH-tehr-oss], which means, <i>higher; preceding; that is, to a more conspicuous place, in a former part of the book.</i> () Strong's #511. Luke 14:10 Hebrews 10:8**			
anōteros (ἀνώτερος) [pronounced an-OH-tehr-oss]	<i>above, higher; preceding; that is, to a more conspicuous place, in a former part of the book</i>	neuter singular adjective, accusative case; the neuter is used as an adverb	Strong's #511
221. adjective: anōphelês (ἀνωφελής) [pronounced an-o-FEHL-ace], which means, <i>useless, inutility, unprofitable (-ness).</i> Strong's #512. Hebrews 7:18 **			
anōphelês (ἀνωφελής) [pronounced an-o-FEHL-ace]	<i>useless, inutility, unprofitable (-ness)</i>	neuter singular adjective; accusative case	Strong's #512
222. feminine_noun axinê (ἄξινη) [pronounced ax-EE-nay], which means, <i>an axe.</i> Thayer and Strong definitions only. Strong's #513. Luke 3:9			
axinê (ἄξινη) [pronounced ax-EE-nay]	<i>an axe</i>	feminine singular noun, nominative case	Strong's #513
223. adjective axios (ἄξιος) [pronounced AX-ee-oss] which means, <i>deserving, worthy, suitable, comparable (as if drawing praise); due reward.</i> Thayer: 1) weighing, having weight, having the weight of another thing of like value, worth as much; 2) befitting, congruous, corresponding to a thing; 3) of one who has merited anything worthy; 3a) both in a good and a bad sense. Thayer and Strong definitions only. Strong's #514. Luke 3:8 7:4 10:7 12:48 15:19 23:15, 41 Acts 13:25, 46 23:29 25:11 26:20, 31 2Thessalonians 1:3 Hebrews 11:38			
axios (ἄξιος) [pronounced AX-ee-oss]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	masculine plural adjective; accusative case	Strong's #514
224. verb axioô (ἀξιόω) [pronounced ax-ee-OH-oh], which means, <i>to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving.</i> Thayer and Strong definitions only. Strong's #515. Luke 7:7 Acts 15:38 28:22 2Thessalonians 1:11 Hebrews 3:3 10:29*****			
axioô (ἀξιόω) [pronounced ax-ee-OH-oh]	<i>to think meet (fit, right); to desire; to think good, to judge worthy, to deem deserving</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #515

225. adverb: axiōs (ἀξίως) [pronounced ax-EE-oce], which means, *worthily, suitably, appropriately, in a manner worthy of*. Strong's #516. Colossians 1:10 1Thessalonians 2:12 \*\*\*\*\* \*

axiōs (ἀξίως) [pronounced ax-EE-oce]	<i>worthily, suitably, appropriately, in a manner worthy of</i>	adverb	Strong's #516
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226. adjective: aóratos (ἀόρατος) [pronounced ah-OR-at-oss], which means, *invisible, unseen, that which cannot be seen*. Strong's #517. Colossians 1:15, 16 Hebrews 11:27 \*\*\*\*\*

aóratos (ἀόρατος) [pronounced ah-OR-at-oss]	<i>invisible, unseen, that which cannot be seen</i>	masculine singular adjective; accusative case	Strong's #517
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227. Word: aoristos (ἀόριστος) [pronounced AIR-ihst-oss], which is the Greek word for aorist. No Strong's #.

228. verb: apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh], which means, *to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare*. Thayer and Strong definitions only. Strong's #518. Luke 7:18 8:20 9:36 13:1 14:21 18:37 24:9 Acts 4:23 5:22 11:13 12:14, 17 15:27 16:36 17:30 22:26 23:16 26:20 28:21 1Thessalonians 1:9 Hebrews 2:12

apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #518
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apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>bring tidings (from a person or a thing), bring word, bring a report; proclaim, make known openly, tell, declare</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #518
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apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>bringing tidings (from a person or a thing), bringing a word, bringing a report; proclaiming, making known openly, informing, telling, declaring</i>	masculine plural, present active participle, nominative case	Strong's #518
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229. X

230. Verb: apagō (ἀπάγω) [pronounced ahp-AHG-oh], which means *1) to lead away; 1a) especially of those who are led off to trial, prison, or punishment; to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced*. Strong's #520. The Doctrine of Tongues (1Cor. 12:2) Luke 13:15 21:12 22:66 23:26 Acts 12:19 23:17 (24:7)

apagō (ἀπάγω) [pronounced ahp-AHG-oh]	<i>to lead away; especially of those who are led off to trial, prison, or punishment; to carry, to lead, to lead away, and metaphorically to be swept away, to be seduced</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #520
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apagō (ἀπάγω) [pronounced ahp-AHG-oh]	<i>lead away (especially of those who are led off to trial, prison, or punishment); carry, lead (away), and metaphorically be swept away, be seduced</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #520
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apagō (ἀπάγω) [pronounced ahp-AHG-oh]	<i>leading away; those who are led off to trial (prison, or punishment); carrying, leading (away), and metaphorically being swept away, being seduced</i>	masculine singular, present active participle, nominative case	Strong's #520
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231. X

232. Verb: apaggellō (ἀπαγγέλλω) [pronounced *ahp-ang-EHL-low*], which means *to announce*. Strong's #none. 2Sam. 13:34

apaggellō (ἀπαγγέλλω) [pronounced <i>ahp-ang-EHL-low</i> ]	<i>to announce</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #none
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233. verb apairō (ἀπαίρω) [pronounced *ap-AHee-row*], which means, *to lift off, take or carry away, to remove; to be taken away* (from anyone). Thayer and Strong definitions only. Strong's #522. Luke 3:35

apairō (ἀπαίρω) [pronounced <i>ap-AHee-row</i> ]	<i>to lift off, take or carry away, to remove; to be taken away</i> (from anyone)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #522
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234. verb/none apaiteō (ἀπαιτέω) [pronounced *ap-AHee-teh-o*], which means, *to ask [again, back], to demand back, to require, to exact something due*. Thayer and Strong definitions only. Strong's #523. Luke 6:30  
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apaiteō (ἀπαιτέω) [pronounced <i>ap-AHee-teh-oh</i> ]	<i>to ask [again, back], to demand back, to require, to exact something due</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #523
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Under *part of speech*, Thayer says *none*.

235. X

236. Verb: apallássō (ἀπαλλάσσω) [pronounced *ap-al-LAHS-soh*], which means, *to come to a settlement; to leave; to free; to change away, to obtain a release, (reflexively) to remove; to deliver, to depart*. Strong's #525. Luke 12:58 Acts 19:12 Hebrews 2:15\*\*\*

apallássō (ἀπαλλάσσω) [pronounced <i>ap-al-LAHS-soh</i> ]	<i>to come to a settlement; to leave; to free; to change away, to obtain a release, (reflexively) to remove; to deliver, to depart</i>	perfect passive infinitive	Strong's #525
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237. verb: apallotriōō (ἀπαλλοτριώω) [pronounced *ap-al-lot-ree-OH-oh*], which means, *to alienate, to estrange; to be shut out from one's fellowship and intimacy; (passively and figuratively) to be non-participant*. Strong's #526. Colossians 1:21 \*\*\*

apallotriōō (ἀπαλλοτριώω) [pronounced <i>ap-al-lot-ree-OH-oh</i> ]	<i>to alienate, to estrange; to be shut out from one's fellowship and intimacy; (passively and figuratively) to be non-participant</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #526
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apallotriōō (ἀπαλλοτριώω) [pronounced <i>ap-al-lot-ree-OH-oh</i> ]	<i>being alienated, being estrange; shutting out from one's fellowship and intimacy; (passively and figuratively) being a non-participant</i>	masculine plural, perfect passive participle; accusative case	Strong's #526
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238. X

239. verb: apantáō (ἀπαντάω) [pronounced *ap-an-TAH-oh*], which means, *to meet, to encounter; to go to meet*; in a military sense: *to have a hostile meeting*. Strong's #528. Luke 17:12 \*\*\*\*\* \*\*

apantáō (ἀπαντάω) [pronounced <i>ap-an-TAH-oh</i> ]	<i>to meet, to encounter; to go to meet; in a military sense: to have a hostile meeting</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #528
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240. Feminine\_noun: apantêsis (ἀπάντησις, εως, ή) [pronounced *ahp-AHN-tay-sis*], which means *a [friendly] encounter, a meet*; with εἰς: *to meet*. Strong's #529. 1Sam. 13:15 Acts 28:15 1Thessalonians 4:17

apantêsis (ἀπάντησις, εως, ή) [pronounced , which means, . <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

241. Adverb: hapax (ἅπαξ) [pronounced *HAP-ax*], which means, *once, one time, a single time; once for all*. Strong's #530. 1Thessalonians 2:18 Hebrews 6:4 9:7, 24 10:2 12:26\*\*\*\*\*

hapax (ἅπαξ) [pronounced <i>HAP-ax</i> ]	<i>once, one time, a single time; once for all</i>	adverb	Strong's #530
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This word, although found only in the epistles, is found about half the time in the book of Hebrews.

242. Adjective: aparabatos (ἀπαράβατος) [pronounced *ap-ar-AB-at-oss*], which means, *permanent, not passing away, untransferable, perpetual; unviolated, not to be violated, inviolable; unchangeable and therefore not liable to pass to a successor*. Strong's #531. Hebrews 7:24\*

aparabatos (ἀπαράβατος) [pronounced <i>ap-ar-AB-at-oss</i> ]	<i>permanent, not passing away, untransferable, perpetual; unviolated, not to be violated, inviolable; unchangeable and therefore not liable to pass to a successor</i>	feminine singular adjective; accusative case	Strong's #531 (hapax legomena)
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243. X

244. Verb: aparnéomai (ἀπαρνέομαι) [pronounced *ahp-ahr-NEH-ohm-ahee*], which means, *to deny utterly, to disown; to abstain; to affirm that one has no acquaintance or connection with someone; to forget one's self, lose sight of one's self and one's own interests*. Strong's #533. Luke 12:9 22:34

aparnéomai (ἀπαρνέομαι) [pronounced <i>ahp-ahr-NEH-ohm-ahee</i> ]	<i>to deny utterly, to disown; to abstain; to affirm that one has no acquaintance or connection with someone; to forget one's self, lose sight of one's self and one's own interests</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #533
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245. X

246. Masculine\_noun: apartismós (ἀπαρτισμός) [pronounced *ap-ar-tihs-MOSS*], which means, *complete, completion, a finish*. Strong's #535. Luke 14:28\*

apartismós (ἀπαρτισμός) [pronounced <i>ap-ar-tihs-MOSS</i> ]	<i>complete, completion, a finish</i>	masculine singular noun, accusative case	Strong's #535
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247. noun: aparchê (ἀπαρχή) [pronounced *ap-ar-KHAY*], which means, *firstfruits; a beginning of sacrifice, the (Jewish) first-fruit (figuratively)*. Strong's #536. (2Thessalonians 2:13) \*\*\*\*\*

aparchê (ἀπαρχή) [pronounced <i>ap-ar-KHAY</i> ]	<i>firstfruits; a beginning of sacrifice, the (Jewish) first-fruit (figuratively), first act of a sacrifice; first portion</i>	feminine singular noun; accusative case	Strong's #536
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248. adjective hapas (ἅπας) [pronounced *HAP-as*] which means, *absolutely all or (singular) every one; all (things), every (one), whole, all together*. Thayer and Strong definitions only. Strong's #537. Luke 3:21 4:6, 40 5:26 8:37 9:15 19:37, 48 20:6 21:15 23:1 Acts 2:44 4:31 5:16 10:8 11:10 16:3, 28 25:24 27:33

hapas (ἅπας) [pronounced <i>HAP-as</i> ]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine singular adjective, accusative case	Strong's #537
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In the neuter plural, this adjective behaves like a noun, and it means, *everything, all things*.

249. verb: apatáō (ἀπατάω) [pronounced *ap-at-AH-oh*], which means, *to deceive*. Strong's #538.

250. noun: apátē (ἀπάτη) [pronounced *ap-AT-ay*], which means, *deception, deceit, deceitfulness; delusion*. Strong's #539. Colossians 2:8 2Thessalonians 2:10 Hebrews 3:13 \*\*\*\*\*

apátē (ἀπάτη) [pronounced ap-AT-ay]	<i>deception, deceit, deceitfulness; delusion</i>	feminine singular noun; dative, locative or instrumental case	Strong's #539
251. Adjective: apatōr (ἀπάτωρ) [pronounced ap-AT-ore], which means, <i>fatherless, without father; of unrecorded paternity, whose father is not recorded in the genealogies</i> . Strong's #540. Hebrews 7:3*			
apatōr (ἀπάτωρ) [pronounced ap-AT-ore]	<i>fatherless, without father; of unrecorded paternity, whose father is not recorded in the genealogies</i>	masculine singular adjective, nominative case	Strong's #540 (hapax legomena)
252. noun: apaúgasma (ἀπαύγασμα) [pronounced ap-OW-gas-mah], which means, <i>radiance, reflected brightness, shining forth</i> . Strong's #541. Hebrews 1:3*			
apaúgasma (ἀπαύγασμα) [pronounced ap-OW-gas-mah]	<i>radiance, reflected brightness, shining forth</i>	neuter singular noun, nominative case	Strong's #541
Thayer definitions: 1) <i>reflected brightness</i> ; 1a) <i>of Christ in that he perfectly reflects the majesty of God</i> ; 2) <i>effulgence</i> ; 2a) <i>shining forth, of a light coming from a luminous body (Vine)</i> ; 2b) <i>out-ricing (Vincent)</i> .			
253. X			
254. Feminine_noun: apeitheia (ἀπειθεία) [pronounced ap-Ī-thi-ah], which means, <i>obstinacy, obstinate opposition to the divine will</i> . Strong's #543. (Colossians 3:6) Hebrews 4:6, 11 ***** **			
apeitheia (ἀπειθεία) [pronounced ap-Ī-thi-ah]	<i>obstinacy, obstinate opposition to the divine will; disbelief, unbelief, rebellious, disobedience</i>	feminine singular noun, accusative case	Strong's #543
255. verb: apeithēō (ἀπειθέω) [pronounced ap-i-THEH-oh], which means, <i>to disobey, to be disobedient; to disbelieve (wilfully and perversely), to not believe, to be unbelieving</i> . Strong's #544. Acts 14:2 19:9 Hebrews 3:18 11:31			
apeithēō (ἀπειθέω) [pronounced ap-i-THEH-oh]	<i>to disobey, to be disobedient; to disbelieve (wilfully and perversely), to not believe, to be unbelieving</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #544
apeithēō (ἀπειθέω) [pronounced ap-i-THEH-oh]	<i>disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving</i>	masculine plural, aorist active participle, nominative case	Strong's #544
256. Adjective: apeithēs (ἀπειθής) [pronounced ap-i-THACE], which means, <i>unpersuadable, not compliant, disobedient, contumacious</i> . Thayer and Strong definitions only. Strong's #545. Luke 1:17 Acts 26:19			
apeithēs (ἀπειθής) [pronounced ap-i-THACE]	<i>unpersuadable, not compliant, disobedient, contumacious</i>	masculine plural adjective; accusative case	Strong's #545
257. verb: apeilēō (ἀπειλέω) [pronounced ap-i-LEH-oh], which means, <i>to threaten; to menace</i> ; by implication, <i>to forbid</i> . Strong's #546. Acts 5:17 **			
apeilēō (ἀπειλέω) [pronounced ap-i-LEH-oh]	<i>to threaten; to menace; by implication, to forbid</i>	1 <sup>st</sup> person plural, aorist middle subjunctive	Strong's #546
258. noun: apeilē (ἀπειλή) [pronounced ap-Ī-LAY], which means, <i>threat, threatening, menace, menacing</i> . Strong's #547. Acts 4:29 9:1 ****			
apeilē (ἀπειλή) [pronounced ap-Ī-LAY]	<i>threat, threatening, menace, menacing</i>	feminine plural noun, accusative case	Strong's #547

259. verb: ἀπειμι (ἄπειμι) [pronounced *AP-i-mee*], which means, *to go away, to depart; to be absent; to (go, be) away*. Strong's #548. Colossians 2:5 \*\*\*\*\* \*\*

ἀπειμι (ἄπειμι) [pronounced <i>AP-i-mee</i> ]	<i>to go away, to depart; to be absent; to (go, be) away</i>	1 <sup>st</sup> person singular, present indicative	Strong's #548
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260. X

261. verb: ἀπειμι (ἄπειμι) [pronounced *AP-ī-mee*], which means, *to go (away), to depart*. Strong's #549. Acts 17:10\*

ἀπειμι (ἄπειμι) [pronounced <i>AP-ī-mee</i> ]	<i>to go (away), to depart</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #549
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262. X

263. adjective: ἀπειρος (ἄπειρος) [pronounced *AHP-i-ross*], which means, *unacquainted with, inexperienced in, without experience of; unskillful; ignorant of*. Strong's #552. Hebrews 5:13\*

ἀπειρος (ἄπειρος) [pronounced <i>AHP-i-ross</i> ]	<i>unacquainted with, inexperienced in, without experience of; unskillful; ignorant of</i>	masculine singular adjective; nominative case	Strong's #552 (hapax legomena)
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In the Westcott Hort text which I used, the definition given is *accustomed (to)*. It would seem that *unaccustomed to* would have been more accurate.

264. Verb: ἀπεκδεχομαι (ἄπεκδέχομαι) [pronounced *ap-ek-DEHKKH-om-ahee*], which means, *to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully*. Strong's #553. Galatians 5:5 Hebrews 9:28 \*\*\*\*\* \*\*

ἀπεκδεχομαι (ἄπεκδέχομαι) [pronounced <i>ap-ek-DEHKKH-om-ahee</i> ]	<i>to anticipate, to wait eagerly for, to assiduously and patiently waiting for; to expect fully</i>	1 <sup>st</sup> person plural, present (deponent) middle/passive indicative	Strong's #553
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ἀπεκδεχομαι (ἄπεκδέχομαι) [pronounced <i>ap-ek-DEHKKH-om-ahee</i> ]	<i>anticipating, waiting eagerly for, assiduously and patiently waiting for; expecting fully</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #553
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265. verb: ἀπεκδύομαι (ἄπεκδύομαι) [pronounced *ap-ek-DOO-om-ahee*], which means, *to disarm; to take off; to wholly put off from one's self; denoting separation from what is put off; to wholly to strip off for one's self (for one's own advantage); to despoil*. Strong's #554. Colossians 2:15 3:9\*\*

ἀπεκδύομαι (ἄπεκδύομαι) [pronounced <i>ap-ek-DOO-om-ahee</i> ]	<i>to disarm; to take off; to wholly put off from one's self; denoting separation from what is put off; to wholly to strip off for one's self (for one's own advantage); to despoil</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #554
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ἀπεκδύομαι (ἄπεκδύομαι) [pronounced <i>ap-ek-DOO-om-ahee</i> ]	<i>disarming; taking off, removing; wholly putting off from one's self; denoting separation from what is put off; wholly stripping off for one's self (for one's own advantage); despoiling</i>	masculine singular; aorist (deponent) middle participle; nominative case	Strong's #554
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266. noun: ἀπέκδυσις (ἄπέκδυσις) [pronounced *ap-EHK-doo-sis*], which means, *removal, a putting off, laying aside; a divestment*. Strong's #555. Colossians 2:11\*

ἀπέκδυσις (ἄπέκδυσις) [pronounced <i>ap-EHK-doo-sis</i> ]	<i>removal, a putting off, laying aside; a divestment</i>	feminine singular noun; dative, locative or instrumental case	Strong's #555 (hapax legomena)
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267. verb: *apelaúnō* (ἀπελαύνω) [pronounced *ap-el-OW-no*], which means, *to drive (away, off); to dismiss*. Strong's #556. Acts 18:16\*

<i>apelaúnō</i> (ἀπελαύνω) [pronounced <i>ap-el-OW-no</i> ]	<i>to drive (away, off); to dismiss</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #556
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268. noun: *apelegmós* (ἀπελεγμός) [pronounced *ap-el-eg-MOSS*], which means, *discredit, a refutation, censure, repudiation of a thing shown to be worthless*. Strong's #557. Acts 19:27\*

<i>apelegmós</i> (ἀπελεγμός) [pronounced <i>ap-el-Exodus generation-MOSS</i> ]	<i>discredit, a refutation, censure, repudiation of a thing shown to be worthless</i>	masculine singular noun, accusative case	Strong's #557
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269. X

270. X

271. verb *apelpizō* (ἀπελπίζω) [pronounced *ap-el-PID-zoh*], which means, *hoping, fully expecting; nothing despairing; despairing of no one; causing no one to despair*. Thayer and Strong definitions only. Strong's #560. Luke 6:35\*

<i>apelpizō</i> (ἀπελπίζω) [pronounced <i>ap-el-PID-zoh</i> ]	<i>hoping, fully expecting; nothing despairing; despairing of no one; causing no one to despair</i>	masculine plural, present active participle; nominative case	Strong's #560
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272. adverb: *apénanti* (ἀπέναντι) [pronounced *ap-EHN-an-tee*], which means, *opposite, from in front, opposite, before, against, contrary, over against, in the presence of*. Strong's #561. Acts 3:16 17:7 \*\*\*\*\*

<i>apénanti</i> (ἀπέναντι) [pronounced <i>ap-EHN-an-tee</i> ]	<i>opposite, from in front, opposite, before, against, contrary, over against, in the presence of, in the sight of</i>	adverb	Strong's #561
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273. X

274. X

275. adjective: *aperítmētos* (ἀπερίτμητος) [pronounced *ap-er-EET-may-toss*], which means, *uncircumcised; metaphorically those whose soul and senses are closed to divine admonition*. Strong's #564. Acts 7:51\*

<i>aperítmētos</i> (ἀπερίτμητος) [pronounced <i>ap-er-EET-may-toss</i> ]	<i>uncircumcised; metaphorically those whose soul and senses are closed to divine admonition</i>	masculine plural adjective, vocative	Strong's #564
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276. Verb: *aperchomai* (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-mai*], which means *to go away, to depart, to go away from; to go [on one's way]*. Strong's #565. 1Sam. 13:15 Luke 1:23 2:15 5:13, 14 7:24 8:31, 34 9:57, 59 10:30 17:23 19:32 22:4 24:12, 24 Acts 4:15 5:26 9:17 10:7 16:39 23:32 (28:29) Galatians 1:17

<i>aperchomai</i> (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #565
<i>aperchomai</i> (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; nominative case	Strong's #565



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 .

277. X

278. verb: ἀπέχομαι (ἀπέχομαι) [pronounced *ap-EHKH-om-ahee*], which means, *to abstain, to hold one's self off, to refrain (from)*. Strong's #567. Acts 15:20 1Thessalonians 4:3 5:22 \*\*\*\*\* \*

ἀπέχομαι (ἀπέχομαι) [pronounced <i>ap-EHKH-om-ahee</i> ]	<i>to abstain, to hold one's self off, to refrain (from)</i>	present middle infinitive	Strong's #567
ἀπέχομαι (ἀπέχομαι) [pronounced <i>ap-EHKH-om-ahee</i> ]	<i>abstain, hold one's self off, refrain (from)</i>	2 <sup>nd</sup> person plural, present middle imperative	Strong's #567

279. verb: ἀπεχῶ (ἀπέχω) [pronounced *ap-EKH-oh*], which means, *to have [out], to receive [in full]; (intransitive) to keep (oneself) away, that is, be distant (literally or figuratively)*. Thayer: 1) have; 1a) to hold back, keep off, prevent; 1b) to have wholly or in full, to have received; 1c) it is enough, sufficient; 2) to be away, absent, distant; 3) to hold one's self off, abstain. Thayer and Strong definitions only. Strong's #568. Luke 4:24 7:6 15:20 24:13

ἀπεχῶ (ἀπέχω) [pronounced <i>ap-EKH-oh</i> ]	<i>to have [out], to receive [in full]; (intransitive) to keep (oneself) away, that is, be distant (literally or figuratively)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #568
ἀπεχῶ (ἀπέχω) [pronounced <i>ap-EKH-oh</i> ]	<i>having [out], receiving [in full]; (intransitive) keeping (oneself) away, that is, being distant (literally or figuratively)</i>	masculine singular, present active participle; genitive/ablative case	Strong's #568

280. verb: ἀπιστέω (ἀπιστέω) [pronounced *ap-is-TEH-oh*], which means, *to be unbelieving, to have no belief (faith), (transitively) to disbelieve, (by implication) disobey, to betray a trust, to be unfaithful*. Strong's #569. Luke 24:11, 41 Acts 28:24 \*\*\*\*\* \*\*

ἀπιστέω (ἀπιστέω) [pronounced <i>ap-is-TEH-oh</i> ]	<i>to be unbelieving, to have no belief (faith), (transitively) to disbelieve, (by implication) to disobey, to betray a trust, to be unfaithful</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #569
ἀπιστέω (ἀπιστέω) [pronounced <i>ap-is-TEH-oh</i> ]	<i>being unbelieving, having no belief, being without faith, (transitively) disbelieving, (by implication) disobeying, betraying a trust, being unfaithful</i>	masculine plural, present active participle, genitive/ablative case	Strong's #569

281. noun: ἀπιστία (ἀπιστία) [pronounced *ap-is-TEE-ah*], which means, *unfaithfulness, faithless; want of faith, unbelief; weakness of faith; disobedience*. Strong's #570. Hebrews 3:12, 19

ἀπιστία (ἀπιστία) [pronounced <i>ap-is-TEE-ah</i> ]	<i>unfaithfulness, faithless; want of faith, unbelief; weakness of faith; disobedience</i>	feminine singular noun; genitive/ablative case	Strong's #570
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282. Adjective: *áπιστος* (ἄπιστος) [pronounced *AH-pis-tos*], which means *unbelieving, disbelieving, faithless, unfaithful; not worth of confidence, untrustworthy, something not to be believed; incredible, unbelievable*. 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 (1Cor. 6:6 7:12–15 10:27 14:22–24 2Cor. 4:4 6:14, 15 1Tim. 5:8 Titus 1:15 Rev. 21:8 Isa. 17:10). Strong's #571. The Doctrine of Tongues (1Cor. 14:22) Luke 9:41 12:46 Acts 26:8

<i>áπιστος</i> (ἄπιστος) [pronounced <i>AH-pis-tos</i> ]	<i>unbelieving, disbelieving, faithless, unfaithful; not worth of confidence, untrustworthy, something not to be believed; incredible, unbelievable</i>	feminine singular adjective, nominative case	Strong's #571
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283. noun: *haplótēs* (ἀπλότης) [pronounced *hap-LOT-ace*], which means, *sincerity, without dissimulation or self-seeking, (objectively) generosity (copious bestowal); simplicity, singleness (of mind, of action)*. Strong's #572. Colossians 3:22 \*\*\*\*\* \*\*\*

<i>haplótēs</i> (ἀπλότης) [pronounced <i>hap-LOT-ace</i> ]	<i>sincerity, without dissimulation or self-seeking, (objectively) generosity (copious bestowal); simplicity, singleness (of mind, of action)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #572
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Thayer definitions: 1) *singleness, simplicity, sincerity, mental honesty; 1a) the virtue of one who is free from pretence and hypocrisy; 2) not self seeking, openness of heart manifesting itself by generosity.*

From R. B. Thieme, Jr.: *Haplótēs* means *integrity*. In other words, it connotes *virtue of a believer who is free from pretense, free from dissimulation, honest.*

284. Adjective: *ἀπλοῦς*: (haplous) [pronounced *hap-LOOSE*], which means, *simple, single; whole; good (fulfilling its office), sound, clear; used of the eye*. Strong's #573. Luke 11:34 \*\*

<i>ἀπλοῦς</i> : (haplous) [pronounced <i>hap-LOOSE</i> ]	<i>simple, single; whole; good (fulfilling its office), sound, clear; used of the eye</i>	masculine singular adjective, nominative case	Strong's #573
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285. X

286. Preposition: *ἀπό* (ἀπό) [pronounced *aw-PO*], which means *from, away from, by*. Strong's #575. Rebound (1John 1:5) Tongues (Acts 2:22) Luke 1:2, 26 2:4, 15, 36 3:7 4:2, 35 5:2 6:13 7:6 8:2 9:5 10:21 11:4, 50 12:1 13:7 14:18 16:3, 16 17:25 18:3 19:3, 24 20:10 21:11 22:18 23:5 24:2 Acts 1:4 2:5 3:20 4:36 5:2, 3, 38 6:9 7:45 8:10 9:8 (10:21) 11:11 12:1, 10 13:8 14:15 15:1, 4 16:11 17:2 18:2 19:9 20:6, 9 21:1, 23 22:11 23:21 24:11 25:1 26:4 27:21 28:3 Galatians 1:1, 6 2:6 3:3 4:24 5:4 (6:18) Colossians 1:2 2:20 3:24 1Thessalonians 1:1, 8 2:6 3:6 4:3, 16 5:22 2Thessalonians 1:2 2:2 3:2 Hebrews 3:12 4:3 5:7 6:1 7:1 8:11 9:14, 26 10:22 11:12 12:15 13:24

<i>ἀπό</i> (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
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Zodhiates: *apo* means *the going forth or preceding of one object from another; or it indicates the separation of a person or an object from another person or an object with which it was formerly united but is now separated*. Thieme and Zodhiates describe *apo* as being *from the ultimate [secondary, mediate] source [origin] of*. This barely scratches the surface of this preposition, as Zodhiates devotes nearly 5 pages to it.

Thayer definitions: 1) *of separation; 1a) of local separation, after verbs of motion from a place, i.e. of departing, of fleeing; 1b) of separation of a part from the whole; 1b1) where of a whole some part is taken; 1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed; 1d) of a state of separation, that is of distance; 1d1) physical, of distance of place; 1d2) temporal, of distance of time; 2) of origin; 2a) of the place whence anything is, comes, befalls, is taken; 2b) of origin of a cause.*

287. Combo: Luke 13:25

apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302

In Luke 13:25, these 3 words, along with the subject of this sentence, are variously rendered: *when once the master of the house...; from the time the master of the house...; from which time the householder...; once the master (owner, head) of the house...; when the master of the house...; after the master of the house...; from the time that the homeowner; from the hour that the master of the house...; if once the master of the house...*

288. verb: apobainō (ἀποβαίνω) [pronounced ap-ohb-AH-ee-no], which means, *to get out; to turn out; literally, to disembark, to come down (from a ship); figuratively, to eventuate, to be the outcome; to become, to go out.* Strong's #576. Luke 21:13 \*\*\*\*\*

apobainō (ἀποβαίνω) [pronounced ap-ohb-AH-ee-no]	<i>to get out; to turn out; literally, to disembark, to come down (from a ship); figuratively, to eventuate, to be the outcome; to become, to go out</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #576
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289. Verb: apoballō (ἀποβάλλω) [pronounced ap-ob-AL-lo], which means, *to throw off, to cast away; to throw from the ultimate source (of oneself); figuratively, to lose.* Strong's #577. Hebrews 10:35 \*\*

apoballō (ἀποβάλλω) [pronounced ap-ob-AL-lo]	<i>to throw off, to cast away; to throw from the ultimate source (of oneself); figuratively, to lose</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #576
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290. x

291. verb: apoblérō (ἀποβλέπω) [pronounced ap-ob-LEHP-oh], which means, *to concentrate on; to look.* Strong's #578. Hebrews 11:26\*

apoblérō (ἀποβλέπω) [pronounced ap-ob-LEHP-oh]	<i>to concentrate on; to look, to focus (on, upon); to look away from everything else, (figuratively) intently regard</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #578 (hapax legomena)
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Thayer definitions: 1) *to turn the eyes away from other things and fix them on some one thing; 1a) to look at attentively; 2) to look with steadfast mental gaze.*

292. X

293. X

294. noun: apobolê (ἀποβολή) [pronounced ap-ob-ol-AY], which means, *loss, a losing; rejection, repudiation; to throw away from one's self, a casting off.* Strong's #580. Acts 27:22 \*\*

apobolê (ἀποβολή) [pronounced ap-ob-ol-AY]	<i>loss, a losing; rejection, repudiation; to throw away from one's self, a casting off</i>	feminine singular noun, nominative case	Strong's #580
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295. X

296. Feminine\_noun apographê (ἀπογραφή) [pronounced ap-og-raf-AY], which means, *a census [for the purpose of taxation]; an enrollment; by implication an assessment.* Thayer definitions: 1) a writing off, transcript (from some pattern); 2) an enrolment or registration in the public records of persons together with their income and property, as the basis of a census or valuation, i.e. that it might appear how much tax should be levied upon each one. Thayer and Strong definitions only. Strong's #582. Luke 2:2 Acts 5:37

apographê (ἀπογραφή) [pronounced ap-og-raf-AY]	<i>a census [for the purpose of taxation]; an enrollment; by implication an assessment</i>	feminine singular noun; nominative case	Strong's #582
297. Verb apographō (ἀπογράφω) [pronounced ap-og-RAF-oh], which means, <i>to write (a copy or list), to enrol; to be taxed</i> . Thayer definitions: 1) to write off, copy (from some pattern); 2) to enter in a register or records; 2a) spec. to enter in public records the names of men, their property and income; 2b) to enrol. Thayer and Strong definitions only. Strong's #583. Luke 2:1 Hebrews 12:23			
apographō (ἀπογράφω) [pronounced ap-og-RAF-oh]	<i>to write (a copy or list), to enroll, to register; to be taxed</i>	present middle/passive infinitive	Strong's #583
apographō (ἀπογράφω) [pronounced ap-og-RAF-oh]	<i>those written (copies or lists), being enroll, being register; being taxed, being entered in a register or records</i>	masculine plural, perfect passive participle; genitive/ablative case	Strong's #583
298. <b>Verb:</b> apodeíknumi (ἀποδείκνυμι) [pronounced ap-od-IKE-noo-mee], which means <i>to show, to demonstrate, to exhibit</i> ; in the perfect passive participle, it means <i>approved, confirmed</i> . Strong's #584. The Doctrine of Tongues (Acts 2:22) Acts 2:22 25:7 2Thessalonians 2:4			
apodeíknumi (ἀποδείκνυμι) [pronounced ap-od-IKE-noo-mee]	<i>to show, to demonstrate, to exhibit</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #584
apodeíknumi (ἀποδείκνυμι) [pronounced ap-od-IKE-noo-mee]	<i>approved, confirmed, attested to</i>	masculine singular, perfect passive participle, accusative case	Strong's #584
299. Verb: apodekatōō (ἀποδεκατόω) [pronounced ap-od-ehk-at-OH-oh], which means, <i>to give, pay a tithe of anything; to exact receive a tenth from anyone</i> . Strong's #586. Luke 11:42 18:12 Hebrews 7:5 *****			
apodekatōō (ἀποδεκατόω) [pronounced ap-od-ehk-at-OH-oh]	<i>to give, pay a tithe of anything; to exact receive a tenth from anyone</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #586
300.			
301. Verb: apodechomai (ἀποδέχομαι) [pronounced ap-od-EHKH-om-ahee], which means, <i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i> . Strong's #588. Luke 8:40 9:11 Acts 2:41 18:27 21:17 24:3 28:30			
apodechomai (ἀποδέχομαι) [pronounced ap-od-EHKH-om-ahee]	<i>to take fully, to welcome (persons), to approve (things); to accept (from), to receive (gladly); to accept what is offered from without</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #588
apodechomai (ἀποδέχομαι) [pronounced ap-od-EHKH-om-ahee]	<i>taking fully, welcoming (persons), approving (things); accepting (from), receiving (gladly); accepting what is offered from without</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #588
302. Verb: apodēmēō (ἀποδημέω) [pronounced ap-ohd-ay-MEH-oh], which means, <i>to go on a journey, to travel to a far country, to go away into foreign parts, go abroad</i> . Strong's #589. Luke 15:13 20:9 ***** *			



apodēméō (ἀποδημέω) [pronounced ap-ohd-ayMEH-oh]	<i>to go on a journey, to travel to a far country, to go away into foreign parts, go abroad</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #589
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303. Verb: apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-o-mee], which means, *to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield*. Zodhiates, Horst Balz and Gerhard Schneider, Thayer definitions only. Strong's #591. Luke 7:42 9:42 10:35 12:59 16:2 19:8 20:25 Acts 4:33 5:8 7:9 19:40 1Thessalonians 5:15 Heb. 12:11, 16 13:17

apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #591
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>give [away, up, over, back]; deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #591
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>giving [away, up, over, back]; delivering (again), giving (again), (re-) paying, performing, recompensing, rendering, requiting, restoring, rewarding, selling, yielding</i>	masculine singular, aorist active participle; nominative case	Strong's #591

Thayer (and others): 1) *to deliver, to give [back, away], to bestow, to give away for one's own profit what is one's own, to sell*; 2) *to repay, to pay off, discharge what is due, to do something necessary to fulfill an obligation or expectation*; 2a) *a debt, wages, tribute, taxes, produce due*; 2b) *things promised under oath*; 2c) *conjugal duty*; 2d) *to render account*; 3) *to give back, restore*; 4) *to requite, recompense in a good or a bad sense*.

304. **Verb:** apodiorizō (ἀποδιορίζω) [pronounced ap-ohd-ee-or-IHD-zoh], which means, 1) *to disjoin, part, separate from another*; 2) *making divisions or separations*. Thayer Definition only. Strong's #592.
305. **Verb:** apodokimazō (ἀποδοκιμάζω) [pronounced ahp-odd-ok-ee-MAHD-zoh], which means, *to disapprove, reject, repudiate; to put out of office [place]*. This means *to reject based upon examination or testing for an office*. Horst Balz and Gerhard Schneider, Zodhiates and Thayer definitions only. Strong's #593. Psalm 117:22 (LXX) Luke 9:22 17:25 20:17 Heb. 12:17

apodokimazō (ἀποδοκιμάζω) [pronounced ahp-odd-ok-ee-MAHD-zoh]	<i>to disapprove, to reject, to repudiate; to put out of office [place]</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #593
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This means *to reject based upon examination or testing for an office*.

306. apothesis (ἀπόθεσις) [pronounced ap-OHTH-es-is] Strong's #595.
307. feminine\_noun apothêkê (ἀποθήκη) [pronounced ap-oth-AY-kay], which means, *a barn, granary, repository*. Thayer: 1) *a place in which anything is laid by or up*; 2) *a storehouse, granary*. Thayer and Strong definitions only. Strong's #596. Luke 3:17 12:18

apothêkê (ἀποθήκη) [pronounced ap-oth-AY-kay]	<i>a barn, granary, repository</i>	feminine singular noun	Strong's #596
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308. Verb: apothlibō (ἀποθλίβω) [pronounced *ap-oth-LEE-boh*], which means, *to press [on all sides], squeeze, press hard, to crowd*. Strong's #598. Luke 8:45\*

apothlibō (ἀποθλίβω) [pronounced <i>ap-oth-LEE-boh</i> ]	<i>to press [on all sides], squeeze, press hard, to crowd; pressing out grapes and olives</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #598
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309. **Verb:** apothnêskō (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 Luke 8:42 16:22 20:28 Acts 7:4 9:37 21:13 25:11 Galatians 2:19 Colossians 2:20 3:3 1Thessalonians 4:14 5:10 Hebrews 7:8 9:27 10:28 11:4, 13

apothnêskō (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i> ]	<i>to die [naturally or violently], to perish; used of temporal death, eternal death and the death of plants and animals</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #599
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apothnêskō (ἀποθνήσκω) [pronounced <i>op-ohth-NACE-koh</i> ]	<i>dying [naturally or violently], perishing; used of temporal death, eternal death and the death of plants and animals</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #599
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310. verb apokathistēmi (ἀποκαθίστημι) [pronounced *ap-ok-ath-IS-tay-mee*], which means, *to restore [to a former state]; to be in its former state, to reconstitute*. Thayer and Strong definitions only. Strong's #600. Luke 6:10 Acts 1:6 Hebrews 13:19 \*\*\*\*\* \*\*

apokathistēmi (ἀποκαθίστημι) [pronounced <i>ap-ok-th-IS-tay-mee</i> ]	<i>to restore [to a former state]; to be in its former state, to reconstitute</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #600
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311. Verb apokaluptō (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*], which means, *to uncover, lay open what has been veiled or covered up; disclose, make bare; to make known, make manifest, disclose what before was unknown*. Thayer and Strong definitions only. Strong's #601. Luke 2:35 10:21 12:2 17:30 Galatians 1:16 3:23 2Thessalonians 2:3

apokaluptō (ἀποκαλύπτω) [pronounced <i>ap-ok-al-OOP-toe</i> ]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #601
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312. feminine\_noun apokalupsis (ἀποκάλυψις) [pronounced *ap-ok-AL-ooop-sis*], which means, *a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation*. Thayer: 1) laying bare, making naked; 2) a disclosure of truth, instruction; 2a) concerning things before unknown; 2b) used of events by which things or states or persons hitherto withdrawn from view are made visible to all; 3) manifestation, appearance. Thayer and Strong definitions only. Strong's #602. Luke 2:32 Galatians 1:12 2:2 2Thessalonians 1:7

apokalupsis (ἀποκάλυψις) [pronounced <i>ap-ok-AL-ooop-sis</i> ]	<i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i>	feminine singular noun; accusative case	Strong's #602
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313. noun: apokaradokía (ἀποκαρᾰδοκία) [pronounced *ap-ok-ar-ad-ok-EE-ah*], which means, *eager expectation*. Strong's #603. Romans 8:19 \*\*

314. verb: apokatallássō (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*], which means, *to reconcile (fully, completely); to reconcile back again; to bring back a former state of harmony*. Strong's #604. Colossians 1:20 \*\*\*

apokatallássō (ἀποκαταλλάσσω) [pronounced <i>ap-ok-at-al-LAWS-so</i> ]	<i>to reconcile (fully, completely); to reconcile back again; to bring back a former state of harmony</i>	aorist active infinitive	Strong's #604
315. noun: apokatástasis (ἀποκατάστασις) [pronounced <i>ap-ok-at-AS-tas-is</i> ], which means, <i>restoration, reconstitution, restitution (of the perfect state)</i> . Strong's #605. Acts 3:21*			
apokatástasis (ἀποκατάστασις) [pronounced <i>ap-ok-at-AS-tas-is</i> ]	<i>restoration, reconstitution, restitution (of the perfect state)</i>	feminine singular noun, genitive/ablative case	Strong's #605
316. Verb: apokeimai (ἀπόκειμαι) [pronounced <i>ap-OHK-i-mahee</i> ], which means, <i>to reserve, to preserve, to lay (up, away); to be set aside, to be laid up, to be reserved; figuratively, to await</i> . Strong's #606. Luke 19:20 Colossians 1:5 Hebrews 9:27 ****			
apokeimai (ἀπόκειμαι) [pronounced <i>ap-OHK-i-mahee</i> ]	<i>to reserve, to preserve, to lay (up, away); to be set aside, to be laid up, to be reserved; figuratively, to await</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #606
apokeimai (ἀπόκειμαι) [pronounced <i>ap-OHK-i-mahee</i> ]	<i>reserving, preserving, laying (up, away); being set aside, being laid up, being reserved; figuratively, awaiting</i>	feminine singular, present (deponent) middle/passive participle; accusative case	Strong's #606
317. Verb: apokephalizō (ἀποκεφαλίζω) [pronounced <i>ap-ohk-ehf-al-IHD-zoh</i> ], which means, <i>to decapitate, to behead, to cut off the head</i> . Strong's #607. Luke 9:9 ****			
apokephalizō (ἀποκεφαλίζω) [pronounced <i>ap-ohk-ehf-al-IHD-zoh</i> ]	<i>to decapitate, to behead, to cut off the head</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #607
318. Verb: apokleíō (ἀποκλείω) [pronounced <i>ap-ohk-LĪ-oh</i> ], which means, <i>to close, to shut fully</i> . Strong's #608. Luke 13:25*			
apokleíō (ἀποκλείω) [pronounced <i>ap-ohk-LĪ-oh</i> ]	<i>to close, to shut fully</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #608
319. verb: apokóptō (ἀποκόπτω) [pronounced <i>ap-ok-OP-to</i> ], which means, <i>to cut off, to amputate; reflexively (by irony) to mutilate (the privy parts)</i> . Strong's #609. Acts 27:32 Galatians 5:12 ***** *			
apokóptō (ἀποκόπτω) [pronounced <i>ap-ok-OP-to</i> ]	<i>to cut off, to amputate; reflexively (by irony) to mutilate (the privy parts)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #609
320. X			
321. Verb: apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ], which means <i>to answer, to reply; to speak [after someone else]; to continue [speaking, a discourse]</i> . From Strong's #675 and krinō. Strong's #611. 1Sam. 14:41 Luke 1:19, 35 3:11, 16 4:4, 8 5:5, 22 6:3 7:22 8:21, 50 9:18, 41 10:27, 28 11:7 13:2, 15 14:3 15:29 17:17 19:40 20:3, 7 22:51, 68 23:3, 9 24:18 Acts 3:12 4:19 5:8, 29 8:24 9:13 10:46 11:9 15:13 19:15 21:13 22:8, 28 24:10 25:4, 9			
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive indicative	Strong's #611

apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answer, reply, respond; speak [after someone else]; continue [speaking, a discourse]</i>	2 <sup>nd</sup> person singular, aorist (deponent) passive imperative	Strong's #611
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
322. feminine_noun apokrisis (ἀπόκρισις) [pronounced <i>ap-OK-ree-sis</i> ], which means, <i>a response, a replying, an answer</i> . Thayer and Strong definitions only. Strong's #612. Luke 2:47 20:26			
apokrisis (ἀπόκρισις) [pronounced <i>ap-OK-ree-sis</i> ]	<i>a response, a replying, an answer</i>	feminine singular noun	Strong's #612
323. Verb: apokruptō (ἀποκρύπτω) [pronounced <i>ap-ok-ROOP-toh</i> ], which means, <i>to (fully) conceal away; to keep secret, to hide</i> . Strong's #613. Luke 10:21 Colossians 1:26 *****			
apokruptō (ἀποκρύπτω) [pronounced <i>ap-ok-ROOP-toh</i> ]	<i>to (fully) conceal away; to keep secret, to hide</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #613
apokruptō (ἀποκρύπτω) [pronounced <i>ap-ok-ROOP-toh</i> ]	<i>(fully) concealing away; a thing being concealed; keeping (something) secret, hiding</i>	neuter singular; perfect passive participle; accusative case	Strong's #613
324. X			
325. X			
326. Adjective: apokruphos (ἀπόκρυφος) [pronounced <i>ap-OHK-roo-toss</i> ], which means, <i>hidden, secret; stored up</i> . Strong's #614. Luke 8:17 Colossians 2:3			
apokruphos (ἀπόκρυφος) [pronounced <i>ap-OHK-roo-toss</i> ]	<i>hidden, secret; stored up</i>	neuter singular adjective, nominative case	Strong's #614
327. Verb: apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i> ], which means, <i>to put to death, to kill, to slay; figuratively to destroy</i> . Which means, <i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i> . Strong's #615. Luke (6:9) 9:22 11:47 12:4, 5 13:4, 34 20:14 Acts 3:15 7:52 21:31 23:12 27:42 1Thessalonians 2:15			
apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TIE-no</i> ]	<i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #615
apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i> ]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	aorist passive infinitive	Strong's #615
Thayer definitions: 1) <i>to kill in any way whatever; 1a) to destroy, to allow to perish; 2) metaphorically to extinguish, abolish; 2a) to inflict mortal death; 2b) to deprive of spiritual life and procure eternal misery in hell</i> . Thayer Definitions only.			



apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i> ]	<i>putting to death, killing, slaying; figuratively destroying</i>	masculine plural, present active participle, genitive/ablative case	Strong's #615
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328. X

329. verb: apokuliō (ἀποκυλίω) [pronounced *ap-ok-oo-LEE-oh*], which means, *to roll away, to roll off*. Strong's #617. Luke 24:2 \*\*\*\*

apokuliō (ἀποκυλίω) [pronounced <i>ap-ok-oo-LEE-oh</i> ]	<i>to roll away, to roll off</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #617
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apokuliō (ἀποκυλίω) [pronounced <i>ap-ok-oo-LEE-oh</i> ]	<i>rolled away, rolling off</i>	masculine singular, perfect passive participle, accusative case	Strong's #617
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330. verb: apolambanō (ἀπολαμβάνω) [pronounced *ap-ol-am-BAHN-oh*], which means, *to receive (from, in full); to take aside; to take*. Strong's #618. Luke 6:34 15:27 16:25 23:41 Colossians 3:24

apolambanō (ἀπολαμβάνω) [pronounced <i>ap-ol-am-BAHN-oh</i> ]	<i>to receive (from, in full); to take aside; to take</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #618
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Thayer: 1) to receive; 1a) of what is due or promised; 2) to take again or back, to recover; 2a) to receive by way of retribution; 3) to take from others, take apart or aside; 4) to receive any one hospitably.

331. noun: apólausis (ἀπόλαυσις) [pronounced *ap-ol'-ow-sis*], which means, *enjoyment; the faculty or experience of enjoyment*. Strong's #619. Hebrews 11:25 \*\*

apólausis (ἀπόλαυσις) [pronounced <i>ap-ol'-ow-sis</i> ]	<i>enjoyment; the faculty or experience of enjoyment</i>	feminine singular noun; accusative case	Strong's #619
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332. Verb: apoleipō (ἀπολείπω) [pronounced *ap-ohl-IPE-oh*], which means, *to leave, to leave behind; to desert or forsake; to remain*. Strong's #620. Hebrews 4:6, 8 10:26 \*\*\*\*\* \*

apoleipō (ἀπολείπω) [pronounced <i>ap-ohl-IPE-oh</i> ]	<i>to leave, to leave behind; to desert or forsake; to remain</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #620
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333. Verb: apoleíchō (ἀπολείχω) [pronounced *ap-ohl-ĭ'-kho*], which means, *to lick (up, off, clean)*. Strong's #621. Luke 16:21\*

apoleíchō (ἀπολείχω) [pronounced <i>ap-ohl-ĭ'-kho</i> ]	<i>to lick (up, off, clean)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #621
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334. Verb: apollumi (ἀπόλλυμι) [pronounced *ap-OL'-loo-mee*], which means *to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to destroy; to lose*. Thayer only. Strong's #622. Luke 4:34 5:37 (6:9) 8:24 9:24 11:51 13:3, 33 15:4, 8, 24 17:27 19:10, 47 20:16 21:18 Acts 5:27 27:34 2Thessalonians 2:10 Hebrews 1:11

apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #622
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing	masculine singular, aorist active participle, nominative case	Strong's #622

335. X

336. propernounlocation: Apollōnía (Ἀπολλωνία) [pronounced ap-ol-lo-NEE-ah], which means, *belonging to Apollo*; transliterated, *Apollonia*. Strong's #624. Acts 17:1\*

Apollōnía (Ἀπολλωνία) [pronounced ap-ol-lo-NEE-ah]	belonging to Apollo; transliterated, <i>Apollonia</i>	feminine singular proper noun; a location; accusative case	Strong's #624
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Thayer: *Apollonia [was] a maritime city of Macedonia, about a day's journey from Amphipolis.*

337. propernounperson: Apollos (Ἀπολλῶς) [pronounced ap-ol-LOCE], which means, *given by Apollo*; transliterated, *Apollos*. Strong's #625. Acts 18:24 19:1 \*\*\*\*\*

Apollos (Ἀπολλῶς) [pronounced ap-ol-LOCE]	given by Apollo; transliterated, <i>Apollos</i>	masculine singular proper noun; a person; nominative case	Strong's #625
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Thayer: *Apollos [was] a learned Jew from Alexandria and mighty in the scriptures who became a Christian and a teacher of Christianity.*

338. verb: apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ahee], which means, *to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self*. Strong's #626. Luke 21:14 Acts 19:33 24:10 25:8 26:1, 24 \*\*\*\*\*

apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ahee]	to defend oneself, to give an account (legal plea) of oneself, to exculpate (self), to answer (for self), to make a defense, to excuse (self), to speak for self	aorist (deponent) passive infinitive	Strong's #626
apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ahee]	defending oneself, giving an account, making a legal plea for oneself, presenting exculpatory evidence for oneself, answering (for self), making a defense, excusing (self), speaking for self	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #626

Thayer definitions: 1) *to defend one's self, make one's defence*; 2) *to defend a person or a thing*; 3) *to give a full account of*; 3a) *to calculate or consider well*.

339. noun: apologia (ἀπολογία) [pronounced *ap-ol-og-EE-ah*], which means, *defense, verbal defense, speech in defense; a reasoned statement or argument*. Strong's #627. Acts 22:1 25:16 \*\*\*\*\* \*\*\*

apologia (ἀπολογία) [pronounced <i>ap-ol-og-EE-ah</i> ]	<i>defense, verbal defense, speech in defense; a reasoned statement or argument</i>	feminine singular noun; genitive/ablative case	Strong's #627
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340. Verb: apolouō (ἀπολούω) [pronounced *ap-ol-OO-oh*], which means, *to wash (off, away, fully); (figuratively) to have remitted (reflexively)*. Thayer and Thieme definitions only. Strong's #628. Acts 22:16 \*\*

apolouō (ἀπολούω) [pronounced <i>ap-ol-OO-oh</i> ]	<i>to wash (off, away, fully); (figuratively) to have remitted (reflexively)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #628
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apolouō (ἀπολούω) [pronounced <i>ap-ol-OO-oh</i> ]	<i>wash (off, away, fully); (figuratively) have remitted (reflexively)</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #628
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341. Feminine\_noun: apolutrōsis (ἀπολύτρωσις) [pronounced *ap-ol-OO-troh-sis*], which means, *redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation*. Strong's #629. Luke 21:28 Colossians 1:14 Hebrews 9:15 11:35 \*\*\*\*\*

apolutrōsis (ἀπολύτρωσις) [pronounced <i>ap-ol-OO-troh-sis</i> ]	<i>redemption; a releasing effected by payment of ransom; redemption, deliverance; liberation procured by the payment of a ransom; Christian salvation</i>	feminine singular noun, nominative case	Strong's #629
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342. Verb: apoluō (ἀπολύω) [pronounced *ap-ol-OO-oh*], which means,. Additional definitions: *legal term to grant acquittal, set free, release, pardon*. Thayer and Thieme definitions only. Strong's #630. Luke 2:29 6:9, 37 8:38 9:12 12:12 14:4 16:18 (22:68) 23:16, 18 Acts 3:13 4:21, 23 5:40 13:3 15:30, 33 16:35, 36 17:9 19:41 23:22 26:32 28:18 Hebrews 13:23

apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i> ]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #630
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Thayer definitions: 1) *to set free*; 2) *to let go, dismiss, (to detain no longer)*; 2a) *a petitioner to whom liberty to depart is given by a decisive answer*; 2b) *to bid depart, send away*; 3) *to let go free, release*; 3a) *a captive, i.e. to loose his bonds and bid him depart, to give him liberty to depart*; 3b) *to acquit one accused of a crime and set him at liberty*; 3c) *indulgently to grant a prisoner leave to depart*; 3d) *to release a debtor, i.e. not to press one's claim against him, to remit his debt*; 4) *used of divorce, to dismiss from the house, to repudiate*. The wife of a Greek or Roman may divorce her husband.; 5) *to send one's self away, to depart*.

apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i> ]	<i>relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, divorce; let depart; forgive; let go; loose; put (send) away, set free, set at liberty</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #630
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apoluō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i> ]	<i>relieves, releasing, dismissing (reflexively departing), or (figuratively) letting die, pardoning, divorcing; letting one depart; forgiving; letting go; being loosed; putting (sending) away, setting at liberty</i>	masculine singular, present active participle, nominative case	Strong's #630
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343. Verb *apomassomai* (ἀπομάσσομαι) [pronounced *ap-om-AHS-som-ahee*], which means, *to wipe off, to scrape away; to wipe off one's self, to wipe of for one's self*. Strong's #631. Luke 11:11\*

<i>apomassomai</i> (ἀπομάσσομαι) [pronounced <i>ap-om-AHS-som-ahee</i> ]	<i>to wipe off, to scrape away; to wipe off one's self, to wipe of for one's self</i>	1 <sup>st</sup> person plural, present middle indicative	Strong's #631 (the middle voice of Strong's #575)
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344. X

345. X

346. verb: *aporíptō* (ἀποπίπτω) [pronounced *ap-op-IHP-toe*], which means, *to fall (off), slip down from*. Strong's #634. Acts 9:18\*

<i>aporíptō</i> (ἀποπίπτω) [pronounced <i>ap-op-IHP-toe</i> ]	<i>to fall (off), slip down from</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #634
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347. X

348. verb: *apopléō* (ἀποπλέω) [pronounced *ap-op-LEH-oh*], which means, *to sail (away, off), to depart by ship, to set sail*. Strong's #636. Acts 13:4 14:26 20:15 27:1 \*\*\*

<i>apopléō</i> (ἀποπλέω) [pronounced <i>ap-op-LEH-oh</i> ]	<i>to sail (away, off), to depart by ship, to set sail</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #636
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<i>apopléō</i> (ἀποπλέω) [pronounced <i>ap-op-LEH-oh</i> ]	<i>sailing (away, off), departing by ship, setting sail</i>	masculine plural, aorist active participle, nominative case	Strong's #636
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349. X

350. Verb: *apornigō* (ἀποπνίγω) [pronounced *ahp-op-NEE-go*], which means, *to choke; to stifle; to suffocate with water, drown*. Strong's #638. Luke 8:7, 33 \*\*\*

<i>apornigō</i> (ἀποπνίγω) [pronounced <i>ahp-op-NEE-go</i> ]	<i>to choke; to stifle; to suffocate with water, drown</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #638
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351. verb: *aporéō* (ἀπορέω) [pronounced *ap-or-EH-oh*], which means, *to be at a loss (mentally); to have no way out, to (stand in) doubt, to be perplexed*. Strong's #639. Luke 24:4 25:20 Galatians 4:20 \*\*\*\*

<i>aporéō</i> (ἀπορέω) [pronounced <i>ap-or-EH-oh</i> ]	<i>to be at a loss (mentally); to have no way out, to (stand in) doubt, to be perplexed</i>	present middle infinitive	Strong's #639
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<i>aporéō</i> (ἀπορέω) [pronounced <i>ap-or-EH-oh</i> ]	<i>being at a loss (mentally); having no way out, standing in doubt, being perplexed</i>	masculine singular, present middle participle, nominative case	Strong's #639
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Thayer definitions: 1) *to be without resources, to be in straits, to be left wanting, to be embarrassed, to be in doubt, not to know which way to turn*; 2) *to be at a loss with one's self, be in doubt*; 3) *not to know how to decide or what to do, to be perplexed*.

352. noun: *aporía* (ἀπορία) [pronounced *ap-or-EE-a*], which means, *perplexity, a (state of) quandary*. Strong's #640. Luke 21:25\*

<i>aporía</i> (ἀπορία) [pronounced <i>ap-or-EE-a</i> ]	<i>perplexity, a (state of) quandary</i>	feminine singular noun, genitive/ablative case	Strong's #640
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353. verb: *aporrhíptō* (ἀπορρίπτω) [pronounced *ap-or-HRIP-toe*], which means, *to throw oneself down, to throw away, to cast down; to cast one's self down; to hurl oneself off*. Strong's #641. Acts 27:43\*



aporrhíptō (ἀπορρίπτω) [pronounced ap-or-HRIP-toe]	<i>to throw oneself down, to throw away, to cast down; to cast one's self down; to hurl oneself off</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #641 (hapax legomena)
aporrhíptō (ἀπορρίπτω) [pronounced ap-or-HRIP-toe]	<i>throwing oneself down, throwing away, casting down; casting one's self down; hurling oneself off</i>	masculine plural, aorist active participle, accusative case	Strong's #641 (hapax legomena)
354. verb: aporphanízō (ἀπορφανίζω) [pronounced ap-or-fan-IHD-zo], which means, <i>to make an orphan of, to (be) bereave (d) of a parent or parents</i> . Strong's #642. 1Thessalonians 2:17*			
aporphanízō (ἀπορφανίζω) [pronounced ap-or-fan-IHD-zo]	<i>to make an orphan of, to (be) bereave (d) of a parent or parents</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #642 (hapax legomena)
aporphanízō (ἀπορφανίζω) [pronounced ap-or-fan-IHD-zo]	<i>making an orphan of, being bereaved of a parent or parents</i>	masculine plural, aorist passive participle, nominative case	Strong's #642 (hapax legomena)
355. verb: aposkeuázō (ἀποσκευάζω) [pronounced ap-osk-yoo-AD-zo], which means, <i>to carry off goods and chattels; to pack up and carry off; to carry off one's personal property or provide for its carrying away; to get ready</i> . Strong's #643. Acts 21:15*			
aposkeuázō (ἀποσκευάζω) [pronounced ap-osk-yoo-AD-zo]	<i>to carry off goods and chattels; to pack up and carry off; to carry off one's personal property or provide for its carrying away; to get ready</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #643
aposkeuázō (ἀποσκευάζω) [pronounced ap-osk-yoo-AD-zo]	<i>carrying off goods and chattels; packing up and carrying off; carrying off one's personal property or providing for its carrying away; getting ready; making preparations</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #643
356. X			
357. verb: apospáō (ἀποσπάω) [pronounced ap-oss-PAH-oh], which means, <i>to draw (out, away, off); to drag forth, (literally) to unsheathe (a sword) (with a degree of force implied), to retire (personally or factiously); to tear (away)</i> . Strong's #645. Luke 22:41 Acts 20:30 21:1 ****			
apospáō (ἀποσπάω) [pronounced ap-oss-PAH-oh]	<i>to draw (out, away, off); to drag forth, (literally) to unsheathe (a sword) (with a degree of force implied), to retire (personally or factiously); to tear (away)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #645
apospáō (ἀποσπάω) [pronounced ap-oss-PAH-oh]	<i>drawing (out, away, off); dragging forth, (literally) unsheathing (a sword) (with a degree of force implied), retiring (personally or factiously); tearing (away)</i>	masculine plural, aorist passive participle, accusative case	Strong's #645
358. Feminine_noun: apostasia (ἀποστασία) [pronounced ahp-os-tahs-EE-ah], which means <i>a falling away, defection, departure, forsaking, abandonment</i> ; and transliterated <i>apostasy</i> . I need to do more research on this word. Strong's #646. Dispensations Acts 21:21 2Thessalonians 2:3			

apostasia (ἀποστασία) [pronounced <i>ahp-os-tahs-EE-ah</i> ]	<i>a falling away, defection, departure, forsaking, abandonment; and transliterated apostasy</i>	feminine singular noun, accusative case	Strong's #646
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359. X

360. X

361. Verb: apostellō (ἀποστέλλω) [pronounced *ap-os-TEHL-low*], which means, *to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart*. Thayer and Strong definitions only. Strong's 649. Luke 1:19 4:18 7:3, 20 9:2, 48 10:1, 3, 16 11:49 13:34 14:17, 32 19:14, 29, 32 20:10 22:8 24:49 Acts 3:20 5:21 7:14, 34 8:14 9:17 10:8, 17 11:11, 30 13:15 15:27, 33 16:35, 36 19:22 21:25 26:17 28:28 Hebrews 1:14

apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i> ]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #649
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i> ]	<i>order (one) to go to a place appointed; send [out, forth, away], dismiss; allow one to depart, that he may be in a state of liberty; order one to depart, send off; drive away; set apart</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #649
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i> ]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, perfect passive participle, nominative case	Strong's #649

362. Verb: apostereō (ἀποστερέω) [pronounced *aw-poh-steh-REH-oh*], which means *to steal, to cheat, to defraud, to be robbed of something which is rightfully yours*. In the middle voice, this means that we *endure being stolen from, we endure being cheated, to endure being defrauded, to endure robbery*. Strong's #650.

363. noun: apostolē (ἀποστολή) [pronounced *ap-os-tol-AY*], which means, *apostleship; a commission, (especially) apostolate*. Strong's #651. Acts 1:25 2:37 Galatians 2:8 \*\*\*\*

apostolē (ἀποστολή) [pronounced <i>ap-os-tol-AY</i> ]	<i>apostleship; a commission, (especially) apostolate</i>	feminine singular noun, genitive/ablative case	Strong's #651
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Thayer definitions: 1) a sending away; 1a) of the sending off of a fleet; 1b) of consuls with an army, i.e. of an expedition; 2) a sending away, i.e. a dismissal, release; 3) a thing sent, especially of gifts; 4) in the NT, the office and dignity of the apostles of Christ, apostleship.

364. masculine\_noun apostolos (ἀπόστολος) [pronounced *ap-OSS-tol-os*], which means, *one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle*. Thayer: 1) a delegate, messenger, one sent forth with orders; 1a) specifically applied to the twelve apostles of Christ; 1b) in a broader sense applied to other eminent Christian teachers; 1b1) of Barnabas; 1b2) of Timothy and Silvan us. Thayer and Strong definitions only. Strong's #652. Luke 6:13 9:10 11:49 17:5 22:14 24:10 Acts 1:2, 26 4:33 5:2 6:6 8:1 9:27 11:1 14:4 15:2 16:4 Galatians 1:1, 17 Colossians 1:1 1Thessalonians 2:6 Hebrews 3:1

apostolos (ἀπόστολος) [pronounced ap-OSS- tol-oss]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine singular noun; nominative case	Strong's #652
apostoloi (ἀπόστολοι) [pronounced ap-OSS- tol-oy]	<i>those sent forth, delegates, ambassadors [of the gospel], a messengers [of Christ]; transliterated, apostles</i>	masculine plural noun; nominative case	Strong's #652
365. Verb: apostomatizō (ἀποστοματίζω) [pronounced ap-oss-tohm-at-IHD-zoh], which means, <i>to recite from memory; to repeat to a pupil (anything) for him to commit to memory; to ply with questions, to provoke to speak, and so to entice to answers.</i> Strong's #653. Luke 11:53 **			
apostomatizō (ἀποστοματίζω) [pronounced ap-oss- tohm-at-IHD-zoh]	<i>to recite from memory; to repeat to a pupil (anything) for him to commit to memory; to ply with questions, to provoke to speak, and so to entice to answers</i>	present active infinitive	Strong's #653
366. verb: apostréphō (ἀποστρέφω) [pronounced ap-os-TREHF-oh], which means, <i>to turn (away, back, from, around), bring again, pervert.</i> Strong's #654. Luke 23:14 Acts 3:26 Hebrews 12:25 *****			
apostréphō (ἀποστρέφω) [pronounced ap-os- TREF-oh]	<i>to turn (away, back, from, around), to bring again, to pervert</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #654
apostréphō (ἀποστρέφω) [pronounced ap-os- TREF-oh]	<i>turning (away, back, from, around), bringing again, perverting</i>	masculine singular, present active participle, accusative case	Strong's #654
Thayer definitions: 1) to turn away; 1a) to remove anything from anyone; 1b) to turn him away from allegiance to any one; 1c) tempt to defect; 2) to turn back, return, bring back; 2a) of putting a sword back in its sheath; 2b) of Judas returning money to temple; 3) to turn one's self away, turn back, return; 4) to turn one's self away from, deserting.			
367. X			
368. X			
369. Verb: apotassomai (ἀποτάσσομαι) [pronounced ahp-ot-AHS-sohm-ahee], which means, <i>to set apart, to separate; to separate one's self, to withdraw one's self from anyone; to take leave of, bid farewell to; to renounce, to forsake.</i> Strong's #657. Luke 9:61 14:33 18:18 *****			
apotassomai (ἀποτάσσομαι) [pronounced ahp-ot- AHS-sohm-ahee]	<i>to set apart, to separate; to separate one's self, to withdraw one's self from anyone; to take leave of, bid farewell to; to renounce, to forsake</i>	aorist middle infinitive	Strong's #657
apotassomai (ἀποτάσσομαι) [pronounced ahp-ot- AHS-sohm-ahee]	<i>setting apart, separating (one's self, from), withdrawing one's self from anyone; one taking leave of; bidding farewell to; renouncing, forsaking</i>	masculine singular, aorist middle participle, nominative case	Strong's #657
370. Verb: apotelēō (ἀποτελέω) [pronounced ap-oht-ehl-EH-oh], which means, <i>to complete, to finish, to consummate, to perfect, to bring to an end, to accomplish.</i> Strong's #658. Luke 13:32*			
apotelēō (ἀποτελέω) [pronounced ap-oht- ehl-EH-oh]	<i>to complete, to finish, to consummate, to perfect, to bring to an end, to accomplish</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #658

371. Verb: apotithêmi (ἀποτίθημι) [pronounced *ap-oh-t-EETH-ay-mee*], which means, *to take off; to put away* (literally or figuratively); *to cast off, to lay apart (aside, down), to put away (off)*. Strong's #659. Acts 7:58 Colossians 3:8 Hebrews 12:1 \*\*\*\*\* \*\*\*

apotithêmi (ἀποτίθημι) [pronounced <i>ap-oh-t-EETH-ay-mee</i> ]	<i>to take off; to put away (off, aside, away) (literally or figuratively); to cast off, to lay apart (aside, down), to set aside</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #659
apotithêmi (ἀποτίθημι) [pronounced <i>ap-oh-t-EETH-ay-mee</i> ]	<i>take off; put away (off, aside, away) (literally or figuratively); cast off, lay apart (aside, down), set aside</i>	2 <sup>nd</sup> person plural, aorist middle imperative	Strong's #659
apotithêmi (ἀποτίθημι) [pronounced <i>ap-oh-t-EETH-ay-mee</i> ]	<i>taking off; putting away (off, aside, away) (literally or figuratively); casting off, laying (apart, aside, down), setting aside</i>	masculine plural, aorist middle participle; nominative case	Strong's #659

R. B. Thieme, Jr.: *The word originally means to take off soiled or dirty clothes. It also came to mean to renounce, to lay aside something, to rid one's self of something that is dirty and uncomfortable. In other words, to completely get rid of something which is causing discomfort.*<sup>12</sup> Strong's #659.

372. verb: apotinássō (ἀποτινάσσω) [pronounced *ap-ot-in-AS-so*], which means, *to shake off*. Strong's #660.

373. Verb: apotinassō (ἀποτινάσσω) [pronounced *ap-ot-in-AHS-soh*], which means, *to shake off, to brush off*. Strong's #660. Luke 9:5 Acts 28:6\*\*

apotinassō (ἀποτινάσσω) [pronounced <i>ap-ot-in-AHS-soh</i> ]	<i>to shake off, to brush off</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #660
apotinassō (ἀποτινάσσω) [pronounced <i>ap-ot-in-AHS-soh</i> ]	<i>shaking off, brushing off</i>	masculine singular, aorist active participle, nominative case	Strong's #660

This is a rare verb used exclusively by Luke. Luke 9:5 Acts 28:6.

374. verb: apotínō (ἀποτίνω) [pronounced *ap-ot-EE-no*], which means, *to pay off*. Strong's #661. Philippines 19\*

375. X

376. X

377. X

378. X

379. X

380. Verb: apophérō (ἀποφέρω) [pronounced *ap-ohf-EHR-oh*], which means, *to carry (away, off), to take (bring) away*. Strong's #667. Luke 16:22 Acts 19:12 \*\*\*\*\*

apophérō (ἀποφέρω) [pronounced <i>ap-ohf-EHR-oh</i> ]	<i>to carry (away, off), to take (bring) away</i>	aorist passive infinitive	Strong's #667
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381. Verb: apophthéggomai (ἀποφθέγγομαι) [pronounced *ah-pohf-THENG-oh-mai*], which means *to utter, to speak (forth, out), to declare, to proclaim; to pronounce, to enunciate plainly*. Strong's #669. The Doctrine of Tongues (Acts 2:4) Acts 2:4 26:25 \*\*\*

<sup>12</sup> 1972 Colossians Series, lesson #32.



apophthéggomai (ἀποφθέγγομαι) [pronounced <i>ah-pohf- THENG-oh-mai</i> ]	<i>to utter, to speak (forth, out), to declare, to proclaim; to pronounce, to enunciate plainly, to utter a clear sound</i>	present deponent middle/passive infinitive	Strong's #669
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Zodhiates calls these *pithy and remarkable sayings*. Thayer writes: *not a word of everyday speech but one "belonging to dignified and elevated discourse"*. This verb only occurs 3x in the New Testament.

382. verb: apophortízomai (ἀποφορτίζομαι) [pronounced *ap-of-or-TIHD-zom-ahee*], which means, *to unload; sailors reducing a load during a storm*. Strong's #670. Acts 21:3\*

apophortízomai (ἀποφορτίζομαι) [pronounced <i>ap-of-or- TIHD-zom-ahee</i> ]	<i>to unload; sailors reducing a load during a storm</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #670
apophortízomai (ἀποφορτίζομαι) [pronounced <i>ap-of-or- TIHD-zom-ahee</i> ]	<i>unloading; of sailors reducing a load during a storm</i>	neuter singular, present (deponent) middle/passive participle, nominative case	Strong's #670

383. noun: apóchrēsis (ἀπόχρησις) [pronounced *ap-OHKH-ray-sis*], which means, *consuming, consumption, (the act of) using (up); abuse, misuse*. Strong's #671. Colossians 2:22\*

apóchrēsis (ἀπόχρησις) [pronounced <i>ap- OHKH-ray-sis</i> ]	<i>consuming, consumption, (the act of) using (up); abuse, misuse</i>	feminine singular noun; dative, locative or instrumental case	Strong's #671 (hapax legomena)
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384. Verb: apochôreō (ἀποχωρέω) [pronounced *ap-okh-oh-REH-oh*], which means, *to go away, to depart*. Strong's #672. Luke 9:39 Acts 13:13 \*\*\*

apochôreō (ἀποχωρέω) [pronounced <i>ap-okh- oh-REH-oh</i> ]	<i>to go away, to depart</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #672
apochôreō (ἀποχωρέω) [pronounced <i>ap-okh- oh-REH-oh</i> ]	<i>going away, departing</i>	masculine singular, aorist active participle, nominative case	Strong's #672

This word for *depart* is only found 4x in the New Testament: twice used by Matthew and twice used by Luke (Luke 9:39 Acts 13:13).

385. verb: apochōrízō (ἀποχωρίζω) [pronounced *ap-okh-oh-RIHD-zo*], which means, *to separate, to sever; to part asunder; to separate one's self, to depart from*. Strong's #673. Acts 15:39 \*\*

apochōrízō (ἀποχωρίζω) [pronounced <i>ap-okh- oh-RIHD-zo</i> ]	<i>to separate, to sever; to part asunder; to separate one's self, to depart from</i>	aorist passive infinitive	Strong's #673
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386. verb: apopsuchō (ἀποψύχω) [pronounced *ap-ops-oo'-kho*], which means, *fainting, failing, breathing out (life), expiring*. Strong's #674. Luke 21:26\*

apopsuchō (ἀποψύχω) [pronounced <i>ap-ops- oo'-kho</i> ]	<i>fainting, failing, breathing out (life), expiring</i>	masculine plural, present active participle, genitive/ablative case	Strong's #674
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387. **propernounperson**: Apios (Ἀππίος) [pronounced *AP-pee-oss*], which means, transliterated, *Appius*; it is the name of a Roman and a town; it can be reference to the market place of Appius. Strong's #675. Acts 28:15\*

Apios (Ἀππίος) [pronounced <i>AP-pee-oss</i> ]	transliterated, <i>Appius</i> ; it is the name of a Roman and a town; it can be reference to the market place of Appius	masculine singular proper noun; a person, a town, a marketplace; genitive/ablative case	Strong's #675 (hapax legomena)
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388. X

389. **adjective**: apróskopos (ἀπρόσκοπος) [pronounced *ap-ROSS-kop-oss*], which means, *blameless, without offense, not troubled by a consciousness of sin, with a clear conscience*. Strong's #677. Acts 24:16 \*\*\*

apróskopos (ἀπρόσκοπος) [pronounced <i>ap-ROSS-kop-oss</i> ]	<i>blameless, without offense, not troubled by a consciousness of sin, with a clear conscience</i>	feminine singular adjective, accusative case	Strong's #677
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Thayer definitions: 1) *having nothing to strike against, not causing to stumble*; 1a) *of a smooth road*; 1b) *metaphorically of not leading others to sin by one's mode of life*; 2) *not striking against or stumbling*; 2a) *metaphorically not led into sin, blameless*; 3) *without offense, not troubled by a consciousness of sin*.

390. X

391. X

392. **Verb**: haptomai (ἅπτομαι) [pronounced *HAHP-toh-mai*], which means *to touch, to attach oneself to*. Thayer gives the definitions: 1) *to fasten one's self to, adhere to, cling to*; 1a) *to touch*; 1b) *of carnal intercourse with a women or cohabitation*; 1c) *of levitical practice of having no fellowship with heathen practices. Things not to be touched appear to be both women and certain kinds of food, so celibacy and abstinence of certain kinds of food and drink are recommended.*; 1d) *to touch, assail anyone*. The root verb is actually haptō (ἅπτω) [pronounced *HAP-tow*], which means *to kindle, to light, to burn*. Strong's #680 Arndt & Gingrich #102. Luke 5:13 6:19 7:14 8:44, 45 18:15 22:51 Colossians 2:21

haptomai (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i> ]	<i>to touch; to attach oneself to, to fasten one's self to, adhere to, cling to; to have carnal intercourse with, to cohabit with</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #680
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haptomai (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i> ]	<i>touching, attaching oneself to, fastening one's self to, adhering to, clinging to; having carnal intercourse with, cohabiting with</i>	masculine singular, aorist middle participle, nominative case	Strong's #680
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393. **Verb**: haptō (ἅπτω) [pronounced *HAHP-toh*], which means, *to fasten to, adhere to; to fasten fire to a thing, to kindle, to set of fire, to light*. Strong's #681. Luke 8:16 11:33 15:8 22:55 Acts 28:2

haptō (ἅπτω) [pronounced <i>HAHP-toh</i> ]	<i>to fasten to, adhere to; to fasten fire to a thing, to kindle, to set of fire, to light</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #681
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haptō (ἅπτω) [pronounced <i>HAHP-toh</i> ]	<i>fastening to, adhering to; fastening fire to a thing, kindling, setting fire, lighting</i>	masculine singular, aorist active participle; nominative case	Strong's #681
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I believe that only Luke uses this verb: Luke 8:16 11:33 15:8 22:55 Acts 28:2. Interestingly enough, the common word for *fire* (not the one which follows in Acts 28:2) is found 74 times in the New Testament.

394. **Masculine noun**: biôtikos (βιωτικός) [pronounced *bee-oh-tee-KOSS*], which means *relating to the present existence, situations belonging to daily life, disputes or quarrels of daily life*. Only found in Luke 21:34 and 1Cor. 6:3–4. Strong's #682.

395. verb: apōthéomai/apôthomai (ἀπωθέομαι/ἀπώθομαι) [pronounced *ap-oh-THEH-om-ahee/ap-OH-thom-ahee*], which means, *to reject; to push off*, figuratively, *to cast away, put (push) away (from), thrust away (from)*. Strong's #683. Acts 7:27 13:46 \*\*\*\*\* \*

apōthéomai/apôthomai (ἀπωθέομαι/ ἀπώθομαι) [pronounced <i>ap-oh-THEH-om-ahee/ap-OH-thom-ahee</i> ]	<i>to reject; to push off</i> , figuratively, <i>to cast away, put (push) away (from), thrust away (from)</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #683
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396. noun: apôleia (ἀπώλεια) [pronounced *ap-OH-lie-a*], which means, *destruction, ruin, loss (physical, spiritual or eternal); waste; perishing*. Strong's #684. Hebrews 10:39 2Peter 3:16

apôleia (ἀπώλεια) [pronounced <i>ap-OH-lie-a</i> ]	<i>destruction, ruin, loss (physical, spiritual or eternal); waste; perishing</i>	feminine singular noun; accusative case	Strong's #684
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397. Feminine\_noun: apôleia (ἀπώλεια) [pronounced *ap-OH-li-a*], which means, *ruin or loss (physical, spiritual or eternal); damnable (-nation), destruction, die, perdition, perish (ing), pernicious ways, waste*. Strong's #684. Acts 8:20 2Thessalonians 2:3

apôleia (ἀπώλεια) [pronounced <i>ap-OH-li-a</i> ]	<i>ruin or loss (physical, spiritual or eternal); damnable (-nation), destruction, die, perdition, perish (ing), pernicious ways, waste</i>	feminine singular noun, accusative case	Strong's #684
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398. noun: ará (ἄρα) [pronounced *ar-AH*], which means, *curse*. Strong's #685. Romans 3:14\*

399. Particle ára (ἄρα) [pronounced *AHR-ah*], which means, *consequently, then, therefore, so then, wherefore*. Strong's #686. Luke 11:20 Acts 8:22 11:18 17:27 Galatians 2:21 3:7, 29 5:11 6:10 1Thessalonians 5:6 2Thessalonians 2:15 Hebrews 4:9 12:8

ára (ἄρα) [pronounced <i>AHR-ah</i> ]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
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400. Combo: Galatians 6:10 2Thessalonians 2:15

ára (ἄρα) [pronounced <i>AHR-ah</i> ]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
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oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
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These two particles are variously translated, in 2Thessalonians 2:15: *so then; therefore, so, then; consequently then, so consequently, therefore consequently; well then, now then, so clearly*. By far, the most used translation is *so then*, follow by *therefore* and *so* (which do not occur nearly as often).

401. Combo: Acts 8:22

ei (εἰ) [pronounced <i>I</i> ]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
ára (ἄρα) [pronounced <i>AHR-ah</i> ]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686

Together, these are translated, *if perhaps, if possible, if then, if indeed, if consequently* in Acts 8:22.

402. Particle *ara* (ἀρα) [pronounced *AHR-ah*] which means, an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner. Thayer and Strong definitions only. Obviously, this occurs more than thrice. Strong's #687. Luke 1:66 8:25 12:42 18:8 22:23 Acts 8:30 12:18 21:38 Galatians 2:17\*\*\*

<i>ara</i> (ἀρα) [pronounced <i>AHR-ah</i> ]	an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner	interrogative particle	Strong's #687
403. <i>propernounlocation</i> : Arabia (Ἀραβία) [pronounced <i>ar-ab-EE-ah</i> ], which means, <i>desert, barren</i> ; transliterated, <i>Arabia</i> . Strong's #688. Galatians 1:17 4:24**			
Arabia (Ἀραβία) [pronounced <i>ar-ab-EE-ah</i> ]	<i>desert, barren</i> ; transliterated, <i>Arabia</i>	feminine singular proper noun; a location; accusative case	Strong's #688

Thayer: *Arabia [was] a well known peninsula of Asia lying towards Africa, and bounded by Egypt, Palestine, Syria, Mesopotamia, Babylonia, the Gulf of Arabia, the Persian Gulf, the Red Sea and the Indian Ocean.*

404. *masculine\_proper\_noun* Aram (Ἀράμ) [pronounced *ar-AM*], which means, *high*, transliterated, *Aram, Ram*. He was an ancestor of Christ. Thayer and Strong definitions only. Strong's #689. Luke 3:33\*\*\*

Aram (Ἀράμ) [pronounced <i>ar-AM</i> ]	<i>high</i> , transliterated, <i>Aram, Ram</i>	masculine singular proper noun	Strong's #689
405. <i>propernoungrouping</i> : Ἄραψ (Ἄραψ) [pronounced <i>AR-aps</i> ], which means, <i>Arab, Arabian</i> . Strong's #690. Acts 2:11*			
Ἄραψ (Ἄραψ) [pronounced <i>AR-aps</i> ]	<i>Arab, Arabian</i>	masculine plural proper noun grouping, nominative case	Strong's #690

406. X

407. X

408. *adjective*: argureos (ἀργύρεος) [pronounced *ar-GOO-reh-oss*], which means, *silver, of silver, made of silver*. Strong's #693. Acts 19:24 \*\*\*

argureos (ἀργύρεος) [pronounced <i>ar-GOO-Rehoboam-oss</i> ]	<i>silver, of silver, made of silver</i>	masculine plural adjective, accusative case	Strong's #693
409. <i>Neuter_noun</i> : argurion (ἀργύριον) [pronounced <i>ar-GOO-ree-on</i> ], which means, <i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i> . Strong's #694. Luke 9:3 19:15 22:5 Acts 3:6 7:16 8:20 19:19 20:33			

argurion (ἀργύριον) [pronounced <i>ar-GOO-ree-on</i> ]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, accusative case	Strong's #694
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410. *noun*: argurokópos (ἀργυροκόπος) [pronounced *ar-goo-rok-OP-oss*], which means, *silversmith, a worker of silver*. Strong's #695. Acts 19:24\*

argurokópos (ἀργυροκόπος) [pronounced <i>ar-goo-rok-OP-oss</i> ]	<i>silversmith, a worker of silver</i>	masculine singular noun, nominative case	Strong's #695
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411. *noun*: árgyros (ἄργυρος) [pronounced *AHR-goo-ross*], which means, *silver; things made of silver; vessels; images of gods*. Strong's #696. Acts 17:29 \*\*\*\*\*



árgyros (ἄργυρος) [pronounced AHR-goo-ross]	<i>silver; things made of silver; vessels; images of gods</i>	masculine singular noun; dative, locative or instrumental case	Strong's #696
412. propernounlocation: ÁreiosPágos (Ἄρειος/Πάγος) [pronounced AHR-i-osPAG-oss], which means, <i>Areopagus</i> . Strong's #697. Acts 17:19 **			
Áreios Págos (Ἄρειος Πάγος) [pronounced AHRi-os PAG-oss]	<i>martial peak; rock of Ares, a place in Athens; Mars' Hill; transliterated, Areopagus</i>	masculine singular proper noun; a location; accusative case	Strong's #697
Thayer: <i>Areopagus [was] a rocky height in the city of Athens, opposite the western end of the Acropolis toward the west.</i>			
Derivation: from Ἄρης (the name of the Greek deity of war).			
413. propernoungrouping: Areopagitēs (Ἀρεοπαγίτης) [pronounced ar-eh-op-ag-EE-tace], which means, <i>Areopagite</i> . Strong's #698. Acts 17:34*			
Areopagitēs (Ἀρεοπαγίτης) [pronounced ar-eh-op-ag-EE-tace]	<i>a member of the court of Areopagus (Mars' Hill); Areopagite</i>	masculine singular proper noun; a grouping; nominative case	Strong's #698
414. noun: areskeía (ἄρεσκέια) [pronounced ar-EHS-ki-ah], which means, <i>pleasing, a desire to please, willing service</i> . There is an historic negative aspect to this noun as well. Strong's #699. Colossians 1:10*			
areskeía (ἄρεσκέια) [pronounced ar-EHS-ki-ah]	<i>pleasing, a desire to please, willing service</i>	feminine singular noun; accusative case	Strong's #699 (hapax legomena)
415. verb: aréskō (ἄρέσκω) [pronounced ar-EHS-koh], which means, <i>to please, to be agreeable; to strive to please; to accommodate one's self to the opinions desires and interests of others</i> . Strong's #700. Galatians 1:10 1Thessalonians 2:4, 15 4:1			
aréskō (ἄρέσκω) [pronounced ar-EHS-koh]	<i>to please, to be agreeable; to strive to please; to accommodate one's self to the opinions desires and interests of others</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #700
aréskō (ἄρέσκω) [pronounced ar-EHS-koh]	<i>pleasing, being agreeable; striving to please; accommodating one's self to the opinions desires and interests of others</i>	masculine plural, present active participle, noc	Strong's #700
416. adjective: arestos (ἄρεστός) [pronounced ar-ehs-TOSS], which means, <i>pleasing, agreeable; desirable; fit; reasonable</i> . Strong's #701. Acts 6:2 12:3 ****			
arestos (ἄρεστός) [pronounced ar-ehs-TOSS]	<i>pleasing, agreeable; desirable; fit; reasonable</i>	neuter singular adjective, nominative case	Strong's #701
417. X			
418. X			
419. Feminine_noun: aretê (ἀρετή) [pronounced ar-EHT-ay], which means 1) <i>a virtuous course of thought, feeling and action; 1a) virtue, moral goodness; 2) any particular moral excellence, as modesty, purity</i> . Bullinger (p. 72): ἀρετή (aretê), as man used it, meant merely <i>excellence</i> of any kind, <i>manhood, nobility, valor, prowess</i> . But, in the Scriptures, it is used in the higher sense of <i>glory</i> (Habak. 3:3), <i>praise</i> (Isa. 42:8, 12 43:21 63:7). And so in the New Testament (Philip. 4:8 1Peter 2:9 2Peter 1:3, 5). Strong: From the same as G730; properly manliness (valor), that is, excellence (intrinsic or attributed): - praise, virtue. Strong's #703. (Psalm 12:6)			

420. Masculine noun: arên (ἀρήν) [pronounced *ahr-ANE*], which means, *lambs*. Possibly equivalent to Strong's #730. Strong's #704. Luke 10:3\*

arên (ἀρήν) [pronounced <i>ahr-ANE</i> ]	<i>lambs</i>	masculine plural noun, accusative case	Strong's #704 (possibly equivalent to Strong's #730)
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421. Verb: arithméō (ἀριθμέω) [pronounced *ahr-ithth-MEH-oh*], which means, *to enumerate, to count, to number*. Strong's #705. Luke 12:6 \*\*\*

arithméō (ἀριθμέω) [pronounced <i>ahr-ithth-MEH-oh</i> ]	<i>to enumerate, to count, to number</i>	3 <sup>rd</sup> person plural, perfect passive indicative	Strong's #705
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422. noun: arithmós (ἀριθμός) [pronounced *ar-ith-MOSS*], which means, *number; a fixed and definite number; an indefinite number, a multitude*. Strong's #706. Acts 4:4 5:26 6:7 11:21 16:5

arithmós (ἀριθμός) [pronounced <i>ar-ith-MOSS</i> ]	<i>number; a fixed and definite number; an indefinite number, a multitude</i>	masculine singular noun, nominative case	Strong's #706
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423. propernounlocation: Arimathaía (Ἀριμαθαία) [pronounced *ar-ee-mahth-AH-ee-ah*], which means, *heights; transliterated, Arimathea*. Strong's #707. Luke 23:51 \*\*\*\*

Arimathaía (Ἀριμαθαία) [pronounced <i>ar-ee-mahth-AH-ee-ah</i> ]	<i>heights; transliterated, Arimathea, Arimathæa</i>	feminine singular proper noun location; genitive/ablative case	Strong's #707
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Thayer: *The name of several cities in Palestine The one mentioned in Matt. 27:57, Mark 15:43, Luke 23:51, John 19:38 appears to have been the same as the birthplace of Samuel in Mount Ephraim.*

424. propernounperson: Arístarchos (Ἀρίσταρχος) [pronounced *ar-IHS-tar-khoss*], which means, *the best ruler; transliterated, Aristarchus, Aristarchos*. Strong's #708. Acts 19:29 20:4 27:2 Colossians 4:10 \*\*\*\*\*

Arístarchos (Ἀρίσταρχος) [pronounced <i>ar-IHS-tar-khoss</i> ]	<i>the best ruler; transliterated, Aristarchus, Aristarchos</i>	masculine singular proper noun; a person; accusative case	Strong's #708
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Thayer: *Aristarchus [was]...a certain Christian of Thessalonica, and accompanied Paul on his third missionary journey.*

425. Verb: aristáō (ἀριστάω) [pronounced *ar-ihs-TAH-oh*], which means, *to dine, to take the principle meal, to eat a meal; to eat breakfast*. Strong's #709. Luke 11:37 \*\*\*

aristáō (ἀριστάω) [pronounced <i>ar-ihs-TAH-oh</i> ]	<i>to dine, to take the principle meal, to eat a meal; to eat breakfast</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #709
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Apparently, this word originally meant *to eat breakfast*; but later came to mean, *to dine*.<sup>13</sup>

426. Comparativeadjective: aristerós (ἀριστερός) [pronounced *ar-is-ter-OSS*], which means, *left (hand); metaphorically for, second best*. Strong's #710. Luke 23:33 \*\*\*

aristerós (ἀριστερός) [pronounced <i>ar-is-ter-OSS</i> ]	<i>left (hand); metaphorically for, second best</i>	comparative masculine plural adjective, genitive/ablative case	Strong's #710
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427. X

<sup>13</sup> Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #709.

428. Neuter\_noun: áriston (ἄριστον) [pronounced *AHR-ihs-ton*], which means, *the best meal, first food before work; breakfast; luncheon, noon meal; later, dinner*. Strong's #712. Luke 11:38 14:12, 15 \*\*\*

áriston (ἄριστον) [pronounced <i>AHR-ihs-ton</i> ]	<i>the best meal, first food before work; breakfast; luncheon, noon meal; later, dinner</i>	neuter singular noun, genitive/ablative case	Strong's #712
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429. X

430. verb arkeô (ἀρκέω) [pronounced *ar-KEH-oh*], which means, *to be content, to be satisfied, to be enough, to suffice, to be sufficient; to ward off; to avail*. Thayer: 1) to be possessed of unfailing strength; 1a) to be strong, to suffice, to be enough; 1a1) to defend, ward off; 1b) to be satisfied, to be contented. Thayer and Strong definitions only. Strong's #714. Luke 3:14 Hebrews 13:5

arkeô (ἀρκέω) [pronounced <i>ar-KEH-oh</i> ]	<i>to be content, to be satisfied, to be enough, to suffice, to be sufficient; to ward off; to avail; to possess unfailing strength</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #714
arkeô (ἀρκέω) [pronounced <i>ar-KEH-oh</i> ]	<i>be content, be satisfied, be enough, suffice, be sufficient; ward off; avail; have strength</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #714
arkeô (ἀρκέω) [pronounced <i>ar-KEH-oh</i> ]	<i>being content, being satisfied, being (having) enough, being sufficient; warding off; availing; possessing unfailing strength</i>	masculine plural; present passive participle; nominative case	Strong's #714

431. X

432. noun: háрма (ἄρμα) [pronounced *HAHR-mah*], which means, *chariot*. Strong's #716. Acts 8:28 \*\*\*\*

háрма (ἄρμα) [pronounced <i>HAHR-mah</i> ]	<i>chariot</i>	neuter singular noun, genitive/ablative case	Strong's #716
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433. X

434. X

435. noun: harmos (ἄρμός) [pronounced *har-MOSS*], which means, *a joint (of the body), a joining; an articulation (of the body)*. Strong's #719. Hebrews 4:12\*

harmos (ἄρμός) [pronounced <i>har-MOSS</i> ]	<i>a joint (of the body), a joining; an articulation (of the body)</i>	masculine singular noun; genitive/ablative case	Strong's #719 (hapax legomena)
harmoi (ἄρμοί) [pronounced <i>har-MOY</i> ]	<i>joints (of the body), joinings; articulations (of the body)</i>	masculine plural noun; genitive/ablative case	Strong's #719 (hapax legomena)

436. Verb: arneomai (ἀρνέομαι) [pronounced *ar-NEH-om-ahee*], which means, *to disavow, to reject, to abnegate, to deny, to refuse; to refuse; to contradict*. Thayer: 1) to deny; 2) to deny someone; 2a) to deny one's self; 2a1) to disregard his own interests or to prove false to himself; 2a2) act entirely unlike himself; 3) to deny, abnegate, abjure; 4) not to accept, to reject, to refuse something offered. Thayer Definition only. Strong's #720. Luke 8:45 9:23 12:9 22:57 Acts 3:13 4:16 7:35 11:24

arneomai (ἀρνέομαι) [pronounced <i>ar-NEH-om-ahee</i> ]	<i>to disavow, to reject, to abnegate, to deny, to refuse; to contradict</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #720
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arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahee]	<i>disavowing, rejecting, abnegating, denying, refusing; contradicting</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #720
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437. X

438. Verb: arotrióō (ἀροτριώω) [pronounced ar-ot-ree-OH-oh], which means, *to plow*. Strong's #722. Luke 17:7  
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arotrióō (ἀροτριώω) [pronounced ar-ot-ree-OH-oh]	<i>to plow</i>	verb	Strong's #722
arotrióō (ἀροτριώω) [pronounced ar-ot-ree-OH-oh]	<i>plowing</i>	masculine singular, present active participle; accusative case	Strong's #722

439. Neuter noun: arotron (ἄροτρον) [pronounced AHR-oh-t-ron], which means, *plow, plough, tiller*. Strong's #723. Luke 9:62\*

arotron (ἄροτρον) [pronounced AHR-oh-t-ron]	<i>plow, plough, tiller</i>	neuter singular noun, accusative case	Strong's #723
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440. Feminine noun: harpag (ἄρπαγή) [pronounced hahr-pah-AY], which means, *plunder, spoil, pillage; robbery, theft; greed (iness)*. Strong's #724. Luke 11:39 Hebrews 10:34 \*\*\*

harpag (ἄρπαγή) [pronounced hahr-pah-AY]	<i>plunder, spoil, pillage; robbery, theft; greed, greediness, seizure</i>	feminine singular noun, genitive/ablative case	Strong's #724
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441. X

442. Verb: harpazō (ἄρπάζω) [pronounced har-PAD-zoh], which means, *to seize (in various applications), to snatch away; to catch (away, up), to pluck (up), to pull (out), to take (by force)*. Thayer definitions: 1) *to seize, carry off by force*; 2) *to seize on, claim for one's self eagerly*; 3) *to snatch out or away*. Thayer Definition only. Strong's #726. Acts 8:39 23:10 1Thessalonians 4:17

harpazō (ἄρπάζω) [pronounced har-PAD-zoh]	<i>to seize (in various applications), to snatch away; to catch (away, up), to pluck (up), to pull (out), to take (by force)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #726
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443. adjective: hárpax (ἄρπαξ) [pronounced HAR-pax], which means, *rapacious, extortion, ravenous, ravening; robber*. Strong's #727. Luke 18:11 \*\*\*\*\*

hárpax (ἄρπαξ) [pronounced HAR-pax]	<i>rapacious, extortion, ravenous, ravening; robber</i>	masculine plural adjective, nominative case	Strong's #727
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444. X

445. X

446. Adjective arrhên/arsên (ἄρρην/αρσην) [pronounced AR-hrane, AR-sane] which means, *a male, a man*. Thayer and Strong definitions only. Strong's #730. Luke 2:23 Galatians 3:28 \*\*\*\*\* \*\*\*\*

arrhên/arsên (ἄρρην/αρσην) [pronounced AR-crane, AR-sane]	<i>a male, a man</i>	neuter singular adjective; nominative case	Strong's #730
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447. X

448. X



449. Masculine\_noun: arsenokoitês (ἀρσενοκοίτης) [pronounced *ar-sen-ok-OY-tace*], which means, *one who lies with a male as with a female, sodomite, [male] homosexual; one who has sex with younger men (boys), a pederast*. Thayer, and Horst Balz and Gerhard Schneider, and Arndt and Gingrich Definitions. Strong's #733. Homosexuality and the Bible

450. X

451. propernounperson: Ἄρτεμις (Ἄρτεμις) [pronounced *AR-tehm-is*], which means, *complete light: flow restrained*; transliterated *Artemis*. Strong's #735. Acts 19:24 \*\*\*\*\*

Ἄρτεμις (Ἄρτεμις) [pronounced <i>AR-tehm-is</i> ]	<i>complete light: flow restrained</i> ; transliterated <i>Artemis</i>	feminine singular proper noun; a person; genitive/ablative case	Strong's #735
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452. noun: artémōn (ἀρτέμων) [pronounced *ar-TEHM-ohn*], which means, *foresail, top-sail of a ship*. Strong's #736. Acts 27:40\*

artémōn (ἀρτέμων) [pronounced <i>ar-TEHM-ohn</i> ]	<i>foresail, top-sail of a ship</i>	masculine singular noun, accusative case	Strong's #736 (hapax legomena)
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453. adverb: ἄρτι (ἄρτι) [pronounced *AR-tee*], which means, *now, just now, this moment; now at this time, at this very time, this moment*. Strong's #737. Galatians 1:9 4:20 1Thessalonians 3:6 2Thessalonians 2:7

ἄρτι (ἄρτι) [pronounced <i>AR-tee</i> ]	<i>now, just now, this moment; now at this time, at this very time, this moment</i>	adverb	Strong's #737
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Even though we find this word used in the gospels of Matthew and John; as well as in the letters of Paul, Peter and John; this word is never found in Luke or Acts. It is not a rare word; it is found 36x in the New Testament.

454. X

455. X

456. masculine\_noun artos (ἄρτος) [pronounced *AR-toss*] which means, *bread, loaf, loaves*. Thayer: 1) food composed of flour mixed with water and baked; 1a) the Israelites made it in the form of an oblong or round cake, as thick as one's thumb, and as large as a plate or platter hence it was not to be cut but broken; 1b) loaves were consecrated to the Lord; 1c) of the bread used at the love-feasts and at the Lord's Table; 2) food of any kind. Thayer and Strong definitions only. Strong's #740. Luke 4:3 6:4 7:33 9:3, 13 11:3, 11 14:1, 15 15:17 22:29 24:30 Acts 2:42 20:7 27:35 2Thessalonians 3:8 Hebrews 9:2

artos (ἄρτος) [pronounced <i>AR-toss</i> ]	<i>bread, loaf, loaves</i>	masculine singular noun; nominative case	Strong's #740
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artoi (ἄρτοι) [pronounced <i>AR-toy</i> ]	<i>loaves of bread</i>	masculine plural noun; nominative case	Strong's #740
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457. Verb: artuō (ἀρτύω) [pronounced *ar-TOO-oh*], which means, *to prepare, to arrange (foods); to season, to salt, to spice (with stimulating condiments)*. Strong's #741. Luke 14:34 \*\*\*

artuō (ἀρτύω) [pronounced <i>ar-TOO-oh</i> ]	<i>to prepare, to arrange (foods); to season, to salt, to spice (with stimulating condiments)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #741
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458. masculine\_proper\_noun Arphaxad (Ἀρφαξάδ) [pronounced *ar-fax-AD*], which means, *stronghold of Chaldees*; transliterated, *Arphaxad*. He was the son of Shem and ancestor of Eber. Thayer and Strong definitions only. Strong's #742. Luke 3:36\*

Arphaxad (Ἀρφαξάδ) [pronounced <i>ar-fax-D</i> ]	<i>stronghold of Chaldees</i> ; transliterated, <i>Arphaxad</i>	masculine singular proper noun	Strong's #742
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459. noun: archángelos (ἀρχάγγελος) [pronounced *ar-KHANG-ehl-oss*], which means, *archangel, chief of the angels*. Strong's #743. 1Thessalonians 4:16 \*\*

archángelos (ἀρχάγγελος) [pronounced <i>ar-KHANG-ehl-oss</i> ]	<i>archangel, chief of the angels</i>	masculine singular noun, genitive/ablative case	Strong's #743
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460. Adjective: archaios (ἀρχαῖος) [pronounced *ar-KHAH-yoss*], which means, *that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]*. Strong's #744. Luke 9:8 Acts 15:7, 21 21:16

archaios (ἀρχαῖος) [pronounced <i>ar-KHAH-yoss</i> ]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]</i>	masculine plural adjective, genitive/ablative case	Strong's #744
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461. X

462. 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 The Doctrine of Tongues (Heb. 2:3) Luke 1:2 12:11 20:20 Acts 10:11 11:5, 15 26:4 Colossians 1:16, 18 2:10, 15 2Thessalonians 2:13 Hebrews 1:10 2:3 3:14 5:12 6:1 7:3

archê (ἀρχή) [pronounced <i>ar-KHAY</i> ]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular noun; nominative case	Strong's #746
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archai (ἀρχαί) [pronounced <i>ar-KHEYE</i> ]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural noun; nominative case	Strong's #746
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463. Adjective: archêgos (ἀρχηγός) [pronounced *ar-khay-GOSS*], which means, *author, originator; a chief leader, pioneer; captain, prince*. Strong's #747. Acts 3:15 5:31 Hebrews 2:10 12:2 \*\*\*\*

archêgos (ἀρχηγός) [pronounced <i>ar-khay-GOSS</i> ]	<i>author, originator; a chief leader, pioneer; captain, prince</i>	masculine singular adjective, accusative case	Strong's #747
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464. adjective: archieratikós (ἀρχιερατικός) [pronounced *ar-khee-er-at-ee-KOSS*], which means, *high-priestly, of the high priest; pontifical*. Strong's #748. Acts 4:6\*

archieratikós (ἀρχιερατικός) [pronounced <i>ar-khee-er-at-ee-KOSS</i> ]	<i>high-priestly, of the high priest; pontifical</i>	neuter singular adjective, genitive/ablative case	Strong's #748
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465. masculine\_noun archiereus (ἀρχιερεύς) [pronounced *ar-khee-er-YUCE*], which means, *chief priest, high priest*. ; Thayer and Strong definitions only. Strong's #749. Luke 3:2 9:22 19:47 20:1 22:2 23:4 24:20 Acts 4:1 5:17, 24 7:1 9:1, 14 19:14 22:5, 30 23:2 24:1 25:2 26:10 Hebrews 2:17 3:1 4:14 5:1 6:20 7:26, 27 8:1 9:7 13:11

archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine singular noun; genitive/ablative case	Strong's #749
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Thayer:

1) He above all others was honoured with the title of priest, the chief of priests. It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter into the Holy of Holies (from which the other priests were excluded) and offer sacrifices for his own sins and the sins of the people, and to preside over the Sanhedrin, or Supreme Council, when convened for judicial deliberations. According to Mosaic law, no one could aspire to the high priesthood unless he were of the tribe of Aaron and descended from a high priestly family; and he on whom the office was conferred held it till death. But from the time of Antiochus Epiphanes, when the kings of Seleucideae and afterwards the Herodian princes and the Romans arrogated to themselves the power of appointing the high priests, the office neither remained vested in the pontifical family nor was conferred on any for life; but it became venal, and could be transferred from one to another according to the will of civic or military rulers. Hence it came to pass, that during the one hundred and seven years intervening between Herod the Great and the destruction of the holy city, twenty eight persons held the pontifical dignity.

2) the high priests, these comprise in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs.

3) Used of Christ because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered into the heavenly sanctuary where he continually intercedes on our behalf.

archiereis (ἀρχιερείς) [pronounced ar-khee-er-YICE]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; nominative case	Strong's #749
466. <b>Masculine_noun:</b> archistratêgou (ἀρχιστρατήγῳ) [pronounced ahr-khee-strah-TAY-goh], which means <i>ruler, leader</i> . Strong's #none. Found in 1Sam. 12:9			
467. X			
468. propernounperson: Archippus (Ἀρχιππος) [pronounced AHR-khip-poss], which means, <i>Archippus</i> . Strong's #751. Colossians 4:17 **			
469. <b>Masculine_noun:</b> archisunagôgos (ἀρχισυνάγωγος) [pronounced ar-khee-soon-AG-oh-goss], which means, <i>director of the synagogue services; (chief) ruler of the synagogue</i> . Strong's #752. Luke 8:49 13:14 Acts 13:15 18:8			

archisunagôgos (ἀρχισυνάγωγος) [pronounced ar-khee-soon-AG-oh-goss]	<i>director of the synagogue services; (chief) ruler of the synagogue</i>	masculine singular noun; genitive/ablative case	Strong's #752
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BDB: *It was his duty to select the readers or teachers in the synagogue, to examine the discourses of the public speakers, and to see that all things were done with decency and in accordance with ancestral usage.*<sup>14</sup>

archisunagôgoi (ἀρχισυνάγωγοι) [pronounced ar-khee-soon-AG-oh-goy]	<i>directors of the synagogue services; (chief) rulers of the synagogue</i>	masculine plural noun; nominative case	Strong's #752
470. x			
471. <b>noun:</b> architelônēs (ἀρχιτελώνης) [pronounced ar-khee-tel-OH-nace], which means, <i>head tax collector, principle tax-gatherer, chief among the publicans</i> . Strong's #754. Luke 19:2*			
architelônēs (ἀρχιτελώνης) [pronounced ar-khee-tel-OH-nace]	<i>head tax collector, principle tax-gatherer, chief among the publicans</i>	masculine noun, nominative case	Strong's #754

472. X

<sup>14</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #752.

473. verb archomai (ἄρχομαι) [pronounced AR-khom-ahee] which means, *to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]*. Thayer: 1) to be the first to do (anything), to begin; 2) to be chief, leader, ruler; 3) to begin, make a beginning. Thayer and Strong definitions only. Strong's #756. Luke 3:8, 23 4:21 5:21 7:15, 24 9:12 11:29 12:1 13:25 14:9, 29 15:14 19:37, 45 20:9 21:28 22:23 23:2, 5, 30 24:27, 47 Acts 1:1, 22 2:4 8:35 11:4, 15 18:26 24:2 27:35

archomai (ἄρχομαι) [pronounced AR-khom-ahee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #756 (the middle voice of Strong's #757)
archomai (ἄρχομαι) [pronounced AR-khom-ahee]	<i>beginning; being the first [to do something], the one commencing (in order of time); rehearsing [from the beginning]</i>	masculine singular, present middle participle; nominative case	Strong's #756 (the middle voice of Strong's #757)

474. **Verb:** archô (ἄρχω) [pronounced ahr-KHOH], which means *to be chief, to lead, to rule*. Strong's #757. 1Sam. 10:1 Luke 24:47 Acts 10:37\*\*

archô (ἄρχω) [pronounced ahr-KHOH]	<i>to be chief, to lead, to rule, to govern</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #757
archô (ἄρχω) [pronounced ahr-KHOH]	<i>being chief, leading, ruling, governing; beginning; first, firstly</i>	masculine plural, aorist middle participle, nominative case	Strong's #757

475. **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 Luke 8:41 11:15 12:58 14:1 18:18 23:13, 35 24:20 Acts 3:17 4:5, 26 7:27 13:27 14:5 16:19 23:5

archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)
archontes (ἄρχοντες) [pronounced AHR-khohn-tehs]	<i>rulers, commanders, chiefs, leaders, those first-in-rank; princes, magistrates</i>	masculine plural noun; accusative case	Strong's #758 (present participle of Strong's #757)

476. noun: arôma (ἄρωμα) [pronounced AR-oh-mah], which means, *fragrant spice; an aromatic, perfume*. Strong's #759. Luke 23:56 24:1 \*\*\*\*

arôma (ἄρωμα) [pronounced AR-oh-mah]	<i>fragrant spice; an aromatic, perfume</i>	neuter plural noun, accusative case	Strong's #759
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477. X

478. adjective: asáleutos (ἀσάλευτος) [pronounced as-AL-yoo-toss], which means, *immoveable, unshakable; unshaken; metaphorically not liable to overthrow and disorder, firm stable*. Strong's #761. Acts 27:41 Hebrews 12:28\*\*

asáleutos (ἀσάλευτος) [pronounced as-AL-yoo-toss]	<i>immoveable, unshakable; unshaken; metaphorically not liable to overthrow and disorder, firm stable</i>	feminine singular adjective, nominative case	Strong's #761
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479. adjective asbestos (ἄσβεστος) [pronounced AS-bes-tos] which means, *unquenched, unquenchable, perpetual; of eternal hell fire to punish the damned*. Thayer and Strong definitions only. Strong's #762. Luke 3:17



asbestos (ἄσβεστος) [pronounced AS-bes-tos]	<i>unquenched, unquenchable, perpetual; of eternal hell fire to punish the damned</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #762
480. <b>Feminine_noun:</b> asebeia (ἀσέβεια) [pronounced as-EHB-i-ah], which means, 1) want of reverence towards God, impiety, ungodliness. Thayer Definition only. Strong's #763.			
481. <b>Verb:</b> asebeō (ἀσεβέω) [pronounced as-ehb-EH-oh], which means, 1) to be ungodly, act impiously. Thayer Definition only. Strong's #764.			
482. <b>Adjective:</b> asebês (ἀσεβής) [pronounced as-ehb-ACE], which means, <i>destitute of reverential awe towards God, condemning God, impious</i> . This is a person who lacks a spiritual relationship with God. In some cases, this may describe a person who is actively anti-God. Thayer definitions only. Strong's #765.			
483. <b>Feminine_noun:</b> aselgeia (ἀσέλγεια) [pronounced as-ELG-i-a], which means, 1) unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence. Thayer Definition only. Strong's #766.			
484. <b>Feminine_noun:</b> aselgeia (ἀσέλγεια) [pronounced as-ELG-i-a], which means, <i>unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence</i> . Thayer definitions only. Strong's #766. Galatians 5:19 *****			
aselgeia (ἀσέλγεια) [pronounced as-ELG-i-a]	<i>unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence</i>	feminine singular noun; nominative case	Strong's #766
485. adjective: ásēmos (ἄσημος) [pronounced AS-ay-moss], which means, <i>insignificant; unmarked or unstamped (of money); unknown, of no mark, ignoble</i> . Strong's #767. Acts 21:39*			
ásēmos (ἄσημος) [pronounced AS-ay-moss]	<i>insignificant; unmarked or unstamped (of money); unknown, of no mark, ignoble</i>	feminine singular adjective; genitive/ablative case	Strong's #767
486. proper_noun/masculine Asêr (Α΄σήρ) [pronounced as-AYR], which means, <i>blessed</i> ; transliterated Asher, Aser. He is the eighth son of Jacob. Thayer and Strong definitions only. Strong's #768. Luke 2:36			
Asêr (Α΄σήρ) [pronounced as-AYR]	<i>blessed; transliterated Asher, Aser</i>	indeclinable proper noun, masculine singular	Strong's #768
487. <b>Feminine_noun:</b> asthéneia (ἀσθένεια) [pronounced ahs-THEH-nigh-ah], which means <i>weakness, sickness, infirmity</i> . Strong's #769. The Doctrine of Tongues (Rom. 8:26) Luke 5:15 8:2 13:11 Acts 28:9 Galatians 4:13 Hebrews 4:15 5:2 7:28 11:34			
asthéneia (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]	<i>weakness, sickness, infirmity, disease</i>	feminine singular noun,	Strong's #769
asthéneiai (ἀσθένεια) [pronounced ahs-THEH-nigh-ī]	<i>weaknesses, sicknesses, infirmities, diseases</i>	feminine plural noun,	Strong's #769
488. verb astheneō (ἀσθενέω) [pronounced as-then-EH-oh], which means, <i>to be weak, to be feeble, to be without strength, to be powerless; to be weak in means, to be needy, to be poor; to be sick</i> . Thayer and Strong definitions only. Strong's #770. Luke 4:40 Acts 9:37 19:12 20:35			
astheneō (ἀσθενέω) [pronounced as-then-EH-oh]	<i>to be weak, to be feeble, to be without strength, to be incapacitated; to be powerless; to be weak in means, to be needy, to be poor; to be sick</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #770

astheneō (ἀσθενέω) [pronounced <i>as-then-EH-oh</i> ]	<i>being weak, being feeble, being without strength, incapacitated; being powerless; being weak in means, being needy, being poor; sickly</i>	masculine plural, present active participle; accusative case	Strong's #770
489. X			
490. Adjective: asthenēs (ἀσθενής) [pronounced <i>as-thehn-ACE</i> ], which means, <i>weak, infirm, feeble, sickly, impotent</i> . Strong's #772. Luke 10:9 Acts 4:9 5:15 Galatians 4:9 1Thessalonians 5:14 Hebrews 7:18			
asthenēs (ἀσθενής) [pronounced <i>as-thehn-ACE</i> ]	<i>weak, infirm, feeble, sickly, impotent</i>	masculine plural adjective, accusative case	Strong's #772
491. propernounlocation: Asía (Ἀσία) [pronounced <i>as-EE-ah</i> ], which means, <i>orient; transliterated, Asia</i> . Strong's #773. Acts 2:9 6:9 16:6 19:10, 22 20:16 21:27 24:18 27:2			
Asía (Ἀσία) [pronounced <i>as-EE-ah</i> ]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773
Thayer: <i>Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.</i>			
492. propernoungrouping: Asianos (Ἀσιανός) [pronounced <i>as-ee-an-OSS</i> ], which means, <i>Asian, a native of Asia, of Asia, Asiatic</i> . Strong's #774. Acts 20:4*			
Asianos (Ἀσιανός) [pronounced <i>as-ee-an-OSS</i> ]	<i>Asian, a native of Asia, of Asia, Asiatic</i>	masculine singular proper noun; a grouping; nominative case	Strong's #774
Asianoí (Ἀσιανοί) [pronounced <i>as-ee-an-OY</i> ]	<i>Asians, natives of Asia, of Asia, Asiatics</i>	masculine plural proper noun; a grouping; nominative case	Strong's #774
493. propernoungrouping: Asiárchēs (Ἀσιάρχης) [pronounced <i>as-ee-AR-khace</i> ], which means, <i>president of the public festivities in a city of Asia Minor; chief of Asia; transliterated, Asiarch</i> . Strong's #775. Acts 19:31*			
Asiárchēs (Ἀσιάρχης) [pronounced <i>as-ee-AR-khace</i> ]	<i>president of the public festivities in a city of Asia Minor; chief of Asia; transliterated, Asiarch</i>	masculine singular proper noun; a grouping; genitive/ablative case	Strong's #775
Asiárchai (Ἀσιάρχαι) [pronounced <i>as-ee-AR-kheye</i> ]	<i>officials of the public festivities in a city of Asia Minor; chiefs of Asia; transliterated, Asiarchs</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #775
494. noun: asitía (ἀσιτία) [pronounced <i>as-ee-TEE-ah</i> ], which means, <i>abstinence from food (whether voluntary or enforced), state of fasting; lack of appetite</i> . Strong's #776. Acts 27:21*			
asitía (ἀσιτία) [pronounced <i>as-ee-TEE-ah</i> ]	<i>abstinence from food (whether voluntary or enforced), state of fasting; lack of appetite</i>	feminine singular noun, genitive/ablative case	Strong's #776
495. adjective: ásitos (ἄσιτος) [pronounced <i>AS-ee-toss</i> ], which means, <i>without eating, without (taking) food; severe restriction of food intake</i> . Strong's #777. Acts 27:33*			

ásitos (ἄσιτος) [pronounced AS-ee-toss]	<i>without eating, without (taking) food; severe restriction of food intake</i>	masculine plural adjective, nominative case	Strong's #777 (hapax legomena)
496. verb: askéō (ἀσκέω) [pronounced as-KEH-oh], which means, <i>to practice; to form by art, to adorn; to exercise (one's) self, to take pains, to labour, to strive</i> . Strong's #778. Acts 24:16*			
askéō (ἀσκέω) [pronounced as-KEH-oh]	<i>to practice; to form by art, to adorn; to exercise (one's) self, to take pains, to labour, to strive</i>	1 <sup>st</sup> person singular, present active indicative; contracted form	Strong's #778
497. masculine_noun askos (ἄσκος) [pronounced as-KOSS], which means, <i>wineskin, wine container, a leathern bag or bottle, in which water or wine was kept</i> . Thayer and Strong definitions only. Strong's #779. Luke 5:37			
askos (ἄσκος) [pronounced as-KOSS]	<i>wineskin, wine container, a leathern bag or bottle, in which water or wine was kept</i>	masculine plural noun; accusative case	Strong's #779
498. adverb: asménōs (ἀσμένως) [pronounced as-MEHN-oce], which means, <i>gladly, with joy, with pleasure</i> . Strong's #780. Acts 21:17 **			
asménōs (ἀσμένως) [pronounced as-MEHN-oce]	<i>gladly, with joy, with pleasure</i>	adverb	Strong's #780
499. X			
500. Verb: aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee], which means, <i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to salute; to take leave</i> . Thayer definitions: 1) to draw to one's self; 1a) to salute one, greet, bid welcome, wish well to; 1b) to receive joyfully, welcome. Thayer and Strong definitions only. Strong's #782. Luke 1:40 10:4 Acts 18:22 20:1, 6 21:7, 19 25:13 1Thessalonians 5:26 Hebrews 11:13 13:24			
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>to enfold in the arms, that is, (by implication) to salute, (figuratively) to welcome, to embrace, to greet, to take leave</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #782
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfold in the arms, that is, (by implication) salute, (figuratively) welcome, embrace, greet, take leave</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle imperative	Strong's #782
aspazomai (ἀσπάζομαι) [pronounced as-PAD-zom-ahee]	<i>enfolding in the arms, that is, (by implication) saluting, (figuratively) welcoming, embracing, greeting, one who is taking leave</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #782
501. Masculine_noun: aspasmos (ἄσπασμός) [pronounced as-pas-MOSS], which means, <i>a greeting, a salutation, either oral or written</i> . Thayer and Strong definitions only. Strong's #783. Luke 1:29, 41 11:43 20:46 2Thessalonians 3:17			
aspasmos (ἄσπασμός) [pronounced as-pas-MOSS]	<i>a greeting, a salutation, either oral or written</i>	masculine singular noun; nominative case	Strong's #783
502. X			
503. noun: aspís (ἀσπίς) [pronounced as-PECE], which means, <i>asp</i> . Strong's #785. Romans 3:13*			
504. X			

505. Neuter\_noun: assáron (ἄσσάριον) [pronounced as-SAR-ee-on], which means, *Roman coin [equal to the tenth part of a drachma], copper coin*; transliterated *assarion, assarium, assarius*. Strong's #787. Luke 12:6 \*\*

assáron (ἄσσάριον) [pronounced as-SAR-ee-on]	<i>Roman coin [equal to the tenth part of a drachma], copper coin</i> ; transliterated <i>assarion, assarium, assarius</i>	neuter plural noun, genitive/ablative case	Strong's #787
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506. adverb: âsson (ἄσσον) [pronounced as'-son], which means, *nearer, more nearly, very near; close*. Strong's #788. Acts 27:13\*

âsson (ἄσσον) [pronounced as'-son]	<i>nearer, more nearly, very near; close</i>	adverb	Strong's #788
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507. propernounlocation: Ássos (Ἄσσος) [pronounced AHS-sos], which means, *approaching*; transliterated, *Assos*. Strong's #789. Acts 20:13 \*\*

Ássos (Ἄσσος) [pronounced AHS-sos]	<i>approaching</i> ; transliterated, <i>Assos</i>	feminine singular proper noun; a location; accusative case	Strong's #789
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Thayer: *Assos [was] a seaport of the Roman province of Asia in the district anciently called Mysia, on the north shore of the Gulf of Adramyttium, and about 7 miles (11 km) from Lesbos.*

508. X

509. Adjective: asteios (ἄστεϊος) [pronounced as-TEE-oss], which means, *of the city; of polished manners; elegant (of body), handsome, comely, fair*. Strong's #791. Acts 7:20 Hebrews 11:23\*\*

asteios (ἄστεϊος) [pronounced as-TEE-oss]	<i>of the city; of polished manners; elegant (of body), handsome, comely, fair</i>	masculine singular adjective, nominative case	Strong's #791
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510. Masculine\_noun: astêr (ἄστήρ) [pronounced ahs-TARE], which means, 1) a star. Thayer Definition only. Strong's #792.

511. X

512. adjective: ástorgos (ἄστοργος) [pronounced AS-tor-goss], which means, *hardhearted*. Strong's #794.

513. X

514. Feminine\_noun: astrapê (ἄστραπή) [pronounced as-trap-AY], which means, *lightning; gleam of a light; glare; bright, shining*. Strong's #796. Luke 10:18 11:36 17:24

astrapê (ἄστραπή) [pronounced as-trap-AY]	<i>lightning; gleam of a light; glare; bright, shining</i>	feminine singular noun, accusative case	Strong's #796
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515. verb: astráptō (ἀστράπτω) [pronounced as-TRAP-toe], which means, *to flash (as lightning); to light up [the sky]; to shine brightly*. Strong's #797. Luke 17:24 24:4\*\*

astráptō (ἀστράπτω) [pronounced as-TRAP-toe]	<i>to flash (as lightning); to light up [the sky]; to shine brightly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #797
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astráptō (ἀστράπτω) [pronounced as-TRAP-toe]	<i>flashing (as lightning); lighting up [the sky]; shining brightly, dazzling</i>	feminine singular, present active participle; nominative case	Strong's #797
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516. noun: ástron (ἄστρον) [pronounced AS-trohn], which means, *star, group of stars; properly, a constellation; put for a single star (natural or artificial)*. Strong's #798. Luke 21:25 Acts 7:43 27:20 Hebrews 11:12\*\*\*\*

ástron (ἄστρον) [pronounced AS-trohn]	<i>star, group of stars; properly, a constellation; put for a single star (natural or artificial)</i>	neuter singular noun, dative, locative or instrumental case	Strong's #798
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ástra (ἄστρο) [pronounced AS-tra]	stars, groups of stars; properly, constellations	neuter plural noun, dative, locative or instrumental case	Strong's #798
517. X			
518. adjective: asumphōnos (ἀσύμφωνος) [pronounced as-OOM-foe-noss], which means, <i>in disagreement with, not agreeing in sound, dissonant, inharmonious, at variance</i> . Strong's #800. Acts 28:25*			
asumphōnos (ἀσύμφωνος) [pronounced as-OOM- oe-noss]	<i>in disagreement with, not agreeing in sound, dissonant, inharmonious, at variance</i>	masculine plural adjective; nominative case	Strong's #800 (hapax legomena)
519. adjective: asunetos (ἀσύνετος) [pronounced as-OON-ay-toss], which means, <i>senseless</i> . Strong's #801. Romans 1:21			
520. adjective: asunthetos (ἀσύνθετος) [pronounced as-OON-thet-oss], which means, <i>faithless</i> . Strong's #802. Romans 1:31*			
521. Feminine_noun: asphaleia (ἀσφάλεια) [pronounced as-FAL-i-ah], which means, <i>firmness, stability; certainty, undoubted truth; security (literally or figuratively) [from enemies and dangers], safety</i> . Thayer and Strong definitions only. Strong's #803. Luke 1:4 1Thessalonians 5:3			
asphaleia (ἀσφάλεια) [pronounced as-FAL-i- ah]	<i>firmness, stability; certainty, undoubted truth; security (literally or figuratively) [from enemies and dangers], safety</i>	feminine singular noun; accusative case	Strong's #803
522. Noun: asphalēs (ἀσφαλής) [pronounced as-fal-ACE], which means, <i>firm (that which can be relied on); certain, certainty, true, a fact, factual; suited to confirm</i> . Strong's #804. Acts 25:26 29:34 Hebrews 6:19 *****			
asphalēs (ἀσφαλής) [pronounced as-fal- ACE]	<i>firm (that which can be relied on); certain, certainty, true, a fact, factual; suited to confirm</i>	neuter singular noun, accusative case	Strong's #804
523. verb: asphalízō (ἀσφαλίζω) [pronounced as-fal-IHD-zo], which means, <i>to make (render) secure (from harm); to make firm; to be made secure</i> . Strong's #805. Acts 16:24 ****			
asphalízō (ἀσφαλίζω) [pronounced as-fal- IHD-zo]	<i>to make (render) secure (from harm); to make firm; to be made secure</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #805
524. adverb: asphalos (ἀσφαλός) [pronounced as-fal-OCE], which means, <i>securely; safety (so as to prevent escape); assuredly, with certainty</i> . Strong's #806. Acts 2:36 16:23 ***			
asphalos (ἀσφαλός) [pronounced as-fal- OCE]	<i>securely; safety (so as to prevent escape); assuredly, with certainty, without a (any) doubt</i>	adverb	Strong's #806
525. X			
526. noun: aschēmosunē (ἀσχημοσύνη) [pronounced as-kay-mos-OO-nay], which means, <i>shameless deed; shame</i> . Strong's #808. Romans 1:27 ** check spelling			
527. noun: aschēmosunē (ἀσχημοσύνη) [pronounced as-kay-mos-OO-nay], which means, <i>shameless deed; shame</i> . Strong's #808. Revelation 16:15			
528. X			
529. Feminine_noun: asōtia (ἀσωτία) [pronounced as-o-TEE-ah], which means, 1) an abandoned, dissolute life; 2) profligacy, prodigality. Thayer Definition only. Strong's #810.			
530. Adverb: asōtōs (ἀσώτως) [pronounced as-OH-toce], which means, <i>wastefully, dissolutely, profligately, loosely</i> . Strong's #811. Luke 15:13*			

asôtōs (ἄσώτως) [pronounced as-OH-toce]	wastefully, dissolutely, profligately, loosely	adverb	Strong's #811
531. verb: ataktéō (ἀτακτέω) [pronounced at-ak-TEH-oh], which means, <i>to behave irresponsibly, to be disorderly; of soldiers marching out of order or quitting ranks; to be neglectful of duty, to be lawless; to lead a disorderly life.</i> Strong's #812. 2Thessalonians 3:7*			
ataktéō (ἀτακτέω) [pronounced at-ak-THE-oh]	<i>to behave irresponsibly, to be disorderly; of soldiers marching out of order or quitting ranks; to be neglectful of duty, to be lawless; to lead a disorderly life</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #812 (hapax legomena)
532. adjective: átaktos (ἄτακτος) [pronounced AT-ak-toss], which means, <i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule.</i> Strong's #813. 1Thessalonians 5:14*			
átaktos (ἄτακτος) [pronounced AT-ak-toss]	<i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule</i>	masculine plural adjective, accusative case	Strong's #813 (hapax legomena)
533. adverb: atáktōs (ἀτάκτως) [pronounced at-AK-toce], which means, <i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule.</i> Strong's #814. 2Thessalonians 3:6 **			
atáktōs (ἀτάκτως) [pronounced at-AK-toce]	<i>disorderly, out of ranks (often so of soldiers); irregular, inordinate, immoderate pleasures; deviating from the prescribed order or rule</i>	adverb	Strong's #814
534. adjective: áteknos (ἄτεκνος) [pronounced AHT-ehk-noss], which means, <i>childless, without children, without offspring.</i> Strong's #815. Luke 20:28 ***			
áteknos (ἄτεκνος) [pronounced AHT-ehk-noss]	<i>childless, without children, without offspring</i>	masculine singular adjective, nominative case	Strong's #815
535. verb: atenizō (ἀτενίζω) [pronounced at-en-ID-zo], which means, <i>to fix [or fasten] the eyes on, gaze [intently] [upon]; to look [earnestly, steadfastly] [upon, towards, into anything]; metaphorically to fix one's mind on one</i> as an example. Thayer and Strong definitions only. Strong's #816. Luke 4:20 22:56 Acts 1:10 3:4, 12 6:15 7:55 10:4 11:6 13:9 14:9 23:1			
atenizō (ἀτενίζω) [pronounced at-en-ID-zoh]	<i>to fix [or fasten] the eyes on, gaze [intently] [upon]; to look [earnestly, steadfastly] [upon, towards, into anything]; metaphorically to fix one's mind on one</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #816
atenizō (ἀτενίζω) [pronounced at-en-ID-zoh]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i>	masculine plural, present active participle; nominative case	Strong's #816
536. preposition: áter (ἄτερ) [pronounced AT-er], which means, <i>without, aloof, apart from</i> (literally or figuratively), <i>in the absence of.</i> Strong's #817. Luke 22:6 **			
áter (ἄτερ) [pronounced AT-er]	<i>without, aloof, apart from</i> (literally or figuratively), <i>in the absence of</i>	preposition	Strong's #817

537. verb: atimázō (ἀτιμάζω) [pronounced *at-ihm-AHD-zoh*], which means, *to dishonor, to render infamous, (by implication) to condemn, to maltreat, to despise, to suffer shame, to entreat shamefully, to insult, to treat with contempt*. Strong's #818. Luke 20:11 Acts 5:41 \*\*\*\*\*

atimázō (ἀτιμάζω) [pronounced <i>at-ihm-AHD-zoh</i> ]	<i>to dishonor, to render infamous, (by implication) to condemn, to maltreat, to despise, to suffer shame, to entreat shamefully, to insult, to treat with contempt</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #818
atimázō (ἀτιμάζω) [pronounced <i>at-ihm-AHD-zoh</i> ]	<i>dishonoring, rendering infamous, (by implication) condemning, maltreating, despising, suffering shame, treating shamefully, insulting, treating with contempt</i>	masculine plural, aorist active participle, nominative case	Strong's #818

538. Feminine\_noun: atimia (ἀτιμία) [pronounced *at-ee-MEE-ah*], which means, *dishonour, ignominy, disgrace*. Thayer definitions only. Strong's #819.

539. X

540. noun: atmís (ἀτμός) [pronounced *at-MECE*], which means, *vapor; smoky vapor, mist*. Strong's #822. Acts 2:19 \*\*

atmís (ἀτμός) [pronounced <i>at-MECE</i> ]	<i>vapor; smoky vapor, mist</i>	feminine singular noun, accusative case	Strong's #822
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541. X

542. Adjective::atomos (ἄτομος) [pronounced *AHT-om-oss*], 1) *that cannot be cut in two, or divided, indivisible; 1a) of a moment of time*. Thayer Definitions only.: Strong's #823.

543. adjective: átopos (ἄτοπος) [pronounced *AT-op-oss*], which means, *evil, out of place, (figuratively) improper, injurious, wicked; amiss, harm, unreasonable; inconvenient*. Strong's #824. Luke 23:41 Acts 25:5 28:6 2Thessalonians 3:1\*\*\*\*

átopos (ἄτοπος) [pronounced <i>AT-op-oss</i> ]	<i>evil, out of place, (figuratively) improper, injurious, wicked; amiss, harm, unreasonable; inconvenient</i>	neuter singular adjective, accusative case	Strong's #824
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544. propernounlocation: Attáleia (Ἀττάλεια) [pronounced *at-TAL-i-ah*], which means, *Jah's due season; transliterated, Attalia*. Strong's #825. Acts 14:25\*

Attáleia (Ἀττάλεια) [pronounced <i>at-TAL-i-ah</i> ]	<i>Jah's due season; transliterated, Attalia</i>	feminine singular proper noun; a location; accusative case	Strong's #825
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Thayer: *Attalia [was] a maritime city of Pamphylia in Asia, very near the borders of Lycia, built and named by Attalus Philadelphus, king of Pergamos, now called Antali.*

545. X

546. noun: augê (αὐγή) [pronounced *OWG-ay*], which means, *dawn, morning, daybreak, daylight, radiance*. Strong's #827. Acts 20:11\*

augê (αὐγή) [pronounced <i>OWG-ay</i> ]	<i>dawn, morning, daybreak, daylight, radiance</i>	feminine singular noun, genitive/ablative case	Strong's #827
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547. proper\_noun\_masculine Augoustos (Αὔγουστος) [pronounced *OW-goos-toss*] which means, *venerable; transliterated Augustus*. He is the first Roman emperor; and this became a title conferred upon Roman emperors. Thayer and Strong definitions only. Strong's #828. Luke 2:1\*

Augoustos (Αὔγουστος) [pronounced <i>OW-goos-toss</i> ]	<i>venerable; transliterated Augustus</i>	masculine singular proper noun; genitive/ablative case	Strong's #828
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548. X  
549. X  
550. X

551. verb auleō (αὐλέω) [pronounced ow-LEH-oh], which means, *to play on the flute, to pipe*. Thayer and Strong definitions only. Strong's #832. Luke 7:32 \*\*\*

auleō (αὐλέω) [pronounced ow-LEH-oh]	<i>to play on the flute, to pipe</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #832
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552. Feminine\_noun: aulê (αὐλή) [pronounced ow-LAY], which means, *a yard (as open to the wind); by implication, a mansion, palace; dwelling; courtyard [about which a home is built]; sheepfold, hall*. Strong's #833. Luke 11:21 22:55

aulê (αὐλή) [pronounced ow-LAY]	<i>a yard (as open to the wind); by implication, a mansion, palace; dwelling; courtyard [about which a home is built]; sheepfold, hall</i>	feminine singular noun	Strong's #833
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Thayer definitions: 1) *among the Greeks in Homer's time, an uncovered space around the house, enclosed by a wall, in which the stables stood, hence among the Orientals that roofless enclosure by a wall, in the open country in which the flocks were herded at night, a sheepfold; 2) the uncovered courtyard of the house. In the O.T. particularly of the courts of the tabernacle and of the temple in Jerusalem. The dwellings of the higher classes usually had two, one exterior, between the door and the street; the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned Matt. 26:69.; 3) the house itself, a palace.*

553. X  
554. X

555. verb: aulízomai (αὐρίζομαι) [pronounced ow-LIHD-zohm-ahee], which means, *to spend the night, to pass the night (properly, in the open air), to abide, to lodge*. Strong's #835. Luke 21:37 \*\*

aulízomai (αὐρίζομαι) [pronounced ow-LIHD-zohm-ahee]	<i>to spend the night, to pass the night (properly, in the open air), to abide, to lodge</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #835
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556. X

557. Verb auxanō (αὐξάνω) [pronounced owx-AN-oh], which means, *to grow, to increase, to enlarge*. 1) to cause to grow, augment; 2) to increase, become greater; 3) to grow, increase; 3a) of plants; 3b) of infants; 3c) of a multitude of people; 3d) of inward Christian growth. Thayer and Strong definitions only. Strong's #837. Luke 1:80 2:40 12:27 Acts 6:7 7:17 12:24 19:19 Colossians 1:6, 10 2:19

auxanō (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #837
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auxanō (αὐξάνω) [pronounced owx-AN-oh]	<i>growing, increasing, enlarging; being increased, being caused to grow, being enlarged</i>	neuter singular, present passive participle; nominative case	Strong's #837
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558. noun: aúxēsis (αὕξησις) [pronounced owx'-ay-sis], which means, *growth, increase*. Strong's #838. Colossians 2:19 \*\*

aúxēsis (αὕξησις) [pronounced owx'-ay-sis]	<i>growth, increase</i>	feminine singular noun, accusative case	Strong's #838
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559. Adverb: aurion (αὔριον) [pronounced OW-ree-ohn], which means, *tomorrow, on the morrow, the next day*. Strong's #839. Luke 10:35 12:28 13:32 Acts 4:3, 5 23:20 25:22



aurion (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839
560. adjective: austērós (αὐστηρός) [pronounced ow-stay-ROSS], which means, <i>rigid, rough (properly as a gale)</i> , (figuratively) <i>severe, harsh, hard, austere</i> . Strong's #840. Luke 19:21 **			
austērós (αὐστηρός) [pronounced ow-stay-ROSS]	<i>rigid, rough (properly as a gale), (figuratively) severe, harsh, hard, austere</i>	masculine singular adjective, nominative case	Strong's #840
561. X			
562. X			
563. X			
564. adjective: autómatos (αὐτόματος) [pronounced ow-TOM-at-oss], which means, <i>by itself, of own accord, of self; self-moved, automatic, spontaneous</i> . Strong's #844. Acts 12:10 **			
autómatos (αὐτόματος) [pronounced ow-TOM-at-oss]	<i>by itself, of own accord, of self; self-moved, automatic, spontaneous</i>	feminine singular adjective, nominative case	Strong's #844
565. Masculine_noun: autoptês (αὐτόπτης) [pronounced ow-TOP-tace], which means, 1) <i>seeing with one's own eye, an eye-witness</i> ; 1a) <i>a medical term: autopsy, a detailed examination</i> . Thayer and Strong definitions only. Strong's #845. Luke 1:2			
autoptês (αὐτόπτης) [pronounced ow-TOP-tace]	<i>1) seeing with one's own eye, an eye-witness; 1a) a medical term: autopsy, a detailed examination</i>	masculine plural adjective; nominative case	Strong's #845
566. Personal <b>pronoun</b> : autós (αὐτός) [pronounced ow-TOSS], which means <i>he</i> ; also <i>the same</i> when preceded by the definite article). See <b>Personal Pronouns</b> below. Strong's #846. The Doctrine of Tongues (1Cor. 14:23) 1Sam. 30:21 2Sam. 13:21 Acts 22:20			
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
One very odd use of this 3 <sup>rd</sup> person masculine singular pronoun is, it can occasionally be combined with a 1 <sup>st</sup> person singular and mean <i>myself</i> . You will note that many translations understood it to be used this way.			
This is how Bill Mounce uses it <a href="https://www.billmounce.com/greek-dictionary/autos">https://www.billmounce.com/greek-dictionary/autos</a> (you have to go all the way to Acts 22:20, which, for me, was p. 55.			
The Bible Hub ( <a href="https://biblehub.com/greek/846.htm">https://biblehub.com/greek/846.htm</a> ) also speaks of this use in Romans 7:25 (under I. 1. d.).			
Quite frankly, this bothers me to use it in this way, but I recall on previous writings of Luke and previously in Acts where he has done this as well. I do not find this use mentioned in most first year Greek books (not in MacDonald's <i>Greek Enchiridion</i> or in Davis' <i>Beginning Grammar of the New Testament</i> .			
567. Adverb: autou (αὐτοῦ) [pronounced ow-TOO], which means, <i>belonging to the same spot, that is, in this (or that) place; here, there</i> . Strong's #847. Luke 9:27 Acts 18:19 21:4 ****			
autou (αὐτοῦ) [pronounced ow-TOO]	<i>belonging to the same spot, that is, in this (or that) place; here, there</i>	an adverb of location	Strong's #847 (this is the genitive of #846)
568. X			
569. adjective: autócheir (αὐτόχειρ) [pronounced ow-TOKH-ire], which means, <i>by hand, with one's own hand, taking care of something personally; doing a thing with one's own hands (Often in the tragedians and Attic orators)</i> . Strong's #849. Acts 27:19*			

autócheir (αὐτόχειρ) [pronounced ow-TOKH-ire]	<i>by hand, with one's own hand, taking care of something personally; doing a thing with one's own hands (Often in the tragedians and Attic orators)</i>	masculine plural adjective, nominative case	Strong's #849
570. X			
571. Verb: aphairéō (ἀφαιρέω) [pronounced af-ahee-REH-oh], which means, <i>to take (away, from), to remove; to carry off; to cut off</i> . Strong's #851. Luke 16:3 22:50 Hebrews 10:4 *****			
aphairéō (ἀφαιρέω) [pronounced af-ahee-REH-oh]	<i>to take (away, from), to remove; to carry off; to cut off</i>	3 <sup>rd</sup> person singular, present middle indicative	Strong's #851
572. adjective: aphanês (ἀφανής) [pronounced af-an-ACE], which means, <i>invisible; not manifest, hidden</i> . Strong's #852. Hebrews 4:13*			
aphanês (ἀφανής) [pronounced af-an-ACE]	<i>invisible; not manifest, hidden</i>	feminine singular adjective; nominative case	Strong's #852 (hapax legomena)
573. verb: aphanízō (ἀφανίζω) [pronounced af-an-IHD-zo], which means, <i>to destroy; to render unapparent, (actively) to consume (passively) to disappear; to be destroyed; to corrupt, to disfigure, to perish, to vanish away</i> . Strong's #853. Acts 13:41 *****			
aphanízō (ἀφανίζω) [pronounced af-an-IHD-zo]	<i>to destroy; to render unapparent, (actively) to consume (passively) to disappear; to be destroyed; to corrupt, to disfigure, to perish, to vanish away</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #853
aphanízō (ἀφανίζω) [pronounced af-an-IHD-zo]	<i>destroy; render unapparent, (actively) consume (passively) disappear; be destroyed; corrupt, disfigure, perish, vanish away</i>	2 <sup>nd</sup> person plural, aorist passive imperative	Strong's #853
574. X			
575. Noun: aphanismos (ἀφανισμός) [pronounced af-an-is-MOSS], which means, <i>disappearance; destruction, disappearing, vanish away; (figuratively) abrogation</i> . Strong's #854. Hebrews 8:13*			
aphanismos (ἀφανισμός) [pronounced af-an-is-MOSS]	<i>disappearance; destruction, disappearing, vanish away; (figuratively) abrogation</i>	masculine singular noun; genitive/ablative case	Strong's #854 (hapax legomena)
576. adjective: áphantos (ἄφαντος) [pronounced AF-an-toss], which means, <i>(made) invisible, non-manifested, vanished (taken) out of sight</i> . Strong's #855. Luke 24:31*			
áphantos (ἄφαντος) [pronounced AF-an-toss]	<i>(made) invisible, non-manifested, vanished (taken) out of sight</i>	masculine singular adjective, nominative case	Strong's #855
577. X			
578. noun: apheidía (ἄφειδία) [pronounced af-i-DEE-ah], which means, <i>unsparing treatment, severity; austerity (asceticism); neglecting</i> . Strong's #857. Colossians 2:23*			
apheidía (ἄφειδία) [pronounced af-i-DEE-ah]	<i>unsparing treatment, severity; austerity (asceticism); neglecting</i>	feminine singular noun; dative, locative or instrumental case	Strong's #857 (hapax legomena)
579. noun: aphelótēs (ἀφελότης) [pronounced af-el-OHT-ace], which means, <i>simplicity, singleness, single-mindedness</i> . Strong's #858. Acts 2:46*			

aphelótēs (ἀφελότης) [pronounced af-el-OHT-ace]	<i>simplicity, singleness, single-mindedness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #858
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This word occurs only here in the New Testament.

It is the compound of a negative particle and φέλλος (in the sense of a stone as stubbing the foot). I would understand this to be a person who is moving carefully forward, being careful on to stub his own food.

580. Feminine\_noun: áphesis (ἄφεσις) [pronounced AWF-ess-iss], which means *forgiveness, remission, freedom*. Thieme and Thayer definitions. Strong's #859. The Doctrine of Tongues (Acts 2:38); Doctrine of Forgiveness; Repentance of Sins in the Bible Luke 1:77 3:3 4:18 24:47 Acts 2:38 5:31 10:43 13:38 26:18 Colossians 1:14 Hebrews 9:22 10:18

áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; dative, locative or instrumental case	Strong's #859
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Thayer gives these definitions for this feminine noun: 1) *release from bondage or imprisonment; 2) forgiveness or pardon, of sins (letting them go as if they had never been committed), remission of the penalty*. Its verb cognate means *to stand away from, to cause to stand away from, to release from; the act of freeing from an obligation, guilt, or punishment, pardon, cancellation, forgiveness (i.e. cancellation of the guilt of sin)*.

581. noun: haphê (ἄφή) [pronounced haf-AY], which means, *ligament, joint; bond, connection, fastening*. Strong's #860. Colossians 2:19 \*\*

haphê (ἄφή) [pronounced haf-AY]	<i>ligament, joint; bond, connection, fastening</i>	feminine singular noun,	Strong's #860
haphai (ἄφαι) [pronounced haf-ĭ]	<i>ligaments, joints; bonds, connections, fastenings</i>	feminine plural noun,	Strong's #860

582. noun: aphtharsía (ἀφθαρσία) [pronounced af-thar-SEE-ah], which means, *incorruptibility*. Strong's #861. Romans 2:7 \*\*\*\*\* \*\*

583. adjective: áphthartos (ἄφθαρτος) [pronounced AF-thar-toss], which means, *imperishable*. Strong's #862. Romans 1:23

584. Verb: aphîemi (ἀφίημι) [pronounced af-EE-ay-mee], which means *to send forth, to send away, to dismiss; to let go [from one's power [possession]; to let go free [escape]; to leave alone, to let go; to forsake, to abandon; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt], to pardon, to forgive; to leave, to desert, to quit; to pass by*. Thayer and Zodhiates. Strong's #863. Rebound (1John 1:9) Tongues (John 20:23) [Luke 4:39 5:11, 20 6:42 7:47 8:51 9:60 10:30 11:4 12:10 13:8, 34 17:3, 4, 34 18:16, 28, 29 19:44 21:6 23:34 Acts 5:38 8:22 14:17—I added a couple definitions, but did not change any of these passages] Hebrews 2:8 6:1

aphîemi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to leave; to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #863
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aphîêmi (ἀφίημι) [pronounced af-EE-ay-mee]	to send [forth, away], to dismiss; to let go [from one's power [possession]; to let go [free]; to escape; to leave (alone), to forsake, to abandon; to desert, to quit; to pass by metaphorically, to release from an obligation, to forgive a debt [to let go of a debt], to pardon, to forgive	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #863
aphîêmi (ἀφίημι) [pronounced af-EE-ay-mee]	pardon, forgive; send [forth, away]; leave, dismiss; let go [free]; permit, allow; metaphorically, release from an obligation, forgive a debt [let go of a debt]	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #863
aphîêmi (ἀφίημι) [pronounced af-EE-ay-mee]	sending [forth, away], dismissing; letting go [from one's power [possession]; letting [something] go free [escape]; leaving [alone, behind], letting go; forsaking; deserting, quitting; passing by, abandoning; metaphorically, releasing from an obligation, forgiving a debt [letting go of a debt], pardoning, forgiving	masculine plural, aorist active participle; nominative case	Strong's #863

Thayer Definitions: 1) to send away; 1a) to bid going away or depart; 1a1) of a husband divorcing his wife; 1b) to send forth, yield up, to expire; 1c) to let go, let alone, let be; 1c1) to disregard; 1c2) to leave, not to discuss now, (a topic); 1c2a) of teachers, writers and speakers; 1c3) to omit, neglect; 1d) to let go, give up a debt, forgive, to remit; 1e) to give up, keep no longer; 2) to permit, allow, not to hinder, to give up a thing to a person; 3) to leave, go way from one; 3a) in order to go to another place; 3b) to depart from any one; 3c) to depart from one and leave him to himself so that all mutual claims are abandoned; 3d) to desert wrongfully; 3e) to go away leaving something behind; 3f) to leave one by not taking him as a companion; 3g) to leave on dying, leave behind one; 3h) to leave so that what is left may remain, leave remaining; 3i) abandon, leave destitute.

585. **Verb:** aphiknéomai (ἀφικνέομαι) [pronounced awf-ik-NEH-oh-my], which means to come to, to arrive at. Strong's #864. Job 15:8
586. X
587. adjective: philárguros (φιλάργυρος) [pronounced af-il-AR-goo-ross], which means, not loving money, not avaricious, without covetousness, not greedy of filthy lucre. Strong's #866. Hebrews 13:5 \*\*

philárguros (φιλάργυρος) [pronounced af-il-AR-oo-ross]	not loving money, not avaricious, without covetousness, not greedy of filthy lucre	masculine singular adjective; nominative case	Strong's #866
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588. noun: áphixis (ἄφιξις) [pronounced AF-ix-iss], which means, departure, departing; arrival. Strong's #867. Acts 20:29\*

áphixis (ἄφιξις) [pronounced AF-ix-iss]	departure, departing; arrival	feminine singular noun; accusative case	Strong's #867
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589. Verb: aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee], which means, to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to



*withdraw self.* Thayer: 1) *to make stand off, cause to withdraw, to remove; 1a) to excite to revolt; 2) to stand off, to stand aloof; 2a) to go away, to depart from anyone; 2b) to desert, withdraw from one; 2c) to fall away, become faithless; 2d) to shun, flee from; 2e) to cease to vex one; 2f) to withdraw one's self from, to fall away; 2g) to keep one's self from, absent one's self from.* Thayer Definition only. Strong's #868. Luke 2:37 4:13 8:13 13:27 Acts 5:37, 38 12:10 15:38 19:9 22:29 Hebrews 3:12

aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #868
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>stand off from, remove, that is, (actively) instigate to revolt; (reflexively) desist, desert; depart, draw (fall) away, refrain, withdraw self</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #868
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>standing off from, removing, that is, (actively) instigating a revolt; (reflexively) desisting, deserting; one who is departing, drawing (falling) away, refraining, withdrawing oneself</i>	masculine singular, aorist active participle, accusative case	Strong's #868

590. adverb: áphnō (ἄφνω) [pronounced AHF-no], which means, *suddenly, all of a sudden, unawares, unexpectedly.* Strong's #869. Acts 2:2 16:26 28:6\*\*\*

áphnō (ἄφνω) [pronounced AHF-no]	<i>suddenly, all of a sudden, unawares, unexpectedly</i>	adverb	Strong's #869
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591. Adverb aphobôs (ἀφόβως) [pronounced af-OHB-ocē], which means, *without fear, fearlessly, boldly.* Thayer and Strong definitions only. Strong's #870. Luke 1:74

aphobôs (ἀφόβως) [pronounced af-OHB-ocē]	<i>without fear, fearlessly, boldly</i>	adverb	Strong's #870
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592. verb: aphomoiôō (ἀφομοιόω) [pronounced af-om-oy-O-oh], which means, *to make like, to cause a model to pass off into an image or shape like it; to express itself in it, to copy; to produce a facsimile; to be made like, render similar.* Strong's #871. Hebrews 7:3\*

aphomoiôō (ἀφομοιόω) [pronounced af-om-oy-O-oh]	<i>to make like, to cause a model to pass off into an image or shape like it; to express itself in it, to copy; to produce a facsimile; to be made like, to render similar</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #871 (hapax legomena)
aphomoiôō (ἀφομοιόω) [pronounced af-om-oy-O-oh]	<i>making like, causing a model to pass off into an image or shape like it; expressing itself in it, copying, being copied; producing a facsimile; being made like, being rendered similar</i>	masculine singular, perfect passive participle, nominative case	Strong's #871 (hapax legomena)

593. Verb: aphoraô (ἀφοράω) [pronounced af-or-AH-oh], which means, *to turn the eyes away from other things and fix them on something, to consider attentively, to look (toward, at, in the direction of).* Strong's #872. Hebrews 12:2\*

aphoraô (ἀφοράω) [pronounced af-or-AH-oh]	<i>to turn the eyes away from other things and fix them on something, to consider attentively, to look (toward, at, in the direction of)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #872 (hapax legomena)
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aphoraō (ἀφοράω) [pronounced af-or-AH-oh]	<i>turning the eyes away from other things and fixing them on something, considering attentively, looking (toward, at, in the direction of)</i>	masculine plural, present active participle; nominative case	Strong's #872 (hapax legomena)
594. verb aphorizō (ἀφορίζω) [pronounced af-or-ID-zoh], which means, <i>to set off by boundary; that is, (figuratively) to limit, to exclude; to appoint; to divide, to separate, to sever</i> . Thayer: 1) to mark off from others by boundaries, to limit, to separate; 1a) in a bad sense: to exclude as disreputable; 1b) in a good sense: to appoint, set apart for some purpose. Thayer and Strong definitions only. Strong's #873. Luke 6:22 Acts 13:2 19:9 Galatians 1:15 2:12			
aphorizō (ἀφορίζω) [pronounced af-or-ID-zoh]	<i>to set off by boundary; (figuratively) to limit, to exclude; to appoint; to divide, to separate, to sever</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #873
aphorizō (ἀφορίζω) [pronounced af-or-ID-zoh]	<i>set off by boundary; that is, (figuratively) limit, exclude; appoint; divide, separate, sever</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #873
aphorizō (ἀφορίζω) [pronounced af-or-ID-zoh]	<i>setting off by a boundary; (figuratively) limiting, excluding; appointing; dividing, separating, severing</i>	masculine singular, aorist active participle, nominative case	Strong's #873
595. noun: aphormê (ἀφορμή) [pronounced af-or-MAY], which means, <i>occasion, a starting-point, (figuratively) an opportunity</i> . Strong's #874. Galatians 5:13 ***** **			
aphormê (ἀφορμή) [pronounced af-or-MAY]	<i>occasion, a starting-point, (figuratively) an opportunity</i>	feminine singular noun, accusative case	Strong's #874
Thayer definitions: 1) <i>a place from which a movement or attack is made, a base of operations; 2) metaphorically that by which endeavour is excited and from which it goes forth; 2a) that which gives occasion and supplies matter for an undertaking, the incentive; 2b) the resources we avail ourselves of in attempting or performing anything.</i>			
596. X			
597. Masculine_noun: ophrys (ὄφρυς) [pronounced af-ROSS], which means, <i>froth, foaming</i> . Strong's #876. Luke 9:39*			
ophrys (ὄφρυς) [pronounced af-ROSS]	<i>froth, foaming</i>	masculine singular noun, genitive/ablative case	Strong's #876
598. X			
599. Adjective: áphrōn (ἄφρων) [pronounced AF-rohn], which means, <i>without reason; senseless, foolish, stupid;; ignorant without reflection or intelligence, acting rashly; mindless, (specially) egotistic, (morally) unbelieving</i> . Strong's #878. Luke 11:40 12:20			
áphrōn (ἄφρων) [pronounced AF-rohn]	<i>without reason; senseless, foolish, stupid;; ignorant without reflection or intelligence, acting rashly; mindless, (specially) egotistic, (morally) unbelieving</i>	masculine plural adjective, vocative	Strong's #878
600. Verb: aphupnoō (ἀφυπνώνω) [pronounced af-oop-NOH-oh], which means, <i>to awaken from sleep; to fall asleep, to fall off to sleep, to drop (off) in slumber</i> . Strong's #879. Luke 8:23*			
aphupnoō (ἀφυπνώνω) [pronounced af-oop-NOH-oh]	<i>to awaken from sleep; to fall asleep, to fall off to sleep, to drop (off) in slumber</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #879

601. **Adjective:** áphōnos (ἄφρων) [pronounced *AHF-oh-noss*], which means, *silent, speechless, voiceless, mute (by nature or choice)*; figuratively, *unmeaning, without signification*. It 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 1Corinthians) anywhere else in Scripture or in extra-Biblical literature. Balz and Schneider give it the meaning *without a clear meaning* here.<sup>15</sup> That is why most translators render this as *and none of them without meaning*. Strong's #880. The Doctrine of Tongues (1Cor. 14:10) Acts 8:32 \*\*\*\*

áphōnos (ἄφρων) [pronounced <i>AHF-oh-noss</i> ]	<i>silent, speechless, voiceless, mute (by nature or choice)</i> ; figuratively, <i>unmeaning, without signification</i>	masculine singular adjective, nominative case	Strong's #880
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602. X

603. **propernounlocation:** Achaía (Ἀχαΐα) [pronounced *ach-ah-EE-ah*], which means, *trouble*; transliterated, *Achaia*. Strong's #882. Acts 18:12, 27 19:21 1Thessalonians 1:7

Achaía (Ἀχαΐα) [pronounced <i>ach-ah-EE-ah</i> ]	<i>trouble</i> ; transliterated, <i>Achaia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #882
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Thayer:

- 1) in a restricted sense, the maritime region of northern Peloponnesus
- 2) in a broader sense, a Roman province embracing all Greece except Thessaly.

604. X

605. **adjective** acharistos (ἀχάριστος) [pronounced *ach-AR-is-toss*], which means, *ungrateful, thankless, unthankful; ungracious; displeasing*. Thayer and Strong definitions only. Strong's #884. Luke 6:35 \*\*

acharistos (ἀχάριστος) [pronounced <i>ach-AR-is-toss</i> ]	<i>ungrateful, thankless, unthankful; ungracious; displeasing</i>	masculine plural adjective; accusative case	Strong's #884 achreîos
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606. X

607. **adjective:** acheiropoiētos (ἀχειροποίητος) [pronounced *akh-i-rop-OY-ay-toss*], which means, *not made (with, by) hands; unmanufactured, inartificial*. Strong's #886. Colossians 2:11\*

acheiropoiētos (ἀχειροποίητος) [pronounced <i>akh-i-rop-OY-ay-toss</i> ]	<i>not made (with, by) hands; unmanufactured, inartificial</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #886 (hapax legomena)
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608. **noun:** achlus (ἄχλυσ) [pronounced *akh-LOOCE*], which means, *mist, dimness of sight, possibly a cataract*. Strong's #887. Acts 13:11\*

achlus (ἄχλυσ) [pronounced <i>akh-LOOCE</i> ]	<i>mist, dimness of sight, possibly a cataract</i>	feminine singular noun, nominative case	Strong's #887
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609. **adjective:** achreîos ἄχρεϊός [pronounced *akh-REE-oss*], which means, *useless, unworthy, good for nothing*; (euphemistically) *unprofitable, unmeritorious*. Strong's #888. Luke 17:10 \*\*

achreîos ἄχρεϊός [pronounced <i>akh-REE-oss</i> ]	<i>useless, unworthy, good for nothing; (euphemistically) unprofitable, unmeritorious</i>	masculine plural adjective, nominative case	Strong's #888
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610. **verb:** achreíōō (ἀχρειόω) [pronounced *akh-ri-OH-oh*], which means, *to become depraved*. Strong's #889. Romans

<sup>15</sup> Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. I, p. 185.

611. adjective: áchrēstos (ἄχρηστος) [pronounced *AKH-race-toss*], which means, *useless*. Strong's #890. Philemon 11\*
612. Preposition/conjunction: achri/achris (ἄχρι/ἄχρις) [pronounced *AHKH-ree/AHKH-rece*], which means, *until, unto, while, till; up to, as far as; for, in, into*. Thayer and Strong definitions only. Strong's #891. Luke 1:20 4:13 17:27 21:24 Acts 1:2 2:29 3:21 7:18 11:5 13:6, 11 20:6 22:4, 22 23:1 26:22 27:33 28:15 Galatians 3:19 4:2 Hebrews 3:13 4:12 6:11

achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i> ]	<i>until, unto, while, till; up to, as far as; as long as, for, in, into</i>	preposition or conjunction	Strong's #891
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613. neuter\_noun achuron (ἄχυρον) [pronounced *AKH-oo-ron*] which means, *chaff, a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing machine*. Thayer and Strong definitions only. Strong's #892. Luke 3:17

achuron (ἄχυρον) [pronounced <i>AKH-oo-ron</i> ]	<i>chaff, a stalk of grain from which the kernels have been beaten out; straw broken up by a threshing machine</i>	neuter singular noun	Strong's #892
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614. X

615. X

616. 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.

## B β Beta

1. A
2. X
3. propernounlocation: Babylon (Βαβυλῶν) [pronounced *bab-oo-LONE*], which means, *confusion*; transliterated, *Babylon*. Strong's #897. Acts 7:43

Babylon (Βαβυλῶν) [pronounced <i>bab-oo-LONE</i> ]	<i>confusion</i> ; transliterated, <i>Babylon</i>	proper noun location	Strong's #897
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Thayer: [This can refer to] 1) a very large and famous city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed the temple of Belis. At length the city was reduced to almost solitude, the population having been drawn off by the neighbouring Seleucia, built on the Tigris by Seleucus Nicanor.; 2) of the territory of Babylonia; 3) allegorically, of Rome as the most corrupt seat of idolatry and the enemy of Christianity.

4. X

5. neuter\_noun bathos (βάθος) [pronounced *BATH-oss*], which means, *depth, height; of "the deep" sea; metaphorically; deep, extreme, poverty; of the deep things of God, profundity; mystery; the extent*. Thayer and Strong definitions only. Strong's #899. Luke 5:4

bathos (βάθος) [pronounced <i>BATH-oss</i> ]	<i>depth, height; of "the deep" sea; metaphorically; deep, extreme, poverty; of the deep things of God, profundity; mystery; the extent</i>	neuter singular noun, accusative case	Strong's #899
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6. verb bathunô (βαθύνω) [pronounced *bath-OO-no*], which means, *to make keep, to deepen*. Thayer: 1) 'the deep' sea (the 'high seas'); 2) deep, extreme poverty, the deep things of God, things hidden and above man's scrutiny, especially divine counsels; 3) to make deep. Thayer and Strong definitions only. Strong's #900. Luke 6:48\*



bathunô (βαθύνω) [pronounced bath-OO-no]	to make keep, to deepen	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #900
7. adjective: bathus (βαθύς) [pronounced bath-OOÇ], which means, <i>deep; profound (as going down)</i> , literally or figuratively; <i>very early</i> . Strong's #901. Luke 24:1 Acts 20:9 ***			
bathus (βαθύς) [pronounced bath-OOÇ]	<i>deep; profound (as going down)</i> , literally or figuratively; <i>very early</i>	masculine singular adjective, genitive/ablative case	Strong's #901
8. X			
9. X			
10. X			
11. Neuter_noun: balantion (βαλάντιον) [pronounced bahl-AHN-tee-on], which means, <i>a pouch (for money), (money) bag, purse</i> . Strong's #905. Luke 10:4 12:33 22:35 ****			
balantion (βαλάντιον) [pronounced bahl-AHN-tee-on]	<i>a pouch (for money), (money) bag, purse</i>	neuter singular noun, accusative case	Strong's #905
12. Verb: bállô (βάλλω) [pronounced BAWL-low], which means <i>to throw, to cast, to place, to put, to lay, to bring</i> . 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 Luke 3:9 4:9 5:37 12:28, 49 13:8 14:35 16:20 21:1, 3 23:19, 34 Acts 16:23 22:23 27:14			
bállô (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #906
bállô (βάλλω) [pronounced BAWL-low]	<i>throwing, casting, tossing, something placed, putting, that which is laying, bringing</i>	masculine singular, present active participle, accusative case	Strong's #906
bállô (βάλλω) [pronounced BAWL-low]	<i>being throw, being cast, that which was tossed; placed, putting, that which is laying, bringing</i>	masculine singular, present passive participle, accusative case	Strong's #906
13. verb baptizô (βαπτίζω) [pronounced bap-TID-zoh], which means, <i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i> . Thayer: 1) to dip repeatedly, to immerse, to submerge (of vessels sunk); 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe; 3) to overwhelm. Thayer and Strong definitions only. Strong's #907. Luke 3:7 7:29 11:38 12:50 Acts 1:5 2:38, 41 8:12, 13 9:18 10:47 11:15 16:15 18:8 19:1 22:16 Galatians 3:27			
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #907
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>be baptized, wash, be immersed; do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #907

A baptism *identifies, associates or relates* one thing to another.

baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i> ]	<i>baptizing, washing, immersing; doing a ceremonial ablution, being baptized; being identified, being associated [with something]</i>	masculine singular, aorist passive participle; genitive/ablative case	Strong's #907
14. neuter_noun baptisma (βάπτισμα) [pronounced <i>BAP-tis-mah</i> ], which means, <i>baptism (real or figurative); immersion</i> . Thayer: 1) immersion, submersion; 1a) of calamities and afflictions with which one is quite overwhelmed; 1b) of John's baptism, that purification rite by which men on confessing their sins were bound to spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up. This was valid Christian baptism, as this was the only baptism the apostles received and it is not recorded anywhere that they were ever rebaptised after Pentecost.; 1c) of Christian baptism; a rite of immersion in water ascommanded by Christ, by which one after confessing his sins and professing his faith in Christ, having been born again by the Holy Spirit unto a new life, identifies publicly with the fellowship of Christ and the church.. Thayer and Strong definitions only. Strong's #908. Luke 3:3 7:29 12:50 20:4 Acts 1:22 10:37 13:24 18:25 19:3 Colossians 2:12			
baptisma (βάπτισμα) [pronounced <i>BAP-tis-mah</i> ]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; accusative case	Strong's #908
15. noun: baptisms (βαπτισμός) [pronounced <i>bap-tis-MOSS</i> ], which means, <i>baptism, washing, purification (using water)</i> . Strong's #909. Hebrews 6:2 9:10 ****			
baptismos (βαπτισμός) [pronounced <i>bap-tis-MOSS</i> ]	<i>baptism, washing, purification (using water)</i>	masculine singular noun; genitive/ablative case	Strong's #909
baptismoí (βαπτισμοί) [pronounced <i>bap-tis-MOY</i> ]	<i>baptisms, washings, purifications (using water)</i>	masculine plural noun; genitive/ablative case	Strong's #909
This particular word is only found twice in Hebrews and twice in Mark.			
16. masculine_noun Baptistês (Βαπτιστής) [pronounced <i>bap-tis-TACE</i> ], which means, <i>baptizer, baptist; one who administers the rite of baptism</i> . This is the surname of John, the herald to the king (that is, Christ). Thayer and Strong definitions only. Strong's #910. Luke 7:20 9:18			
Baptistês (Βαπτιστής) [pronounced <i>bap-tis-TACE</i> ]	<i>baptizer, baptist; one who administers the rite of baptism</i>	masculine singular noun; nominative case	Strong's #910
17. Verb: báptō (βάπτω) [pronounced <i>BAHP-toh</i> ], which means, <i>to dip, to cover with a fluid, to moisten, to stain</i> . Strong's #911. Luke 16:24 ***			
báptō (βάπτω) [pronounced <i>BAHP-oh</i> ]	<i>to dip, to cover with a fluid, to moisten, to stain</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #911
18. propernoun: Barabbâs (Βαραββᾱς) [pronounced <i>bar-ab-BAS</i> ], which means, <i>son of Abba</i> ; transliterated, <i>Barabbas</i> . Strong's #912. Luke 23:18			
Barabbâs (Βαραββᾱς) [pronounced <i>bar-ab-BAS</i> ]	<i>son of a father; son of Abba; transliterated, Barabbas</i>	proper noun; masculine singular, accusative case	Strong's #912
19. Proper_masculine_noun: Barak (Βαράκ) [pronounced <i>bah-RAHK</i> ], which means <i>lightning</i> and is transliterated <i>Barak</i> . Strong's #913. 1Sam. 12:11 Hebrews 11:32*			

Barak (Βαράκ) [pronounced <i>bah-RAHK</i> ]	<i>lightning</i> and is transliterated <i>Barak</i>	proper masculine noun	Strong's #913 (hapax legomena)
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Thayer: *Barak [was] a commander of the Israelites.*

20. X

21. adjective: bárbaros (βάρβαρος) [pronounced *BAR-bar-oss*], which means, *barbarian, native, one whose speech is rude, rough and harsh*. Strong's #915. Acts 28:2, 4 Colossians 3:11 \*\*\*\*\* \*

bárbaros (βάρβαρος) [pronounced <i>BAR-bar-oss</i> ]	<i>barbarian, native, one whose speech is rude, rough and harsh</i>	masculine plural adjective; nominative case	Strong's #915
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There is no negative connotation, particularly in early usage.

Thayer definitions:

1) *one whose speech is rude, rough and harsh*

2) *one who speaks a foreign or strange language which is not understood by another*

3) *used by the Greeks of any foreigner ignorant of the Greek language, whether mental or moral, with the added notion after the Persian war, of rudeness and brutality. The word is used in the N.T. without the idea of reproachfulness.*

22. Verb: bareô (βαρέω) [pronounced *bahr-EH-oh*], which means, *to weight down, to be weighted down, to burden, to depress, to charge*. Strong's #916. Luke 9:32 21:34 \*\*\*\*\*

bareô (βαρέω) [pronounced <i>bahr-EH-oh</i> ]	<i>to weight down, to be weighted down, to burden, to depress, to charge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #916
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bareô (βαρέω) [pronounced <i>bahr-EH-oh</i> ]	<i>weighted down, being weighted down, being burdened, pressing down upon, charging</i>	masculine plural, perfect passive participle, nominative case	Strong's #916
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23. adverb: baréōs (βαρέως) [pronounced *bar-EH-ocē*], which means, *heavy, heavily, dull, with difficulty*. Strong's #917. Acts 28:27 \*\*

baréōs (βαρέως) [pronounced <i>bar-EH-ocē</i> ]	<i>heavy, heavily, dull, with difficulty</i>	adverb	Strong's #917
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24. masculine\_proper\_noun Bartholomaios (Βαρθολομαῖος) [pronounced *bar-thol-om-AH-yos*], which means, *son of Tolmai*; transliterated, *Bartholomew, Bartholomeus*. He is one of the twelve apostles of Christ. Thayer and Strong definitions only. Strong's #918. Luke 6:14 Acts 1:13

Bartholomaios (Βαρθολομαῖος) [pronounced <i>bar-thol-om-AH-yos</i> ]	<i>son of Tolmai</i> ; transliterated, <i>Bartholomew, Bartholomeus</i>	masculine singular proper noun	Strong's #918
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25. propernounperson: Bariēsoûs (Βαριησοῦς) [pronounced *bar-ee-ay-SOOCE*], which means, *son of Jesus (Joshua)*; transliterated, *Bar-Jesus*. Strong's #919. Acts 13:6\*

Bariēsoûs (Βαριησοῦς) [pronounced <i>bar-ee-ay-SOOCE</i> ]	<i>son of Jesus (Joshua)</i> ; transliterated, <i>Bar-Jesus</i>	masculine singular proper noun; a person; nominative case	Strong's #919
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26. X

27. propernounperson: Barnabas (Βαρνάβας) [pronounced *bar-NAB-as*], which means, *son of rest*; transliterated *Barnabas*. Strong's #921. Acts 4:36 9:27 11:22 12:25 13:1 14:12 15:2 Galatians 2:1, 9

Barnabas (Βαρνάβας) [pronounced <i>bar-NAB-as</i> ]	<i>son of rest</i> ; transliterated <i>Barnabas</i>	masculine singular proper noun person, nominative case	Strong's #921
28. noun: báros (βάρος) [pronounced <i>BAR-oss</i> ], which means, <i>burden, heaviness, weight, trouble</i> . Strong's #922. Acts 15:28 Galatians 6:2 1Thessalonians 2:7 ***** **			
báros (βάρος) [pronounced <i>BAR-oss</i> ]	<i>burden, a load; heaviness, weight, trouble</i>	neuter singular noun, accusative case	Strong's #922
bárê (βάρη) [pronounced <i>BAR-ā</i> ]	<i>burdens, loads, heavinesses, weights, troubles</i>	neuter plural noun, accusative case	Strong's #922
29. propernoun_person: Barsabâs (Βαρσαβᾱς) [pronounced <i>bar-sab-AHS</i> ], which means, <i>son of Sabas</i> ; transliterated, <i>Barsabbas</i> . Strong's #923. Acts 1:23, 26 15:22**			
Barsabâs (Βαρσαβᾱς) [pronounced <i>bar-sab-AHS</i> ]	<i>son of Sabas</i> ; transliterated, <i>Barsabbas</i>	masculine singular, proper noun, accusative case	Strong's #923
30. X			
31. X			
32. adjective: barus (βαρύς) [pronounced <i>bar-OOÇE</i> ], which means, <i>heavy; weighty, burdensome, grave, grievous, heavy; violent, cruel</i> . Strong's #926. Acts 20:29 25:6 ***** *			
barus (βαρύς) [pronounced <i>bar-OOÇE</i> ]	<i>heavy; weighty, burdensome, grave, grievous, heavy; violent, cruel</i>	masculine plural adjective; nominative case	Strong's #926
Thayer definitions: 1) <i>heavy in weight</i> ; 2) <i>metaphorically</i> ; 2a) <i>burdensome</i> ; 2b) <i>severe, stern</i> ; 2c) <i>weighty</i> ; 2c1) <i>of great moment</i> ; 2d) <i>violent, cruel, unsparing</i> .			
33. X			
34. Verb: basanizô (βασανίζω) [pronounced <i>bas-an-IHD-zoh</i> ], which means, <i>to test [for purity]; to question [with torture]; to torment (body or mind); to harass, to distress; to struggle with a head wind at sea</i> . Thayer definitions: 1) <i>to test (metals) by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal</i> ; 2) <i>to question by applying torture</i> ; 3) <i>to torture</i> ; 4) <i>to vex with grievous pains (of body or mind), to torment</i> ; 5) <i>to be harassed, distressed</i> ; 5a) <i>of those who at sea are struggling with a head wind</i> . Thayer definition only. Strong's #928. Lukie 8:28			
basanizô (βασανίζω) [pronounced <i>bas-an-IHD-zoh</i> ]	<i>to test [for purity]; to question [with torture]; to torment (body or mind); to harass, to distress; to struggle with a head wind at sea</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #928
35. X			
36. X			
37. Feminine_noun: básanos (βάσανος) [pronounced <i>BAS-an-oss</i> ], which means, <i>torment (s), torture, acute pain (s)</i> . There is an idea of remoteness or going to the bottom. Strong's #931. Luke 16:23 ***			
básanos (βάσανος) [pronounced <i>BAS-an-oss</i> ]	<i>torment (s), torture, acute pain (s)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #931
Thayer definitions: 1) <i>a touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal</i> ; 2) <i>the rack or instrument of torture by which one is forced to divulge the truth</i> ; 3) <i>torture, torment, acute pains</i> ; 3a) <i>of the pains of a disease</i> ; 3b) <i>of those in hell after death</i> .			
38. Feminine_noun: basileia (βασίλεια) [pronounced <i>bas-il-Ī-ah</i> ], which means, <i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i> . Thayer definitions: 1) <i>royal power, kingship, dominion, rule</i> ; 1a) <i>not to be</i>			



confused with an actual kingdom but rather the right or authority to rule over a kingdom; 1b) of the royal power of Jesus as the triumphant Messiah; 1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom; 2) a kingdom, the territory subject to the rule of a king; 3) used in the N.T. to refer to the reign of the Messiah. Thayer and Strong definitions only. Strong's #932. Luke 1:33 4:5 6:20 7:28 8:1, 10 9:2 10:9 11:2 12:31 13:18 14:15 16:16 17:20 18:16 19:11 21:10 22:16 23:42 Acts 1:3 8:12 14:22 19:8 20:25 28:23 Galatians 5:21 Colossians 1:13 1Thessalonians 2:12 2Thessalonians 1:5 Hebrews 1:8 11:33 12:28

basileia (βασιλεία) [pronounced <i>bas-il-ĭ-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #932
basileiai (βασιλῆαι) [pronounced <i>bas-il-ĭ-ĭ</i> ]	<i>kingdoms, rulerships, reigns; positions of royalty; realms (literally or figuratively)</i>	feminine plural noun; genitive/ablative case	Strong's #932

39. X

40. noun neuter basileion (βασιλεῖον) [pronounced *bas-IL-i-on*], which means, *the royal palace, the king's court*. Thayer and Strong definitions only. Strong's #933. Luke 7:25\*

basileion (βασιλεῖον) [pronounced <i>bas-IL-i-on</i> ]	<i>the royal palace, the king's court</i>	neuter plural noun; dative, locative or instrumental case	Strong's #934
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41. adjective basileios (βασιλείος) [pronounced *bas-IL-i-os*], which means, *royal, kingly, regal*. Thayer and Strong definitions only. Strong's #934. Luke 7:25 \*\*

basileios (βασιλείος) [pronounced <i>bas-IL-i-os</i> ]	<i>royal, kingly, regal</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #934
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42. **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 2Sam. 13:27, 34, 39 Luke 1:5 10:24 14:31 19:38 21:12 22:25 23:2 Acts 4:26 7:10, 18 9:15 12:1 13:21 17:7 24:13 25:13 26:2 Hebrews 7:1 11:23

basileus (βασιλεύς) [pronounced <i>bahs-ee-LOOSE</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun	Strong's #935
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basileus (βασιλεῖς) [pronounced <i>bahs-ee-LICE</i> ]	<i>kings, leaders of the people, princes, commanders, lords of the land, rulers</i>	masculine plural noun	Strong's #935
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43. verb: basileúō (βασιλεύω) [pronounced *bas-il-YOO-oh*], which means, *to be king; to reign (over); to rule (literally or figuratively)*. Strong's #936. Luke 19:14

basileúō (βασιλεύω) [pronounced <i>bas-il-YOO-oh</i> ]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	aorist active infinitive	Strong's #936
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44. adjective: basilikós (βασιλικός) [pronounced *bas-il-ee-KOSS*], which means, *royal official; royal, regal (in relation), (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), (figuratively) preeminent; king's, nobleman*. Strong's #937. Acts 12:20 \*\*\*\*\*

basilikós (βασιλικός) [pronounced <i>bas-il-ee-OSS</i> ]	<i>royal official; royal, regal (in relation), (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), (figuratively) preeminent; king's, nobleman</i>	feminine singular adjective, genitive/ablative case	Strong's #937
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45. Feminine\_noun: basilissa (βασιλίσα) [pronounced *bahs-IHL-ihs-SAH*], which means, *queen*. Strong's #938. Luke 11:31 Acts 8:27 \*\*\*\*

basilissa (βασιλίσα) [pronounced <i>bahs-IHL-ihs-SAH</i> ]	<i>queen</i> ; feminine form of Strong's #936	feminine singular noun	Strong's #938
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46. noun: basis (βάσις) [pronounced *BAHS-ece*], which means, *foot, feet; stepping, walking; pacing*. Strong's #939. Acts 3:7\*

basis (βάσις) [pronounced <i>BAHS-ece</i> ]	<i>foot, feet; stepping, walking; pacing</i>	feminine plural noun, nominative case	Strong's #939
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47. verb: baskainō (βασκαίνω) [pronounced *bas-KAH-ee-no*], which means, *to bewitch, to charm; to speak ill of one, to slander, traduce him; to bring evil on one by feigning praise or an evil eye*. Strong's #940. Galatians 3:1\*

baskainō (βασκαίνω) [pronounced <i>bas-KAH-ee-no</i> ]	<i>to bewitch, to charm; to speak ill of one, to slander; to bring evil on one by feigning praise or an evil eye</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #940
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48. verb bastazō (βαστάζω) [pronounced *bas-TAD-zoh*], which means, *to bear, to carry, to take up, to lift [up]*, also: *to endure, to declare, to sustain, to receive*. Thayer and Strong definitions only. Strong's #941. Luke 7:14 10:4 11:27 14:27 20:10 Acts 3:2 9:15 15:10 21:35 Galatians 5:10 6:1, 5, 17

bastazō (βαστάζω) [pronounced <i>bas-TAD-zoh</i> ]	<i>to bear, to carry, to take up, to lift [up]</i> , also: <i>to endure, to declare, to sustain, to receive; to uphold, to support</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #941
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bastazō (βαστάζω) [pronounced <i>bas-TAD-zoh</i> ]	<i>bear, carry, take up, lift [up]</i> , also: <i>endure, declare, sustain, receive; uphold, support</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #941
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Thayer: 1) to take up with the hands; 2) to take up in order to carry or bear, to put upon one's self; 2a) to bear what is burdensome; 3) to bear, to carry; 3a) to carry on one's person; 3b) to sustain, i.e. uphold, support; 4) to bear away, carry off.

bastazō (βαστάζω) [pronounced <i>bas-TAD-zoh</i> ]	<i>bearing, carrying, taking up, lifting [up]</i> , also: <i>enduring, declaring, sustaining, receiving</i>	masculine plural, present active participle; nominative case	Strong's #941
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49. masculine\_noun batos (βάτος) [pronounced *BAT-oss*], which means, *a thorn bush, bramble bush, brier shrub*. Thayer and Strong definitions only. Strong's #942. Luke 6:44 20:37 Acts 7:30 \*\*\*\*\*

batos (βάτος) [pronounced <i>BAT-oss</i> ]	<i>a thorn bush, bramble bush, brier shrub</i>	masculine singular noun; genitive/ablative case	Strong's #942
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50. Masculine\_noun: bátos (βάτος) [pronounced *BAHT-oss*], which means, *bath, a measure of liquids* (from the Hebrew word *bath*; transliterated, *bath, bathos*. Strong's #943. Luke 16:6\*

bátos (βάτος) [pronounced <i>BAHT-oss</i> ]	<i>bath, a measure of liquids</i> (from the Hebrew word <i>bath</i> ; transliterated, <i>bath, batos, bathos</i>	masculine singular noun, accusative case	Strong's #943
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51. Verb: The first word is báttos (βάττος) [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 2<sup>nd</sup> person plural, aorist active subjunctive, but used as an imperative, of battalogéō (βατταλογέω) [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)

52. Neuter\_noun: bdélygma(βδέλυγμα) [pronounced *BDEHL-oog-mah*], which means, *a detestable (thing), an abominable (thing); something which is foul*; often a reference to idolatry. Strong's #946. Luke 16:15 \*\*\*\*\*

bdélygma(βδέλυγμα) [pronounced <i>BDEHL-oog-mah</i> ], which	<i>a detestable (thing), an abominable (thing); contemptible; something which is foul</i> ; often a reference to idolatry	neuter singular noun, nominative case	Strong's #946
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53. X

54. verb: bdelussō (βδελύσσω) [pronounced *bdel-OOS-so*], which means, *to abhor*. Strong's #948. Romans 2:22 \*\*

55. Adjective: bébaios (βέβαιος) [pronounced *BEB-ah-yoss*], which means *sure, certain, stable, fixed*. Strong's #949. The Doctrine of Tongues (2Peter 1:19) Hebrews 2:2 3:6 6:19 9:17 2Peter 1:19

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

Thayer:

1) stable, fast, firm

2) metaphorically: sure, trusty

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

56. verb: bebaiōō (βεβαιῶω) [pronounced *beb-ah-YOH-oh*], which means, *to confirm, to verify, to make firm, to establish, to make sure*. Strong's #950. Colossians 2:7 Hebrews 2:3 13:9 \*\*\*\*\*

bebaiōō (βεβαιῶω) [pronounced <i>beb-ah-YOH-oh</i> ]	<i>to confirm, to verify, to make firm, to establish, to make sure</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #950
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bebaiōō (βεβαιῶω) [pronounced <i>beb-ah-YOH-oh</i> ]	<i>confirming, verifying, making firm, being established, making sure</i>	masculine plural; present passive participle; nominative case	Strong's #950
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57. Noun: bebaiōsis (βεβαιῶσις) [pronounced *behb-AH-yoh-sihs*], which means, *confirmation, ratification, establishment*. Strong's #951. Hebrews 6:16 \*\*

bebaiōsis (βεβαιῶσις) [pronounced <i>behb-AH-yoh-sihs</i> ]	<i>confirmation, ratification, establishment</i>	feminine singular noun, accusative case	Strong's #951
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58. Adjective: bebêlos (βέβηλος,ον) [pronounced *BEHB-ay-loss*], which means, 1) *accessible, lawful to be trodden*; 1a) *of places*; 2) *profane, void of religion*; 2a) *unholy, unhallowed, common, public place*; 2b) *of men, godless, ungodly, unspiritual*. From one who ought to be disbarred from the threshold or entrance of a temple. This is the opposite of sacred or holy. Dodson, Zodhiates, Horst Balz and Gerhard Schneider, Thayer definitions only. Strong's #952. Heb. 12:16

bebêlos (βέβηλος,ον) [pronounced <i>BEHB-ay-loss</i> ]	<i>1) accessible, lawful to be trodden; 1a) of places; 2) profane, void of religion; 2a) unholy, unhallowed, common, public place; 2b) of men, godless, ungodly, unspiritual</i>	adjective	Strong's #952
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From one who ought to be disbarred from the threshold or entrance of a temple. This is the opposite of sacred or holy.

59. verb: bebēlōō (βεβηλόω) [pronounced *beb-ay-LOH-oh*], which means, *to profane, to desecrate*. Strong's #953. Acts 24:6 \*\*

bebēlōō (βεβηλόω) [pronounced <i>beb-ay-LOH-oh</i> ]	<i>to profane, to desecrate</i>	aorist active infinitive	Strong's #953
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60. Proper\_noun: Beelzeboul (Βεελζεβούλ) [pronounced *beh-ehl-zehb-OOL*], which means, *prince (god) of dung; lord of the house*; transliterated, *Beelzebub*. Strong's #954. Luke 11:15 \*\*\*\*\*

Beelzeboul (Βεελζεβούλ) [pronounced <i>beh-ehl-zehb-OOL</i> ]	<i>prince (god) of dung; lord of the house</i> ; transliterated, <i>Beelzebub</i> (a name for Satan)	indeclinable proper masculine singular noun	Strong's #954
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61. **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 Acts 13:21

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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62. propernounperson: Berníkē (Βερνίκη) [pronounced *ber-NEE-kay*], which means, *bring victory*; transliterated, *Bernice*. Strong's #959. Acts 25:13 26:30 \*\*\*

Berníkē (Βερνίκη) [pronounced <i>ber-NEE-kay</i> ]	<i>bring victory</i> ; transliterated, <i>Bernice</i>	feminine singular proper noun; a person; nominative case	Strong's #959
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63. propernounlocation: Béroia (Βέροια) [pronounced *BEHR-oy-ah*], which means, *well watered*; transliterated, *Berea, Beroia*. Strong's #960. Acts 17:10 \*\*

Béroia (Βέροια) [pronounced <i>BEHR-oy-ah</i> ]	<i>well watered</i> ; transliterated, <i>Berea, Beroia</i>	feminine singular proper noun; a location; accusative case	Strong's #960
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64. properadjectivegrouping: Beroiaîos (Βεροιαῖος) [pronounced *ber-oy-AH-yoss*], which means, *Berean*. Strong's #961. Acts 20:4\*

Beroiaîos (Βεροιαῖος) [pronounced <i>ber-oy-AH-yoss</i> ]	<i>Berean, resident of Berea, native of Berea</i>	masculine singular proper adjective; a grouping; nominative case	Strong's #961
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65. X

66. location: Bēthanía (Βηθανία) [pronounced *bay-than-EE-ah*], which means, *date-house; house of misery*; transliterated, *Bethany*. Strong's #963. Luke 19:29 24:50

Bēthanía (Βηθανία) [pronounced <i>bay-than-EE-ah</i> ]	<i>date-house; house of misery</i> ; transliterated, <i>Bethany</i>	indeclinable proper noun, location	Strong's #963
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According to Thayer, Bethany is:

- 1) a village at the Mount of Olives, about two miles (3 km) from Jerusalem, on or near the normal road to Jericho
- 2) a town or village on the east bank of the Jordan, where John was baptizing



Even though these are not too far apart, given the meaning of the name, it is not impossible for two nearby villages to have the same name.

67. X

68. proper\_noun/location Bêthleem (Βηθλεέμ) [pronounced *bayth-leh-EHM*], which means, *house of bread*; transliterated *Bethlehem*. Thayer and Strong definitions only. Strong's #965. Luke 2:4

Bêthleem (Βηθλεέμ) [pronounced <i>bayth-leh-EHM</i> ]	<i>house of bread</i> ; transliterated <i>Bethlehem</i>	proper noun/location; indeclinable	Strong's #965
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Bethlehem is a village about six miles (10 km) south of Jerusalem.

69. Proper\_noun: Bêthsaida (Βηθσαιῶν) [pronounced *bayth-sahee-DAH*], which means, *house of fish, fishing house*; and is transliterated *Bethsaida*. Strong's #966. Luke 9:10 10:13 \*\*\*\*\*

Bêthsaida (Βηθσαιῶν) [pronounced <i>bayth-sahee-DAH</i> ]	<i>house of fish, fishing house</i> ; and is transliterated <i>Bethsaida</i>	indeclinable proper singular noun	Strong's #966
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70. proper\_noun: Bêthphagê (Βηθφαγή) [pronounced *bayth-fag-AY*], which means, *fig house, house of unripe figs*; transliterated *Bethphage, Beth-phage*. Strong's #967. Luke 19:29 \*\*\*

Bêthphagê (Βηθφαγή) [pronounced <i>bayth-fag-AY</i> ]	<i>fig house, house of unripe figs</i> ; transliterated <i>Bethphage, Beth-phage</i>	indeclinable proper singular noun, location	Strong's #967
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Thayer: *[This is] the name of a hamlet between Jericho and Jerusalem, close to Bethany.*

71. noun: bēma (βῆμα) [pronounced *BAY-ma*], which means, *a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat*. Strong's #968. Acts 7:5 12:21 18:12 25:6, 10

bēma (βῆμα) [pronounced <i>BAY-mah</i> ]	<i>a step, pace, the space which a foot covers, a foot-breath; a platform, tribune; of the official seat of a judge, judgment seat</i>	neuter singular noun, accusative case	Strong's #968
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These two sets of meanings seem quite distinct from one another.

72. X

73. noun: bía (βία) [pronounced *BEE-ah*], which means, *force, violence, strength*. Strong's #970. Acts 5:26 21:35 (24:7) 27:41\*\*\*\*

bía (βία) [pronounced <i>BEE-ah</i> ]	<i>force, violence, strength</i>	feminine singular noun, genitive/ablative case	Strong's #970
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74. Verb: biázō (βιάζω) [pronounced *bee-AHD-zoh*], which means, *to dominate; to (apply, use) force, to inflict violence upon; to press; (reflexively) to crowd oneself (into), or (passively) to be seized*. Strong's #971. Luke 16:16 \*\*

biázō (βιάζω) [pronounced <i>bee-AHD-zoh</i> ]	<i>to dominate; to (apply, use) force, to inflict violence upon; to press; (reflexively) to crowd oneself (into), or (passively) to be seized</i>	3 <sup>rd</sup> person singular, present middle indicative	Strong's #971
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75. Adjective: bíaios (βίαιος) [pronounced *BEE-aye-os*], which means *violent, forceful, vehement, mighty*. It is used of the wind. Strong's #972. The Doctrine of Tongues (Acts 2:2) Acts 2:2

bíaios (βίαιος) [pronounced <i>BEE-aye-oss</i> ]	<i>violent, forceful, vehement, mighty</i>	feminine singular adjective, genitive/ablative case	Strong's #972
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76. X

77. X

78. neuter\_noun biblion (βιβλίον) [pronounced *bib-LEE-on*], which means, *a roll, a bill, book, scroll, writing*. Thayer: 1) a small book, a scroll, a written document; 2) a sheet on which something has been written; 2a) a bill of divorcement. Thayer and Strong definitions only. Strong's #975. Luke 4:17 Acts 19:19 Galatians 3:10 Hebrews 9:19 10:7

biblion (βιβλίον) [pronounced <i>bib-LEE-on</i> ]	<i>a roll, a bill, book, scroll, writing</i>	neuter singular noun	Strong's #975
biblia (βιβλία) [pronounced <i>bib-LEE-ah</i> ]	<i>rolls, bills, books, scrolls, writings</i>	neuter plural noun	Strong's #975

79. neuter\_noun biblos (βιβλος) [pronounced *BIB-loss*], which means, *a written book, a roll, a scroll; properly the inner bark of the papyrus plant*. Thayer and Strong definitions only. Strong's #976. Luke 3:4 20:42 Acts 1:20 7:42

biblos (βιβλος) [pronounced <i>BIB-loss</i> ]	<i>a written book, a roll, a scroll; properly the inner bark of the papyrus plant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #976
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80. X

81. propernounlocation: Bithunía (Βιθυνία) [pronounced *bee-thoo-NEE-ah*], which means, *a violent rushing*; transliterated, *Bithynia, Bythinia, Buthinia*. Strong's #978. Acts 16:7 \*\*

Bithunía (Βιθυνία) [pronounced <i>bee-thoo-NEE-ah</i> ]	<i>a violent rushing</i> ; transliterated, <i>Bithynia, Bythinia, Buthinia</i>	feminine singular proper noun; a location; accusative case	Strong's #978
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Thayer: *Bithynia [is] a Roman province in Asia Minor, bounded by the Euxine Sea, the Propontis, Mysia, Phrygia, Galatia, Paphlagonia*.

82. Masculine\_noun: bios (βίος) [pronounced *BEE-oss*], which means, *life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods*. Strong's #979. Luke 8:14 15:12 21:4

bios (βίος) [pronounced <i>BEE-oss</i> ]	<i>life, living; present state of existence; life extensively; the period or course of life; that by which life is sustained, resources, wealth, goods</i>	masculine singular noun, genitive/ablative case	Strong's #979
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83. verb: biōō (βιόω) [pronounced *bee-OH-oh*], which means, *to live*. Strong's #980.

84. noun: bīōsis (βίωσις) [pronounced *BEE-oh-sis*], which means, *manner of life, manner of living and acting, way of life*. Strong's #981. Acts 26:4\*

bīōsis (βίωσις) [pronounced <i>BEE-oh-sis</i> ]	<i>manner of life, manner of living and acting, way of life</i>	feminine singular noun, accusative case	Strong's #981
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85. adjective: biōtikós (βιωτικός) [pronounced *bee-oh-tee-KOSS*], which means, *belonging to daily life, relating to the present existence, of (pertaining to, things that pertain to) this life*. Strong's #982. Luke 21:34 \*\*\*

biōtikós (βιωτικός) [pronounced <i>bee-oh-tee-KOSS</i> ]	<i>belonging to daily life, relating to the present existence, of (pertaining to, things that pertain to) this life</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #982
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86. X

87. verb blaptō (βλάπτω) [pronounced *BLAP-toh*], which means, *to hurt, to harm, to injure; to hinder*. Thayer and Strong definitions only. Strong's #984. Luke 4:35 \*\*

blaptô (βλάπτω) [pronounced BLAP-toh]	to hurt, to harm, to injure; to hinder	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #984
blaptô (βλάπτω) [pronounced BLAP-toh]	hurting, harming, injuring; to hindering	neuter singular, aorist active participle; nominative case	Strong's #984
88. Verb: blastanô (βλαστάνω) [pronounced blas-TAN-oh], which means, to sprout, bud, put forth new leaves; to produce, to yield fruit; to germinate. Strong's #985. Hebrews 9:4 ****			
blastanô (βλαστάνω) [pronounced blas-TAN-oh]	to sprout, to bud, to put forth new leaves; to produce, to yield fruit; to germinate	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #985
blastanô (βλαστάνω) [pronounced blas-TAN-oh]	sprouting, budding, putting forth new leaves; producing, yielding fruit; germinating	feminine singular, aorist active participle, nominative case	Strong's #985
89. propernounperson: Blástos (Βλάστος) [pronounced blas'-tos], which means, sprout; transliterated, Blastos, Blastus. Strong's #986. Acts 12:20*			
Blástos (Βλάστος) [pronounced blas'-tos]	sprout; transliterated, Blastos, Blastus	masculine singular proper noun person, accusative case	Strong's #986
90. Verb: blasphêmeô (βλασφημέω) [pronounced blahs-fay-MEH-oh], which means, to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail on, to revile, to speak evil. Thayer: 1) to speak reproachfully, rail at, revile, calumniate, blaspheme; 2) to be evil spoken of, reviled, railed at. In the passive, it can mean to blaspheme [God]. Strong's #987. Luke 12:10 22:65 23:39 Acts 13:45 18:5 19:37 26:11			
blasphêmeô (βλασφημέω) [pronounced blahs-fay-MEH-oh]	to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail (against, on), to revile, to speak evil	3 <sup>rd</sup> person singular, present active indicative	Strong's #987
blasphêmeô (βλασφημέω) [pronounced blahs-fay-MEH-oh]	vilifying; speaking impiously; blaspheming, speaking blasphemies, defaming, railing against, reviling, speaking evil against	masculine singular, aorist active participle, dative, locative or instrumental case	Strong's #987
91. <b>Feminine noun:</b> blasphêmia (βλασφημία) [pronounced blahs-fe-ME-ah], which means, blasphemy, evil speaking, railing, vilification [especially of God]. Thayer: 1) slander, detraction, speech injurious, to another's good name; 2) impious and reproachful speech injurious to divine majesty. Thayer & Strong Definition only. Strong's #988. Luke 5:21 Colossians 3:8			
blasphêmia (βλασφημία) [pronounced blahs-feh-ME-ah]	blasphemy, evil speaking, railing, vilification [especially of God]	feminine singular noun; accusative case	Strong's #988
blasphêmiai (βλασφημίαι) [pronounced blahs-feh-ME-ī]	blasphemies, evil speech, railings, vilifications [especially of God]	feminine plural noun; accusative case	Strong's #988
92. adjective: blásphēmos (βλάσφημος) [pronounced BLAS-fay-moss], which means, blasphemous, slandering, scurrilous, calumnious (against men), railing, abusive, (especially) impious (against God). Strong's #989. Acts 6:11 *****			

	blásphēmos (βλάσφημος) [pronounced BLAS-fay-moss]	<i>blasphemous, slandering, scurrilous, calumnious (against men), railing, abusive, (especially) impious (against God)</i>	neuter plural adjective, accusative case	Strong's #989
93.	X			
94.	X			
95.	adjective blēteos (βλητέος) [pronounced blay-TEH-oss], which means, <i>fit to be discarded, item which should be disposed of, which must be thrown or put out</i> . Thayer and Strong definitions only. Strong's #992. Luke 5:38			
	blēteos (βλητέος) [pronounced blay-TEH-oss]	<i>fit to be discarded, item which should be disposed of, which must be thrown or put out</i>	neuter singular adjective; nominative case	Strong's #992
96.	<b>Verb:</b> blepō (βλέπω) [pronounced BLEHP-oh], which means <i>to look at; to behold, to beware, to look (on, to), to perceive, to regard, to see; to take heed</i> . Thayer: 1) <i>to see, discern, of the bodily eye; 1a) with the bodily eye: to be possessed of sight, have the power of seeing; 1b) perceive by the use of the eyes: to see, look descry; 1c) to turn the eyes to anything: to look at, look upon, gaze at; 1d) to perceive by the senses, to feel; 1e) to discover by use, to know by experience; 2) metaphorically to see with the mind's eye; 2a) to have (the power of) understanding; 2b) to discern mentally, observe, perceive, discover, understand; 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine; 3) in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it</i> . It is often used figuratively to mean <i>to perceive, to discern, to understand</i> (Matt. 7:3 Rom. 7:23 1Cor. 1:26 10:18 Heb. 10:25). Strong's #991. The Doctrine of Tongues (1Cor. 13:12) Luke 6:41, 42 7:21 8:10 9:62 10:23 11:33 21:8, 30 24:12 Acts 1:9 2:33 3:4 4:14 8:6 9:8,9 12:9 13:11, 40 27:12 28:26 Galatians 5:15 Colossians 2:5, 8 Hebrews 2:9 3:12, 19 10:25 11:1, 7 12:25			
	blepō (βλέπω) [pronounced BLEHP-oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #991
	blepō (βλέπω) [pronounced BLEHP-oh]	<i>look (at), behold, glance at; beware, look (on, to), perceive, regard, notice, see; take heed</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #991
	blepō (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; beware of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine singular, present active participle; nominative case	Strong's #991
97.	verb boāō (βοάω) [pronounced bo-AH-oh], which means, <i>to cry out, to call out, to shout [out]; to proclaim loudly</i> . Thayer: 1) <i>to raise a cry, of joy pain etc.; 2) to cry, speak with a high, strong voice; 3) to cry to one for help, to implore his aid</i> . Thayer and Strong definitions only. Strong's #994. Luke 3:4 9:38 18:7, 38 Acts 8:7 17:6 25:24 Galatians 4:27			
	boāō (βοάω) [pronounced bo-AH-oh]	<i>to cry out, to call out, to shout [out]; to proclaim loudly</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #994
	boāō (βοάω) [pronounced bo-AH-oh]	<i>cry out, call out, shout [out]; proclaim loudly</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #994
	boāō (βοάω) [pronounced bo-AH-oh]	<i>crying out, calling out, the one shouting [out]; proclaiming loudly</i>	masculine singular, present active participle; genitive/ablative case	Strong's #994



98. X

99. noun: boêtheia (βοήθεια) [pronounced *bo-AY-thi-ah*], which means, *help, assistance; aid; especially, a rope or chain for frapping a vessel*. Strong's #996. Acts 27:17 Hebrews 4:16\*\*

boêtheia (βοήθεια) [pronounced <i>bo-AY-thi-ah</i> ]	<i>help, assistance; aid; especially, a rope or chain for frapping a vessel</i>	feminine singular noun; dative, locative or instrumental case	Strong's #996
boêtheiai (βοήθειαι) [pronounced <i>bo-AY-thi-ī</i> ]	<i>helps, aids; especially, ropes or chains for frapping a vessel</i>	feminine plural noun; dative, locative or instrumental case	Strong's #996

100. verb: boëthéo (βοητέω) [pronounced *bo-ay-THEH-oh*], which means, *to help, to succour, to bring aid; to relieve*. Strong's #997. Acts 16:9 21:28 Hebrews 2:19 \*\*\*\*\* \*\*

boëthéo (βοητέω) [pronounced <i>bo-ay-THEH-oh</i> ]	<i>to help, to succour, to bring aid; to relieve</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #997
boëthéo (βοητέω) [pronounced <i>bo-ay-THEH-oh</i> ]	<i>help, bring aid [us]; relieve</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #997

101. Masculine\_noun: boêthos (βοηθός) [pronounced *boh-ā-THOSS*], which means *helper, an aide*. Strong's #998. Psalm 10:14 Hebrews 13:6\*

boêthos (βοηθός) [pronounced <i>boh-ā-THOSS</i> ]	<i>helper, an aide</i>	masculine singular noun; nominative case	Strong's #998 (hapax legomena)
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102. masculine\_noun bothunos (βόθυνος) [pronounced *BOTH-oo-noss*], which means, *a pit, ditch; a cistern; a hole in the ground*. Thayer and Strong definitions only. Strong's #999. Luke 6:39 \*\*\*

bothunos (βόθυνος) [pronounced <i>BOTH-oo-noss</i> ]	<i>a pit, ditch; a cistern; a hole in the ground</i>	masculine singular noun; svv	Strong's #999
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103. noun: bolê (βολή) [pronounced *bol-AY*], which means, *a throw, a cast (ing); a measure of distance*. Strong's #1000. Luke 22:41\*

bolê (βολή) [pronounced <i>bol-AY</i> ]	<i>a throw, a cast (ing); a measure of distance</i>	feminine singular noun, accusative case	Strong's #1000
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104. verb: bolízō (βολίζω) [pronounced *bol-IHD-zo*], which means, *to heave the lead, take a sounding, to test the depth of the ocean with a line and plummet with which mariners sound the depth of the sea*. Strong's #1001. Acts 27:28 \*\*

bolízō (βολίζω) [pronounced <i>bol-IHD-zo</i> ]	<i>to heave the lead, take a sounding, to test the depth of the ocean with a line and plummet with which mariners sound the depth of the sea</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1001
bolízō (βολίζω) [pronounced <i>bol-IHD-zo</i> ]	<i>heaving the lead, taking a sounding, testing the depth of the ocean with a line and plummet with which mariners sound the depth of the sea</i>	masculine plural, aorist active participle, nominative case	Strong's #1001

105. X

106. masculine\_proper\_noun Booz (Boόζ) [pronounced *boh-OZ*], which means, *in him is strength*; transliterated *Boaz, Booz*. Thayer and Strong definitions only. Strong's #1003. Luke 3:32\*\*\*

Booz (Βοόζ) [pronounced boh-OZ]	<i>in him is strength; transliterated Boaz, Booz</i>	masculine singular proper noun	Strong's #1003
He is a kinsman of Ruth, afterwards her second husband.			
107.	X		
108.	Masculine_noun: borrhâs (βορρᾶς) [pronounced bohr-HRASS], which means, <i>Boreas, the north-north-east wind; the north.</i> Strong's #1005. Luke 13:29 **		
borrhâs (βορρᾶς) [pronounced bohr-HRASS]	<i>Boreas, the north-north-east wind; the north</i>	masculine singular noun, genitive/ablative case	Strong's #1005
109.	Verb: boskô (βόσκω) [pronounced BOSS-koh], which means, <i>to feed, to graze, to pasture.</i> Strong's #1006. Luke 8:32, 34 15:15		
boskô (βόσκω) [pronounced BOSS-koh]	<i>to feed, to graze, to pasture</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1006
boskô (βόσκω) [pronounced BOSS-koh]	<i>feeding, grazing, pasturing</i>	feminine singular, present passive participle, nominative case	Strong's #1006
110.	X		
111.	noun: botânē (βοτάνη) [pronounced bot-AN-ay], which means, <i>(growing) plant, vegetation, herbage, an herb fit for fodder, green herb.</i> Strong's #1008. Hebrews 6:7*		
botânē (βοτάνη) [pronounced bot-AN-ay]	<i>(growing) plant, vegetation, herbage, an herb fit for fodder, green herb</i>	feminine singular noun; accusative case	Strong's #1008 (hapax legomena)
112.	X		
113.	noun: bouleutês (βουλευτής) [pronounced bool-yoo-TACE], which means, <i>councillor, advisor, senator, member of the council, member of the Jewish sanhedrin.</i> Strong's #1010. Luke 23:50 **		
bouleutês (βουλευτής) [pronounced bool-yoo-TACE]	<i>councillor, advisor, senator, member of the council, member of the Jewish sanhedrin</i>	masculine singular noun, nominative case	Strong's #1010
114.	Verb: bouleúō (βουλεύω) [pronounced bool-YOO-oh], which means, <i>to (reflexively) deliberate, to consider; to take counsel, to resolve; to advise, to receive advice.</i> Strong's #1011. Luke 14:31 Acts 27:39 ***** ***		
bouleúō (βουλεύω) [pronounced bool-YOO-oh]	<i>to (reflexively) deliberate, to consider; to take counsel, to resolve; to advise, to receive advice</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #1011
115.	feminine_noun: boulê (βουλή) [pronounced boo-LAY], which means, <i>counsel, advice; purpose, volition, will.</i> Thayer and Strong definitions only. Strong's #1012. Luke 7:30 23:51 Acts 2:23 4:28 5:38 20:27 27:12, 42 Hebrews 6:17		
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will, plan</i>	feminine singular noun; accusative case	Strong's #1012
116.	noun: boulēma (βούλημα) [pronounced BOO-lay-mah], which means, <i>will, counsel, resolve, purpose.</i> Strong's #1013. Acts 27:43 **		
boulēma (βούλημα) [pronounced BOO-lay-mah]	<i>will, counsel, resolve, purpose</i>	neuter singular noun, genitive/ablative case	Strong's #1013

117. Verb: boulomai (βούλομαι) [pronounced BOO-lohm-ahee], which means, *to will deliberately, to have a purpose, to be minded; willing as an affection, to desire*. Strong's #1014. Luke 10:22 22:42 Acts 5:28 12:4 15:37 17:20 18:15, 27 19:30 22:30 23:28 25:20, 22 27:43 28:18 Hebrews 6:17

boulomai (βούλομαι) [pronounced BOO-lohm-ahee]	<i>to will deliberately, to have a purpose, to be minded; to be willing as an affection, to desire; to intend (to)</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1014
boulomai (βούλομαι) [pronounced BOO-lohm-ahee]	<i>willing deliberately, having a purpose, being minded; willing as an affection, desiring; intending</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1014

118. masculine\_noun bounas (βουνάς) [pronounced boo-NOSS], which means, *a hill, eminence, mound*. Thayer and Strong definitions only. Strong's #1015. Luke 3:5 23:30

bounas (βουνάς) [pronounced boo-NOSS]	<i>a hill, eminence, mound</i>	masculine singular noun; nominative case	Strong's #1015
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119. Masculine\_noun: boûs (βοῦς) [pronounced booce], which means, *ox, cow; grazing livestock*. Strong's #1016. Luke 13:15 14:5, 19 \*\*\*\*\* \*\*

boûs (βοῦς) [pronounced booce]	<i>ox, cow; grazing livestock</i>	masculine singular noun, accusative case	Strong's #1016
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120. brabeion (βραβεῖον) [pronounced brab-EYE-on] Strong's #1017.

121. X

122. verb: brabeúō (βραβεύω) [pronounced brab-YOO-oh], which means, *to be an umpire; to decide, to determine; to direct, to control, to rule*. Strong's #1018. Colossians 3:15\*

brabeúō (βραβεύω) [pronounced brab-YOO-oh]	<i>to be an umpire; to decide, to determine; to direct, to control, to rule</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1018 (hapax legomena)
brabeúō (βραβεύω) [pronounced brab-YOO-oh]	<i>be an umpire; decide, determine; direct, control, rule</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #1018 (hapax legomena)

123. verb: braduploéō (βραδυπλοέω) [pronounced brad-oo-plo-EH-oh], which means, *to sail slowly*. Strong's #1020. Acts 27:7\*

braduploéō (βραδυπλοέω) [pronounced brad-oo-plo-EH-oh]	<i>to sail slowly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1020
braduploéō (βραδυπλοέω) [pronounced brad-oo-plo-EH-oh]	<i>sailing slowly</i>	masculine plural, present active participle; nominative case	Strong's #1020

124. adjective: bradus (βραδύς) [pronounced brad-OOÇ], which means, *slow; metaphorically dull, inactive, in mind; stupid, slow to apprehend or believe*. Strong's #1021. Luke 24:25 \*\*\*

bradus (βραδύς) [pronounced brad-OOÇ]	<i>slow; metaphorically dull, inactive, in mind; stupid, slow to apprehend or believe</i>	masculine plural adjective; nominative case	Strong's #1021
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125. X

126. Masculine\_noun: brachiōn (βραχίων) [pronounced *brahkh-EE-own*], which means, *an arm; arm of God* is a Hebrew idiom for the *might, strength*. Thayer and Strong definitions only. Strong's #1023. Luke 1:51 Acts 13:17

brachiōn (βραχίων) [pronounced <i>brahkh-EE-own</i> ]	<i>an arm; arm of God</i> is a Hebrew idiom for the <i>might, strength</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1023
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127. **Adjective:** brachus (βραχὺς) [pronounced *brahk-OOS*], which means *short (distance), little (of time, place, quantity, or number); a short time, for a little while*. Strong's #1024. Psalm 8:5 Acts 5:34 27:28 Hebrews 2:7 13:22

brachus (βραχὺς) [pronounced <i>brahm-OOS</i> ]	<i>short (distance), little (of time, place, quantity, or number); a short time, for a little while</i>	neuter singular adjective, accusative case	Strong's #1024
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128. **Neuter\_noun:** brephos (βρέφος) [pronounced *BREHF-oss*], which means, *an unborn child, embryo, a foetus; a new-born child, an infant, a babe*. Thayer definition only. Strong's #1025. Luke 1:41 2:12 18:15 Acts 7:19

brepheos (βρέφος) [pronounced <i>BREHF-oss</i> ]	<i>an unborn child, embryo, a foetus; a new-born child, an infant, a babe</i>	neuter singular noun; nominative case	Strong's #1025
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brephe (βρέφη) [pronounced <i>BREHF-ā</i> ]	<i>unborn children, embryos, foetuses; new-born children, infants, babes</i>	neuter plural noun; nominative case	Strong's #1025
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129. verb brechō (βρέχω) [pronounced *BREHK-oh*], which means, *to moisten, wet, water; to wash; to water with rain, to cause to rain, to pour the rain, to send down like rain*. Thayer and Strong definitions only. Strong's #1026. Luke 7:38 17:29 \*\*\*\*\*

brechō (βρέχω) [pronounced <i>BREAK-oh</i> ]	<i>to moisten, wet, water; to wash; to water with rain, to cause to rain, to pour the rain, to send down like rain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1026
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130. X

131. X

132. X

133. Masculine\_noun: brugmós (βρυγμός) [pronounced *broog-MOSS*], which means, *grating, gnashing (of teeth); snarling, growling: in the sense of biting*. Strong's #1030. Luke 13:28 \*\*\*\*\* \*\*

brugmós (βρυγμός) [pronounced <i>broog-MOSS</i> ]	<i>grating, grinding, gnashing (of teeth); snarling, growling: in the sense of biting</i>	masculine singular noun, nominative case	Strong's #1030
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Thayer: [This word is] used to denote extreme anguish and utter despair of men consigned to eternal punishment in hell.

134. verb: bruchō (βρύχω) [pronounced *BROO-kho*], which means, *to gnash, to grind (grate) the teeth (in pain or rage); to bite, to chew*. Strong's #1031. Acts 7:54\*

bruchō (βρύχω) [pronounced <i>BROO-kho</i> ]	<i>to gnash, to grind (grate) the teeth (in pain or rage); to bite, to chew</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1031
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135. X

136. neuter\_noun brōma (βρώμα) [pronounced *BRO-mah*], which means, *food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law*. Thayer and Strong definitions only. Strong's #1033. Luke 3:11 9:13 Hebrews 9:10 13:9



brôma (βρῶμα) [pronounced BRO-mah]	food; that which is eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law	neuter singular noun	Strong's #1033
brômata (βρώματα) [pronounced BRO-maht-ah]	foods; those things which are eaten, especially (ceremonial) articles allowed or forbidden by the Jewish law	neuter plural noun	Strong's #1033

137. adjective: brôsimos (βρώσιμος) [pronounced BROH-sihm-oss], which means, *edible, eatable*. Strong's #1034. Luke 24:41\*

brôsimos (βρώσιμος) [pronounced BROH-sihm-oss]	<i>edible, eatable</i>	neuter singular adjective, accusative case	Strong's #1034
138. Feminine_noun: brôsis (βρῶσις) [pronounced BROH-sihs], which means, 1) <i>act of eating, the act of consumption; 1a) in a wider sense, erosion, corrosion, rust; consumption (by insects, the elements); 2) meal, that which is eaten, food, meat, nourishment, ailment; 2a) of the soul's food, either which refreshes the soul, or nourishes and supports it</i> . Thayer definitions only. Strong's #1035. Colossians 2:16 Heb. 12:16			

brôsis (βρῶσις) [pronounced BROH-sihs]	1) <i>act of eating, the act of consumption; 1a) in a wider sense, erosion, corrosion, rust; consumption (by insects, the elements); 2) meal, that which is eaten, food, meat, nourishment, ailment; 2a) of the soul's food, either which refreshes the soul, or nourishes and supports it</i>	feminine singular noun	Strong's #1035
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139. verb: buthizô (βυθίζω) [pronounced boo-THID-zoh], which means, *to sink [down], to plunge into the deep, to begin to drown*. Thayer and Strong definitions only. Strong's #1036. Luke 5:7 \*\*

buthizô (βυθίζω) [pronounced boo-THID-zoh]	<i>to sink [down], to plunge into the deep, to begin to drown</i>	present passive infinitive	Strong's #1036
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140. X

141. noun: burseús (βυρσεύς) [pronounced boorce-YOOCE], which means, *tanner, one who works with leather*. Strong's #1038. Acts 9:43 10:6 \*\*\*

burseús (βυρσεύς) [pronounced boorce-YOOCE]	<i>tanner, one who works with leather</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1038
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142. adjective: bussinos (βύσσινος) [pronounced BOOS-see-noss], which means, *fine linen*. Strong's #1039. Revelation 19:8 \*\*\*\*

143. Feminine\_noun: bussos (βύσσος) [pronounced BOOS-sohç], which means, *fine linen, white linen, linen made from byssus [very costly, delicate, soft, white and also of a yellow colour]; transliterated, byssus, bussus*. Strong's #1040. Luke 16:19 \*\*

bussos (βύσσος) [pronounced BOOS-sohç]	<i>fine linen, white linen, linen made from byssus [very costly, delicate, soft, white and also of a yellow colour]; transliterated, byssus, bussus</i>	feminine singular noun, accusative case	Strong's #1040
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144. noun: bômós (βωμός) [pronounced BOH-moss], which means, *altar, a stand; an elevated place, very often a raised place on which to offer a sacrifice*. Strong's #1041. Acts 17:23\*

bōmós (βωμός) [pronounced BOH-moss]	<i>altar, a stand; an elevated place, very often a raised place on which to offer a sacrifice</i>	masculine singular noun, accusative case	Strong's #1041
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## Γ γ Gamma

1. A
2. x
3. Proper\_noun(masculine): Gabriêl (Γαβριήλ) [pronounced *gahb-ree-ALE*], which means, *man of God*; and is transliterated *Gabriel*. He is one of the angel princes or chiefs of the angels. Thayer and Strong definitions only. Strong's #1043. Luke 1:19

Gabriêl (Γαβριήλ) [pronounced <i>gahb-ree-ALE</i> ]	<i>man of God</i> ; and is transliterated <i>Gabriel</i>	proper noun, masculine singular	Strong's #1043
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4. 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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5. Proper\_noun/adjective: Gadarênos (Γαδαρηνός) [pronounced *gad-ar-ay-NOSS*], which means, *reward at the end*; this is, *an inhabitant of Gadara*: transliterated, *Gadarene*. Strong's #1046. Luke 8:26 \*\*\*

Gadarênos (Γαδαρηνός) [pronounced <i>gad-ar-ay-NOSS</i> ]	<i>reward at the end</i> ; this refers to, <i>an inhabitant of Gadara</i> : transliterated, <i>Gadarene</i>	proper singular noun/adjective form	Strong's #1046
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6. X
7. noun: gáza (γάζα) [pronounced *GAHD-zah*], which means, *the royal treasury, treasure, riches*. Strong's #1047. Acts 8:27\*

gáza (γάζα) [pronounced <i>GAHD-zah</i> ]	<i>the royal treasury, treasure, riches</i>	feminine singular noun, genitive/ablative case	Strong's #1047
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8. propernounlocation: Gáza (Γάζα) [pronounced *GAHD-zah*], which means, *the fortified; the strong*; transliterated, *Gaza*. Strong's #1048. Acts 8:26\*

Gáza (Γάζα) [pronounced <i>GAHD-zah</i> ]	<i>the fortified; the strong</i> ; transliterated, <i>Gaza</i>	proper noun location	Strong's #1048
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9. noun: gazophulákion (γαζοφυλάκιον) [pronounced *gad-zof-oo-LAHK-ee-ohn*], which means, *treasury, a treasure-house, a court in the temple for the collection-boxes*. Strong's #1049. Luke 21:1 \*\*\*\*\*

gazophulákion (γαζοφυλάκιον) [pronounced <i>gad-zof-oo-LAHK-ee-ohn</i> ]	<i>treasury, a treasure-house, a court in the temple for the collection-boxes</i>	neuter singular noun, accusative case	Strong's #1049
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Thayer definition: *[This is] a repository of treasure, especially of public treasure, a treasury. It is used to describe the apartments constructed in the courts of the temple, in which the not only the sacred offerings and things needful for the service were kept, but in which the priests, etc, dwelt: Nehemiah 13:7; of the sacred treasury in which not only treasure but also public records were stored, and the property of widows and orphans was deposited.*<sup>16</sup>

10. propernounperson: Gáïos (Γάϊος) [pronounced *gah'-ee-os*], which means, *lord*; transliterated, *Gaius, Gaios*. Strong's #1050. Acts 19:29 20:4 \*\*\*\*\*

Gáïos (Γάϊος) [pronounced <i>gah'-ee-oss</i> ]	<i>lord</i> ; transliterated, <i>Gaius, Gaios</i>	masculine singular proper noun; a person; accusative case	Strong's #1050
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Thayer:

- 1) a Macedonian who accompanied Paul in his travels
- 2) a man from Derbe who went with Paul from Corinth in his last journey to Jerusalem
- 3) a man of Corinth who was his host in his second sojourn in that city
- 4) an unknown Christian to whom John's third epistle is addressed.

11. noun: gála (γάλα) [pronounced *GAHL-ah*], which means, *milk*; *metaphorically used of the less difficult Christian truths*. Strong's #1051. Hebrews 5:12 \*\*\*\*\*

gála (γάλα) [pronounced <i>GAHL-ah</i> ]	<i>milk</i> ; <i>metaphorically used of the less difficult Christian truths</i>	neuter singular noun, genitive/ablative case	Strong's #1051
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12. propernoungrouping: Galátēs (Γαλάτης) [pronounced *gal-AT-ace*], which means, *land of the Galli, Gauls*; transliterated, *Galatian*. Strong's #1052. Galatians 3:1 (6:18)\*

Galátēs (Γαλάτης) [pronounced <i>gal-AT-ace</i> ]	<i>land of the Galli, Gauls</i> ; transliterated, <i>Galatian</i>	masculine singular proper noun; a grouping; vocative	Strong's #1052
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Galátai (Γαλάται) [pronounced <i>gal-AT-i</i> ]	<i>land of the Galli, Gauls</i> ; transliterated, <i>Galatians</i>	masculine plural proper noun; a grouping; vocative	Strong's #1052
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13. propernounlocation: Galatia (Γαλατία) [pronounced *gal-at-EE-ah*], which means, *land of the Galli, Gauls*; transliterated, *Galatia*. Strong's #1053. Galatians 1:2 \*\*\*\*

Galatia (Γαλατία) [pronounced <i>gal-at-EE-ah</i> ]	<i>land of the Galli, Gauls</i> ; transliterated, <i>Galatia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #1053
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14. properadjectivegrouping: Galatikós (Γαλατικός) [pronounced *gal-at-ee-KOSS*], which means, *belonging to Galatia*; *Galatian*, *a citizen of Galatia*; *Galatic*. Strong's #1054. Acts 16:6 18:23\*\*

Galatikós (Γαλατικός) [pronounced <i>gal-at-ee-KOSS</i> ]	<i>belonging to Galatia</i> ; <i>Galatian</i> , <i>a citizen of Galatia</i> ; <i>Galatic</i>	feminine singular proper adjective; a grouping; accusative case	Strong's #1054
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Thayer: *Galatia [was] the Roman province of Galatia my be roughly described as the central region of the peninsula of Asia Minor, bounded on the north by Bithynia and Paphlagonia; on the east by Pontus; on the south by Cappadocia and Lycaonia; on the west by Phrygia.*

15. Proper\_noun: Galgalōn (Γαλγάλων) [pronounced *gahl-GAHL-ohn*], which means and is transliterated *Galgala*. Strong's #none. 1Sam. 13:15

<sup>16</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1049.

Galgālōn (Γαλγάλων) [pronounced <i>gahl-GAHL-ohn</i> ]	transliterated <i>Galgalon</i>	indeclinable proper noun	Strong's #none
16. Feminine_noun: galênê (γαλήνη) [pronounced <i>gal-AY-nay</i> ], which means, <i>calmness, stillness of the sea, a calm</i> . Strong's #1055. Luke 8:24 ***			
galênê (γαλήνη) [pronounced <i>gal-AY-nay</i> ]	<i>calmness, stillness of the sea, a calm</i>	feminine singular noun, nominative case	Strong's #1055
17. Proper_noun/locative: Galilaia (Γαλιλαία) [pronounced <i>gal-il-Ī-yah</i> ], which means, <i>circuit, circle</i> ; transliterated <i>Galilee</i> . . Thayer and Strong definitions only. Strong's #1056. Luke 1:26 2:4 3:1 4:14 5:17 8:26 17:11 23:5 24:6 Acts 9:31 10:37 13:31			
Galilaia (Γαλιλαία) [pronounced <i>gal-il-Ī-yah</i> ]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056
From Thayer: <i>It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.</i>			
18. Adjective: Galilaîos (Γαλιλαῖος) [pronounced <i>gal-ee-LAH-yoss</i> ], which means, <i>circuit, circle, belonging to Galilea, native of Galilee</i> ; transliterated, <i>Galilean</i> . Strong's #1057. Luke 13:1 22:59 23:6 Acts 1:11 2:7 5:37 *****			
Galilaîos (Γαλιλαῖος) [pronounced <i>gal-ee-AH-yoss</i> ]	<i>circuit, circle, belonging to Galilea, native of Galilee</i> ; transliterated, <i>Galilean</i>	masculine plural proper noun, adjective; genitive/ablative case	Strong's #1057
19. propernounperson: Gallîōn (Γαλλίων) [pronounced <i>gal-LEE-own</i> ], which means, <i>one who lives on milk</i> ; transliterated, <i>Gallio</i> . Strong's #1058. Acts 18:12 ***			
Gallîōn (Γαλλίων) [pronounced <i>gal-LEE-own</i> ]	<i>one who lives on milk</i> ; transliterated, <i>Gallio, Gallion</i>	masculine singular proper noun; a person; nominative case	Strong's #1058
Thayer: <i>Gallio [was] Junius Annaeus Gallio, the Roman proconsul of Achaia when Paul was at Corinth, 53 A.D., under the emperor Claudius. Acts 18:12. He was brother to Jucius Annaeus Seneca, the philosopher. Jerome in the Chronicle of Eusebius says that he committed suicide in 65 A.D. Winer thinks he was put to death by Nero.</i>			
20. propernounperson: Gamaliêl (Γαμαλιήλ) [pronounced <i>gam-al-ee-ALE</i> ], which means, <i>my recompenser is God</i> ; transliterated, <i>Gamaliel</i> . Strong's #1059. Acts 5:34 22:3**			
Gamaliêl (Γαμαλιήλ) [pronounced <i>gam-al-ee-ALE</i> ]	<i>my recompenser is God</i> ; transliterated, <i>Gamaliel, Gamliel</i>	proper noun	Strong's #1059
Thayer: <i>Gamaliel [was] a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth. Acts 5:34 ff. (A.D.29.) We learn from Acts 22:3 that he was the preceptor of Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel, grandson of Hillel, and who is referred to as authority in the Jewish Mishna.</i>			
21. Verb: gamêō (γαμέω) [pronounced <i>gam-EH-oh</i> ], which means, <i>to marry, to lead in marriage, take to wife; to get married, to give one's self in marriage; to give a daughter in marriage</i> . Strong's #1060. Luke 14:20 16:18 17:27 20:34			



gaméō (γαμέω) [pronounced gam-EH-oh]	to marry, to lead in marriage, take to wife; to get married, to give one's self in marriage; to give a daughter in marriage	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1060
gaméō (γαμέω) [pronounced gam-EH-oh]	marrying, leading in marriage, taking to wife; getting married, giving one's self in marriage; giving a daughter in marriage	masculine singular, present active participle, nominative case	Strong's #1060
22. verb: gamískō (γαμίσκω) [pronounced gam-IHS-koe], which means, to give in marriage, to espouse (a daughter to a husband). Strong's #1061. Luke 17:27 20:34*			
gamískō (γαμίσκω) [pronounced gam-IHS-koe]	to give in marriage, to espouse (a daughter to a husband)	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #1061
23. Masculine_noun: gámos (γάμος) [pronounced GAM-oss], which means, a wedding or marriage festival, a wedding banquet, a wedding feast; marriage, nuptials, matrimony. Strong's #1062. Luke 12:36 14:8 Hebrews 13:4			
gámos (γάμος) [pronounced GAM-oss]	a wedding or marriage festival, a wedding banquet, a wedding feast; marriage, nuptials, matrimony	masculine singular noun, genitive/ablative case	Strong's #1062
24. Particle: gár (γάρ) [pronounced gahr], which means for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet. Strong's #1063. Thayer and Zodhiates; more can be gleaned from Horst Balz and Gerhard Schneider. The Doctrine of Tongues (1Cor. 14:14 Rom. 8:26) Luke 1:15 2:10 3:8 4:10 5:9 6:23 7:5 8:17 9:14 10:7 11:4 12:12 14:14 16:2, 13 17:21 18:16 19:5 20:6 21:4 22:2 23:8 Acts 1:20 2:15 4:3 5:26 6:14 7:33 8:7 9:11 10:46 13:8 15:21 16:3 17:20 18:3 19:24 20:10 21:3 22:22 23:5 24:5 25:27 26:16 27:22 28:2 Galatians 1:10 2:6 3:10 4:15 5:5 6:3 Colossians 2:1 3:3, 20 1Thessalonians 1:6 2:1 3:3, 4 4:1, 10 5:1 2Thessalonians 2:7 3:2 Hebrews 1:5 2:2 3:3 4:2 5:1 6:4 7:1 8:3 9:2 10:1, 26 11:2 12:3 13:2			
gár (γάρ) [pronounced gahr]	for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet	postpositive explanatory particle	Strong's #1063
Gar is a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied. <sup>17</sup>			
Gar has an elliptical use, where the clause to which it refers is omitted and is to be supplied in thought. <sup>18</sup>			
Gar can be used intensively, and strengthens a clause. It may be translated then, truly. This can act as a strong affirmation or a negation. <sup>19</sup>			
25. <b>Feminine_noun:</b> gastêr (γαστήρ; –τρός, ῆ) [pronounced gas-TAIR], which means womb. Strong's #1064. Psalm 110:3 Luke 1:31 21:23 1Thessalonians 5:3			
gastêr (γαστήρ; –τρός, ῆ) [pronounced gas-TAIR]	belly, inward parts of body [not subject to human observation]; womb	feminine singular noun; genitive and ablative cases	Strong's #1064
26. <b>Particle:</b> ge (γέ) [pronounced geh], which means, 1) indeed, truly, at least; 2) even; 3) if indeed, seeing that. Thayer definitions only. Strong's #1065. 2Sam. 15:20 Luke 5:36 10:6 11:8 13:9 14:31 18:5 24:21 Acts 2:18 8:30 17:27 Galatians 3:4 Colossians 1:23			

<sup>17</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 357.

<sup>18</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

<sup>19</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

ge (γέ) [pronounced <i>geh</i> ]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
27. Combo: Acts 17:27			
ára (ἄρα) [pronounced <i>AHR-ah</i> ]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
ge (γέ) [pronounced <i>geh</i> ]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
In Acts 17:27, these two words are variously translated, <i>though, though (indeed, to be sure, in truth), and indeed, although (in truth), and yet, yet, in fact, because, actually, and, but.</i>			
28. propernounperson: Gedeôn (Γεδεών) [pronounced <i>ghed-eh-OWN</i> ], which means, <i>the cutter down</i> ; transliterated, <i>Gideon</i> . Strong's #1066. Hebrews 11:32*			
Gedeôn (Γεδεών) [pronounced <i>ghed-eh-OWN</i> ]	<i>the cutter down</i> ; transliterated, <i>Gideon</i>	masculine proper noun; a person; indeclinable noun	Strong's #1066 (hapax legomena)
Thayer: <i>Gideon is the judge of Israel who delivered them from the Midianites.</i>			
29. Feminine_noun_location: Geennna (Γέεννα) [pronounced <i>GHEH-ehn-nah</i> ], which means, <i>hell, pit, place of burning; valley of Hinnom</i> ; transliterated, <i>Gehenna</i> . Thayer: 1) Hell is the place of the future punishment call "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction; which is sometimes transliterated <i>Gehenna</i> ; sometimes translated <i>hell</i> ; and comes from the Hebrew <i>Valley [of the sons] of Hinnom</i> . Thayer Definition only. Strong's #1067. The Doctrine of Sheol/Hades Luke 12:5			
Geennna (Γέεννα) [pronounced <i>GHEH-ehn-nah</i> ]	<i>hell, pit, place of burning; valley of Hinnom</i> ; transliterated, <i>Gehenna</i>	feminine singular noun; location; accusative case	Strong's #1067
30. X			
31. Masculine_noun: geítōn (γείτων) [pronounced <i>GHIH-tone</i> ], which means, <i>neighbor; friend</i> . Masculine or feminine. Strong's #1069. Luke 14:12 15:6 ****			
geítōn (γείτων) [pronounced <i>GHIH-tone</i> ]	<i>neighbor; friend</i>	masculine plural noun, accusative case	Strong's #1069
32. verb gelaō (γελᾶω) [pronounced <i>ghel-AH-oh</i> ], which means, <i>to laugh [indicating joy or satisfaction]</i> . Thayer and Strong definitions only. Strong's #1070. Luke 6:21, 25*			
gelaō (γελᾶω) [pronounced <i>ghel-AH-oh</i> ]	<i>to laugh [indicating joy or satisfaction]</i>	2 <sup>nd</sup> person plural, future active indicative	Strong's #1070
gelaō (γελᾶω) [pronounced <i>ghel-AH-oh</i> ]	<i>laughing [indicating joy or satisfaction]</i>	masculine plural, present active participle; nominative case	Strong's #1070
33. X			
34. Verb: gemízō (γεμίζω) [pronounced <i>ghehm-IHD-zoh</i> ], which means, <i>to fill (entirely, completely), to be filled, to be made full</i> . Strong's #1072. Luke 14:23 *****			

gemízō (γεμίζω) [pronounced <i>ghehm-IHD-zoh</i> ]	<i>to fill (entirely, completely), to be filled, to be made full</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1072
35. Verb: gémō (γέμω) [pronounced <i>GHEM-oh</i> ], which means, <i>to be full, to be filled up, to swell up</i> . Strong's #1073. Luke 11:39			
gémō (γέμω) [pronounced <i>GHEM-oh</i> ]	<i>to be full, to be filled up, to swell up</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1073
36. Feminine_noun: genea (γενεά) [pronounced <i>ghen-eh-AH</i> ], which means, <i>age, generation, nation, [period of] time</i> . Thayer definition only. Strong's #1074. Luke 1:48 7:31 9:41 11:29 16:8 17:25 21:32 Acts 2:40 8:33 13:36 14:16 15:21 Colossians 1:26 Hebrews 3:10			
genea (γενεά) [pronounced <i>ghen-eh-AH</i> ]	<i>generation; family; race, genealogy; nation, age, [period of] time</i>	feminine singular noun; nominative case	Strong's #1074
Thayer definitions: 1) <i>fathered, birth, nativity</i> ; 2) <i>that which has been begotten, men of the same stock, a family</i> ; 2a) <i>the several ranks of natural descent, the successive members of a genealogy</i> ; 2b) <i>metaphorically a group of men very like each other in endowments, pursuits, character</i> ; 2b1) <i>especially in a bad sense, a perverse nation</i> ; 3) <i>the whole multitude of men living at the same time</i> ; 4) <i>an age (i.e. the time ordinarily occupied by each successive generation), a space of 30 - 33 years</i> .			
geneai (γενεαί) [pronounced <i>ghen-eh-ĭ</i> ]	<i>generations; families; races, genealogies; nations, ages, [periods of] time</i>	feminine plural noun; nominative case	Strong's #1074
37. verb: genealogéō (γενεαλογέω) [pronounced <i>ghen-eh-al-og-EH-oh</i> ], which means, <i>to trace descent, to recount a family's origin and lineage, trace ancestry; to draw one's origin, derive one's pedigree</i> . Strong's #1075. Hebrews 7:6*			
genealogéō (γενεαλογέω) [pronounced <i>ghen-eh-al-og-EH-oh</i> ]	<i>to trace descent, to recount a family's origin and lineage, trace ancestry; to draw one's origin, to derive one's pedigree; to descend; to be descended from</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1075 (hapax legomena)
genealogéō (γενεαλογέω) [pronounced <i>ghen-eh-al-og-EH-oh</i> ]	<i>tracing descent, recounting a family's origin and lineage, one tracing ancestry; drawing one's origin, deriving one's pedigree; descending from</i>	masculine singular, present passive participle, nominative case	Strong's #1075 (hapax legomena)
38. X			
39. X			
40. Feminine_noun: genesis (γένεσις) [pronounced <i>GHEN-es-is</i> ], which means, <i>source, origin; a book of one's lineage [a book in which his ancestry or progeny are enumerated]; used of birth, nativity; of that which follows origin, viz. existence, life; the wheel of life (James 3:6), other explain it, the wheel of human origin which as soon as men are born begins to run, i.e. its course of life</i> . Thayer and Strong definitions only. Strong's #1078. Luke 1:14			
genesis (γένεσις) [pronounced <i>GHEN-es-is</i> ]	<i>source, origin; a book of one's lineage [a book in which his ancestry or progeny are enumerated]; used of birth, nativity; of that which follows origin, viz</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1078
41. X			

42. Verb: gennáō (γεννάω) [pronounced *gen-NAH-oh*], which means *to sire [father] [a child], to bear [a child]*; metaphorically, it means *to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone; of God making Christ his son; of God making men his sons through faith in Christ's work*. In the passive, it means *to be born*. Thayer definitions only. Strong's #1080. The Doctrine of Tongues (Acts 2:8) Luke 1:35 23:29 Acts 2:8 7:8, 20 13:33 22:3, 28 Galatians 4:23, 24 Hebrews 1:5 5:5 11:12, 23

gennáō (γεννάω) [pronounced <i>gen-NAH-oh</i> ]	<i>to sire [father] [a child], to bear [a child]</i> ; metaphorically, it means <i>to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #1080
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Thayer definitions: 1) of men who fathered children; 1a) to be born; 1b) to be begotten; 1b1) of women giving birth to children; 2) metaphorically; 2a) to engender, cause to arise, excite; 2b) in a Jewish sense, of one who brings others over to his way of life, to convert someone; 2c) of God making Christ his son; 2d) of God making men his sons through faith in Christ's work.

gennáō (γεννάω) [pronounced <i>gen-NAH-oh</i> ]	active: <i>giving birth, procreating, delivering, bearing; conceiving</i> ; passive: <i>born, begotten; being born, being brought forth; figuratively, being born again, regenerated</i>	neuter singular verb; present passive participle; nominative case	Strong's #1080
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43. neuter\_noun gennêma (γέννημα) [pronounced *GHEN-nay-mah*], which means, *offspring; brood, generation*; by analogy *produce, fruit (literally or figuratively)*. Thayer: 1) that which has been born or begotten; 1a) the offspring or progeny of men or animals; 1b) the fruits of the earth, the produce of agriculture. Thayer and Strong definitions only. Strong's #1081. Luke 3:7 22:18

gennêma (γέννημα) [pronounced <i>GHEN-nay-mah</i> ]	<i>offspring; brood, generation</i> ; by analogy <i>produce, fruit (literally or figuratively)</i>	neuter singular noun	Strong's #1081
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44. proper\_noun/location Gennêsaret (Γεννησαρέτ) [pronounced *ghen-nay-sar-ET*], which means, *a harp*; transliterated *Gennesaret, Kinnereth*. Strong's #1082. Luke 5:1 \*\*\*

Gennêsaret (Γεννησαρέτ) [pronounced <i>ghen-nay-sar-ET</i> ]	<i>a harp</i> ; transliterated <i>Gennesaret, Kinnereth</i>	proper noun/location	Strong's #1082
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This lake is also called the sea of Galilee or the sea of Tiberias The lake 12 by 7 miles (20 by 11 km) and 700 feet (210 m) below the Mediterranean Sea. This can also refer to a very lovely and fertile region on the Sea of Galilee.. Thayer and Strong definitions only.

45. adjective gennêtos (γεννητός) [pronounced *ghen-nay-TOSS*], which means, *begotten, born*. Thayer and Strong definitions only. Strong's #1084. Luke 7:28 \*\*

gennêtos (γεννητός) [pronounced <i>ghen-nay-TOSS</i> ]	<i>begotten, born</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1084
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46. **Neuter\_noun:** génos (γένος) [pronounced *GEHN-oss*], which means *offspring, posterity, family, lineage, kindred; nation, people; kind, sort, species*. Strong's #1085. The Doctrine of Tongues (1Cor. 12:10, 28 14:10) Acts 4:36 7:13, 19 13:26 17:28 18:2, 24 Galatians 1:14

génos (γένος) [pronounced <i>GEHN-oss</i> ]	<i>offspring, posterity, progeny, family, lineage, birth, kindred; nation, people; kind, sort, species</i>	neuter singular noun, genitive/ablative case	Strong's #1085
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47. X

48. noun: gerosía (γερούσια) [pronounced *gher-oo-SEE-ah*], which means, *council of elders, eldership; Jewish Sanhedrin; senate*. Strong's #1087. Acts 5:21\*

gerousía (γερούσια) [pronounced <i>gher-oo-SEE-ah</i> ]	<i>council of elders, eldership; Jewish Sanhedrin; senate</i>	feminine singular noun, accusative case	Strong's #1087
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49. X

50. Verb: geuomai (γεύομαι) [pronounced *GHYOO-ohm-ahee*], which means, *to taste, to eat; metaphorically, to experience*. Strong's #1089. Luke 9:27 14:24 Acts 10:10 20:11 23:14 Colossians 2:21 Hebrews 2:9 6:4

geuomai (γεύομαι) [pronounced <i>GHYOO-hm-ahee</i> ]	<i>to taste, to eat; metaphorically, to experience</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle subjunctive	Strong's #1089
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Thayer definitions: 1) *to taste, to try the flavour of*; 2) *to taste*; 2a) *i.e. perceive the flavour of, partake of, enjoy*; 2b) *to feel, make trial of, experience*; 3) *to take food, eat, to take nourishment, eat*.

geuomai (γεύομαι) [pronounced <i>GHYOO-hm-ahee</i> ]	<i>tasting, eating, taking nourishment; metaphorically, experiencing</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1089
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51. Verb: geōrgeō (γεωργέω) [pronounced *gheh-ore-GHEH-oh*], which means, *to cultivate, to till, to dress, to farm, to practise agriculture, to till the ground*. Strong's #1090. Hebrews 6:7\*

geōrgeō (γεωργέω) [pronounced <i>gheh-ore-HEH-oh</i> ]	<i>to cultivate, to till, to dress, to farm, to practise agriculture, to till the ground</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #1090 (hapax legomena)
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52. X

53. noun: geōrgós (γεωργός) [pronounced *gheh-ore-GOSS*], which means, *farmer, husbandman, land-worker, tiller of the soil, a vine dresser*. Strong's #1092. Luke 20:9

geōrgós (γεωργός) [pronounced <i>gheh-ore-GOSS</i> ]	<i>farmer, husbandman, land-worker, tiller of the soil, a vine dresser</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1092
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54. Feminine\_noun: gê (γῆ, γῆς, ἡ) [pronounced *gay*], which means *earth; soil, ground; land; [inhabited] earth*. Strong's #1093. 1Sam. 6:1 14:15 2Sam. 7:23 Luke 2:14 4:25 5:3 6:49 8:8 10:21 11:2 12:49 13:7 14:35 16:17 18:8 21:23 22:44 23:44 24:5 Acts 1:8 2:19 3:25 4:24 7:3 8:33 9:4 10:11 11:6 13:17 14:15 17:24 22:22 26:14 27:39 Colossians 1:16 3:2 Hebrews 1:10 6:7 8:4 11:9 12:25

gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i> ]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	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*.

55. Neuter\_noun: gêras (γῆρας) [pronounced *GHAY-rass*], which means, *old age, senility*. Thayer and Strong definitions only. Strong's #1094. Luke 1:36

gêras (γῆρας) [pronounced <i>GHAY-rass</i> ]	<i>old age, senility</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1094
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56. verb: gēraskō (γηράσκω) [pronounced *ghay-RAHS-ko*], which means, *to grow old; of things and institutions: to fail from age, to be obsolescent*. Strong's #1095. Hebrews 8:13 \*\*

gēraskō (γηράσκω) [pronounced <i>ghay-AHS-ko</i> ]	<i>to grow old; of things and institutions: to fail from age, to be obsolescent</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1095
gēraskō (γηράσκω) [pronounced <i>ghay-RAHS-ko</i> ]	<i>growing old; of things and institutions: to failing from age, being (becoming) obsolete</i>	neuter singular, present passive participle; nominative case	Strong's #1095

57. Verb: gínomai (γίνομαι) [pronounced *GIN-oh-my*], which means *to become, to come into existence, to come to pass, to be*. Thayer, Strong. Strong's #1096. Gen. 1:20 1Sam. 4:1 5:6 14:15 28:16 29:4 Psalm 118:28 The Doctrine of Tongues (Acts 2:6 1Cor. 13:1) Luke 1:2 3:2 4:3, 23, 36 5:1 6:1, 48 7:11 8:1, 17, 22 9:7, 18 10:13 11:1, [2], 14, 26 12:40 13:4, 17 14:1 15:10 16:11, 22 17:11 18:23, 35 19:9, 15 20:1 21:7 22:14, 24, 26, 40 23:8, 12, 47 24:4, 5, 18 Acts 1:16, 18, 20 2:2, 6, 42 4:4, 11, 21 5:5, 7 6:1 7:13, 32 8:1, 13 9:3, 19 10:4, 10, 25, 37 11:10, 19, 26 12:5, 18 13:5, 12, 32 14:1, 3 15:2, 25, 39 16:16, 27 19:1, 10, 26 20:3 21:1, 14, 17, 30, 40 22:6 23:7, 10 24:2 25:15 26:4, 19 27:7, 16 28:8, 17 Galatians 2:17 3:13, 14 4:4, 12, 16 5:26 6:14 Colossians 1:18 3:15 1Thessalonians 1:5 2:1, 5 3:4 2Thessalonians 2:7 Hebrews 1:4 2:2, 17 4:3 5:5 6:4, 12 7:12, 20 9:11, 22 10:33 11:3, 6, 24 12:8

gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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Sometimes, when there is no specific subject, this can be translated, *and it came to pass, and it was, and so it was; now it happened that; and here is what happened next; there came about; there came to be, there arose, there developed*.

Here, this verb is in the form γίγνομαι [pronounced *GIHG-noh-mī*] and written γέγονε.

The 3<sup>rd</sup> person, present deponent optative genitive (γίνοιτο) [pronounced *GEE-noyt-oh*].

Thayer definitions: 1) *to become, i.e. to come into existence, begin to be, receive being*; 2) *to become, i.e. to come to pass, happen*; 2a) *of events*; 3) *to arise, appear in history, come upon the stage*; 3a) *of men appearing in public*; 4) *to be made, finished*; 4a) *of miracles, to be performed, wrought*; 5) *to become, be made*.

gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong's #1096
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; accusative case	Strong's #1096

58. **Verb:** ginōskō (γινώσκω) [pronounced *gih-NOH-skoh*], which means *to know, to learn to know, come to know, get a knowledge of perceive, feel; to become known; to understand, perceive, have knowledge of; to understand; Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with*. Strong's #1097. The Doctrine of Tongues (1Cor. 13:12) Luke 1:18 2:1, 13 2:43 6:44 7:39 8:10, 17 10:11 12:2, 47 16:4 18:34 19:15 20:19 21:20, 30 24:18 Acts 1:7 2:36 8:30 9:24 17:13, 19 18:15 19:35 20:34 21:24 22:14 23:6 Galatians 2:9 3:7 4:9 1Thessalonians 3:5 Hebrews 3:10 8:11 10:34 13:23

ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1097
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1097
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine plural, aorist active participle, nominative case	Strong's #1097

59. Neuter\_noun: gleukos (γλεῦκος) [pronounced *GLYOO-koss*], which means, *new wine; the sweet juice pressed the grape, sweet wine*. Thayer definitions only. Strong's #1098. The Doctrine of Tongues (Acts 2:13) Acts 2:13\*

gleukos (γλεῦκος) [pronounced <i>GLYOO-koss</i> ]	<i>new wine; the sweet juice pressed the grape, sweet wine</i>	neuter singular noun, genitive/ablative case	Strong's #1098
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60. X

61. Feminine\_noun: glōssa (γλῶσσα) [pronounced *GLOHS-sah*], which means *the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations*. 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 1Peter 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 1John 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. Thayer, Strong, Arndt & Gingrich #161 definitions. Strong's #1100. The Doctrine of Tongues (intro, Acts 2:4) Luke 1:64 16:24 Acts 2:3, 25 10:46 19:6

glōssa (γλῶσσα) [pronounced <i>GLOHS-sah</i> ]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine singular noun; nominative case	Strong's #1100
glōssai (γλῶσσαι) [pronounced <i>GLOHS-sigh</i> ]	<i>tongues, a member of the body, languages, dialects used by a particular people distinct from that of other nations</i>	feminine plural noun; nominative case	Strong's #1100

62. X

63. X

64. X

65. noun: gnômē (γνώμη) [pronounced GNOH-may], which means, *purpose; opinion; decision; (objectively) resolve (counsel, consent); advice, agree, judgment, mind, will*. Strong's #1106. Acts 20:3 Philemon 14  
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gnômē (γνώμη) [pronounced GNOH-may]	<i>purpose; opinion; decision; (objectively) resolve (counsel, consent); advice, agree, judgment, mind, will</i>	feminine singular noun, genitive/ablative case	Strong's #1106
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Thayer definitions: 1) *the faculty of knowledge, mind, reason*; 2) *that which is thought or known, one's mind*; 2a) *view, judgment, opinion*; 2b) *mind concerning what ought to be done*; 2b1) *by one's self: resolve purpose, intention*; 2b2) *by others: judgment, advice*; 2b3) *decree*.

66. noun: gnóphos (γνόφος) [pronounced GNOHF-oss], which means, *darkness, gloom (as of a storm), blackness*. Strong's #1105. Hebrews 12:18\*

gnóphos (γνόφος) [pronounced GNOHF-oss]	<i>darkness, gloom (as of a storm), blackness</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1105 (hapax legomena)
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67. Verb: gnôrizô (γνωρίζω) [pronounced gnoh-RID-zoh], which means *to make known; subjectively to know; to certify, to declare, to give to understand*. Thayer: 1) *to make known*; 1a) *to become known, be recognized*; 2) *to know, to gain knowledge of, have thorough knowledge of*; 2a) *in earlier Greek it means "to gain a knowledge of" or "have thorough knowledge of"* Thayer definitions. Strong's #1107. Luke 2:15 Acts 2:28 7:13 Galatians 1:11 Colossians 1:27

gnôrizô (γνωρίζω) [pronounced gnoh-RID-zoh]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1107
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68. **Feminine\_noun:** gnôsis (γνώσις) [pronounced GNOH-sis] which means, *knowledge, knowing*. Thayer definition only. Strong's #1108. Luke 1:77 11:52 Colossians 2:3

gnôsis (γνώσις) [pronounced GNOH-sis]	<i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i>	feminine singular noun; accusative case	Strong's #1108
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Thayer definitions: 1) *knowledge signifies in general intelligence, understanding* 1a) *the general knowledge of Christian religion* 1b) *the deeper more perfect and enlarged knowledge of this religion, such as belongs to the more advanced* 1c) *especially of things lawful and unlawful for Christians* 1d) *moral wisdom, such as is seen in right living*.

69. noun: gnôstēs (γνώστης) [pronounced GNOCE-tace], which means, *an expert; one who knows; knowledgeable; a connoisseur*. Strong's #1109. Acts 25:3\*

gnôstēs (γνώστης) [pronounced GNOME-tace]	<i>an expert; one who knows; knowledgeable; a connoisseur</i>	masculine singular noun; accusative case	Strong's #1109
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70. adjective gnôstos (γνωστός) [pronounced gnoce-TOSS], which means, *well known, acquaintance, known, notable*. Thayer and Strong definitions only. Strong's #1110. Luke 2:44 23:49 Acts 1:19 2:14 4:10, 16 9:42 13:38 15:18 19:17 28:22

gnôstos (γνωστός) [pronounced gnome-TOSS]	<i>well known, acquaintance, known, notable</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1110
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71. **Verb:** gogguzô γογγύζω [pronounced gong-GUD-zoh], which means, *to grumble, to murmur, to mutter, to say mean things in a low tone*. Thayer: 1) *to murmur, mutter, grumble, say anything against in a low tone*; 1a) *of the cooing of doves*; 1b) *of those who confer secretly together*; 1c) *of those who discontentedly complain*. Thayer Definition only. Strong's #1111. Luke 5:30



	gogguzô γογγύζω [pronounced gong-GUD-zoh]	<i>to grumble, to murmur, to mutter, to say mean things in a low tone</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1111
72.	noun: gongusmós (γογγυσμός) [pronounced gong-goos-MOSS], which means, <i>complaining, grumbling, murmuring, muttering; quiet displeasure, secret debate</i> . Strong's #1112. Acts 6:1 ****			
	gongusmós (γογγυσμός) [pronounced gong-goos-MOSS]	<i>complaining, grumbling, murmuring, muttering; quiet displeasure, secret debate</i>	masculine singular noun, nominative case	Strong's #1112
73.	Masculine_noun: goggustês (γογγυστής) [pronounced gong-goos-TACE], which means, <i>a murmurer, one who discontentedly complains (against God)</i> . Thayer Definition only. Bobby: This is something which is under the breath; they are conspirators. This is what they foment in secret; a rebellion against authority. They are those who complain, but to individuals and small groups, in order to spread their revolutionary message. They are somewhat of a 5 <sup>th</sup> column in the church; an underground. It is not that they are recalcitrant; it is to gain ascendancy over established authority. They want to discredit a pastor and the sound doctrine that he teaches. Strong's #1113.			
74.	X			
75.	X			
76.	X			
77.	noun: gómos (γόμος) [pronounced GOM-oss], which means, <i>load; cargo, freight of a ship, merchandise conveyed in a ship</i> . Strong's #1117. Acts 21:3 ***			
	gómos (γόμος) [pronounced GOM-oss]	<i>load; cargo, freight of a ship, merchandise conveyed in a ship</i>	masculine singular noun, accusative case	Strong's #1117
78.	masculine_noun goneus (γονεύς) [pronounced gon-YOOCE], which means, <i>fathers, parent, the parents</i> . Thayer and Strong definitions only. Strong's #1118. Luke 2:27 8:56 18:29 21:16 Colossians 3:20			
	goneus (γονεύς) [pronounced gon-YOOCE]	<i>father, parent; progenitor, ancestor</i>	masculine singular noun; accusative case	Strong's #1118
	gonês (γονής) [pronounced gon-YAYCE]	<i>fathers, parents; progenitors, ancestors</i>	masculine plural noun; accusative case	Strong's #1118
79.	neuter_noun gonu (γονύ) [pronounced gon-OO], which means, <i>the knees, the act of kneeling down</i> . Thayer and Strong definitions only. Strong's #1119. Luke 5:8 22:41 Acts 7:60 9:40 20:36 21:5 Hebrews 12:12			
	gonu (γονύ) [pronounced gon-OO]	<i>the knee, the act of kneeling down</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1119
	gonata (γόνατα) [pronounced GOHN-ah-ah]	<i>the knees, acts of kneeling down</i>	neuter plural noun; accusative case	Strong's #1119
80.	X			
81.	Neuter_noun: grámma (γράμμα) [pronounced GRAHM-mah], which means, <i>a writing, such as, a letter, note, epistle, book; a bill; scripture; writing, a document or record; a note of hand, bill, bond, account; something written; plural, learning</i> . Strong's #1121. Luke 16:6 23:38 Acts 26:24 28:21 Galatians 6:11			

grámma (γράμμα) [pronounced GRAHM-mah]	<i>a writing, such as, a letter, note, epistle, book; a bill; scripture; a document or record; a note of hand, bill, bond, account; something written</i>	neuter singular noun, accusative case	Strong's #1121
grammata (γράμματα) [pronounced GRAHM-maht-ah]	<i>writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning</i>	neuter plural noun, accusative case	Strong's #1121

Thayer definitions: 1) *a letter*; 2) *any writing, a document or record*; 2a) *a note of hand, bill, bond, account, written acknowledgement of a debt*; 2b) *a letter, an epistle*; 2c) *the sacred writings (of the OT)*; 3) *letters, i.e. learning*; 3a) *of sacred learning*.

82. Noun\_masculine: grammateus (γραμματεύς) [pronounced gram-mat-YOOCE], which means, *scribe; writer; secretary; religious teacher/expert; town-clerk*. Thayer: 1) *a clerk, scribe, especially a public servant, secretary, recorder, whose office and influence differed in different states*; 2) *in the Bible, a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher. Scribes examined the more difficult and subtle questions of the law; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion. Since the advice of men skilled in the law was needed in the examination in the causes and the solution of the difficult questions, they were enrolled in the Sanhedrin; and are mentioned in connection with the priests and elders of the people. See a Bible Dictionary for more information on the scribes.*; 3) *a religious teacher: so instructed that from his learning and ability to teach advantage may redound to the kingdom of heaven.* Thayer Definition only. Strong's #1122. Luke 5:21 6:7 9:22 11:44, 53 15:2 19:47 20:1 22:2, 66 23:10 Acts 4:5 6:12 19:35 23:9

grammateus (γραμματεύς) [pronounced gram-mat-YOOCE]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine singular noun, nominative case	Strong's #1122
grammateis (γραμματεῖς) [pronounced gram-mat-TICE]	<i>scribes; writers; secretaries; religious teachers/experts; town-clerks</i>	masculine plural noun, nominative case	Strong's #1122

83. adjective: graptós (γραπτός) [pronounced grap-TOSS], which means, *written*. Strong's #1123. Romans 2:15\* . Strong's #.

84. feminine\_noun graphê (γραφή) [pronounced graf-AY], which means, *a writing, thing written; Holy Writ, the Scripture*, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture. Thayer and Strong definitions only. Strong's #1124. Luke 4:21 24:27 Acts 1:16 8:32 17:2, 11 18:24 Galatians 3:8 4:30

graphê (γραφή) [pronounced graf-AY]	<i>a writing, thing written; Holy Writ, the Scripture</i> , used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture	feminine singular noun	Strong's #1124
graphai (γραφαί) [pronounced graf-Ī]	<i>writings, things written; Holy Writ, the Scriptures</i> , used to denote either the book itself, or its contents	feminine plural noun	Strong's #1124

85. **Verb:** graphô (γράφω) [pronounced GRAWF-oh], which means *to write, with reference to the form of the letters*; 1a) *to delineate (or form) letters on a tablet, parchment, paper, or other material*; 2) *to write, with reference to the contents of the writing*; 2a) *to express in written characters*; 2b) *to commit to writing (things not to be forgotten), write down, record*; 2c) *used of those things which stand written in the sacred books (of the OT)*; 2d) *to write to one, i.e. by writing (in a written epistle) to give information, directions*; 3) *to fill with writing*; 4) *to draw up in writing, compose*. Thayer definitions. Strong's #1125. Rebound Luke 1:3,

63 2:23 3:4 4:17 10:26 16:6 18:31 19:46 20:17, 27 21:22 22:37 24:44, 46 Acts 1:20 7:42 13:29, 32 15:15, 23 18:27 23:5, 25 24:14 25:26 Galatians 1:20 3:10 4:22 6:11, (18) 1Thessalonians 4:9 5:1, (28) 2Thessalonians 3:17 Hebrews 10:7

graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1125
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125
graphô (γράφω) [pronounced GRAF-oh]	<i>write (down, this), delineate (or form) letters on a tablet, parchment, paper, or other material, commit to writing, give information, directions; compose</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1125
graphô (γράφω) [pronounced GRAF-oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter singular, perfect passive participle; nominative case	Strong's #1125
graphô (γράφω) [pronounced GRAF-oh]	<i>having written, committing to writing; composing; giving information; giving directions</i>	masculine singular aorist active participle; nominative case	Strong's #1125

Abbreviated Thayer definitions above; complete listing of Thayer definitions: *to write, with reference to the form of the letters; 1a) to delineate (or form) letters on a tablet, parchment, paper, or other material; 2) to write, with reference to the contents of the writing; 2a) to express in written characters; 2b) to commit to writing (things not to be forgotten), write down, record; 2c) used of those things which stand written in the sacred books (of the OT); 2d) to write to one, i.e. by writing (in a written epistle) to give information, directions; 3) to fill with writing; 4) to draw up in writing, compose.*

86. X

87. Verb: grêgoreuô (γρηγορεύω) [pronounced gray-gor-YOO-oh], which means, *to watch; to keep (be) awake, to be vigilant, to be alert; to give strict attention to; to be cautious; to take heed*. Thayer: 1) *to watch; 2) metaphorically give strict attention to, be cautious, active; 2a) to take heed lest through remission and indolence some destructive calamity suddenly overtake one*. Strong's #1127. Luke 11:37 12:39 Acts 20:31 Colossians 4:2 1Thessalonians 5:6

grêgoreuô (γρηγορεύω) [pronounced gray-gor-YOO-oh]	<i>to watch; to keep (be) awake, to be vigilant, to be alert; to give strict attention to; to be cautious; to take heed</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1127
grêgoreuô (γρηγορεύω) [pronounced gray-gor-YOO-oh]	<i>watch; keep (be) awake, be vigilant, be alert; give strict attention to; be cautious; take heed</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #1127

grêgoreuô (γρηγορεύω) [pronounced gray-gor-YOO-oh]	<i>watching; staying awake, being vigilant, being alert; giving strict attention to; being cautious; taking heed</i>	masculine plural, present active participle, accusative case	Strong's #1127
88. Verb: gumnazô (γυμνάζω) [pronounced goom-NAD-zo], <i>to exercise naked (in a palaestra or school of athletics); to exercise vigorously, in any way, either the body or the mind; to train.</i> Strong's #1128. Hebrews 5:14 12:11 ****			
gumnazô (γυμνάζω) [pronounced goom-NAD-zo]	<i>to exercise naked (in a palaestra or school of athletics); to exercise vigorously, in any way, either the body or the mind; to train</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1128
gumnazô (γυμνάζω) [pronounced goom-NAD-zo]	<i>exercising naked (in a palaestra or school of athletics); exercising vigorously, in any way, either the body or the mind; being trained</i>	neuter plural, perfect passive participle, accusative case	Strong's #1128
89. X			
90. X			
91. adjective: gumnós (γυμνός) [pronounced goom-NOSS], which means, <i>naked, unclad, without clothing; ill clad; clad in undergarments only (the outer garments or cloak being laid aside); of the soul, whose garment is the body, stripped of the body, without a body.</i> Strong's #1131. Acts 19:16 Hebrews 4:13 Revelation 3:17			
gumnós (γυμνός) [pronounced goom-NOSS]	<i>naked, unclad, without clothing; ill clad; clad in undergarments only (the outer garments or cloak being laid aside)</i>	masculine plural adjective, accusative case	Strong's #1131
Used of the soul, whose garment is the body: <i>stripped of the body, without a body.</i>			
Metaphoric use: <i>naked, i.e. open, lay bare; only, mere, bare, i.e. mere grain not the plant itself.</i>			
92. noun: gumnótēs (γυμνότης) [pronounced goom-NOT-ace], which means, <i>nakedness.</i> Strong's #1132. Romans 8:35 ***			
93. X			
94. X			
95. Feminine_Noun: gunê (γυνή) [pronounced goo-NAY], which means, <i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman.</i> Thayer and Strong definitions only. Strong's #1135. Luke 1:5 3:19 4:26 7:28 8:2 10:38 11:27 13:11 14:20, 26 15:8 16:18 17:32 18:29 20:28 22:57 23:27 24:22 Acts 1:14 5:1, 7, 14 8:3 9:2 13:50 16:1, 13 17:4, 34 18:2 21:5 22:4 24:24 Galatians 4:4 Colossians 3:18 Hebrews 11:35			
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
gunaikes (γυναῖκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; nominative case	Strong's #1135
96. X			
97. noun: gōnía (γωνία) [pronounced go-NEE-ah], which means, <i>angle, corner; an external angle; internal corner, a secret place.</i> Strong's #1137. Luke 20:17 Acts 4:11 26:26 ***** ****			



gōnía (γωνία) [pronounced go-NEE-ah]	angle, corner; an external angle; internal corner, a secret place	feminine singular noun, genitive/ablative case	Strong's #1137
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## Δ δ Delta

1. A
2. Masculine\_proper\_noun: David (Δαυίδ, ό) [pronounced dow-WEED]; also Δαβίδ [pronounced dah-BEED], which is transliterated *David*. Strong's #1138. Psalm 95 inscription Psalm 96 inscription 99 inscription Luke 1:27 2:4 3:31 6:3 18:38 Acts 1:16 2:25 4:25 7:45 13:22 15:16 Hebrews 4:7 11:32

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

3. Verb: daimonizomai (δαιμονίζομαι) [pronounced dahee-mon-IHD-zom-ahee], which means, *to be possessed (controlled, inhabited) by a demon, to be under the power of a demon*. Strong's #1139. Luke 8:36

daimonizomai (δαιμονίζομαι) [pronounced dahee-mon-IHD-zom-ahee]	<i>to be possessed (controlled, inhabited) by a demon, to be under the power of a demon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1139
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daimonizomai (δαιμονίζομαι) [pronounced dahee-mon-IHD-zom-ahee]	<i>being possessed (controlled, inhabited) by a demon, being under the power of a demon; a demoniac</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #1139
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4. neuter\_noun daimonion (δαιμόνιον) [pronounced dahee-MON-ee-on], which means, *demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil*. Thayer and Strong definitions only. Strong's #1140. Luke 4:33 7:33 8:2, 27, 30 9:1, 42 10:17 11:14, 15 13:32 17:18

daimonion (δαιμόνιον) [pronounced die-MON-ee-on]	<i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; an evil spirit or a messenger and minister of the devil</i>	neuter singular noun, genitive/ablative case	Strong's #1140
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daimonia (δαιμόνια) [pronounced die-MON-ee-ah]	<i>demons, demonic beings, demon spirits; also divine powers, deities, divinities; a spirits, beings inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter plural noun, genitive/ablative case	Strong's #1140
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5. X
6. noun: daímōn (δαίμων) [pronounced DAH-ee-mown], which means, *demon; evil spirit; god; goddess (an inferior deity, whether good or bad)*. Strong's #1142.
7. verb: dáknō (δάκνω) [pronounced DAK-no], which means, *to bite (with the teeth); metaphorically, to wound the soul, cut lacerate, rend with reproaches*. Strong's #1143. Galatians 5:15\*

dáknō (δάκνω) [pronounced DAK-no]	<i>to bite (with the teeth); metaphorically, to wound the soul, cut lacerate, rend with reproaches</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #1143 (hapax legomena)
8. Neuter_noun: dakru/dakruon (δάκρυ/δάκρυον) [pronounced DAHK-roo, DAHK-roo-on], which means, <i>a tear [that flows from the eye], tears</i> . Horst Balz and Gerhard Schneider, Zodhiates and Thayer definitions only. Strong's #1144. Luke 7:38 Acts 20:19 Heb. 5:7 12:17			
dakru/dakruon (δάκρυ/δάκρυον) [pronounced DAHK-roo, DAHK-roo-on]	<i>a tear [that flows from the eye], tears</i>	neuter singular noun	Strong's #1144
dakrua (δάκρυά) [pronounced DAHK-roo-AH]	<i>tears</i>	neuter plural noun	Strong's #1144
9. X			
10. Masculine_noun: daktulios (δακτύλιος) [pronounced dak-TOO-lee-oss], which means, <i>(finger) ring</i> . Strong's #1146. Luke 15:22*			
daktulios (δακτύλιος) [pronounced dak-TOO-lee-oss]	<i>(finger) ring</i>	masculine singular noun, accusative case	Strong's #1146
11. Masculine_noun: daktulos (δάκτυλος) [pronounced DAHK-too-loç], which means, <i>finger</i> . Strong's #1147. Luke 11:20, 46 16:24			
daktulos (δάκτυλος) [pronounced DAHK-too-loç]	<i>finger</i>	masculine singular noun; nominative case	Strong's #1147
12. X			
13. X			
14. X			
15. Noun: damalis (δάμαλις) [pronounced DAHM-al-is], which means, <i>a young cow, heifer; of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled</i> . Strong's #1151. Hebrews 9:13*			
damalis (δάμαλις) [pronounced DAHM-al-is]	<i>a young cow, heifer; of the red heifer with whose ashes, by the Mosaic law, those were to be sprinkled who had become defiled</i>	feminine singular noun; genitive/ablative case	Strong's #1151 (hapax legomena)
16. propernounperson: Dámaris (Δάμαρις) [pronounced dam'-ar-is], which means, <i>a heifer; transliterated, Damaris</i> . Strong's #1152. Acts 11:34*			
Dámaris (Δάμαρις) [pronounced dam'-ar-is]	<i>heifer; transliterated, Damaris</i>	feminine singular proper noun; a person; nominative case	Strong's #1152
17. X			
18. propernounlocation: Damaskos (Δαμασκός) [pronounced dam-as-KOSS], which means, <i>silent is the sackcloth weaver; transliterated, Damascus</i> . Strong's #1154. Acts 9:2 22:5, 6 26:12, 20 Galatians 1:17			
Damaskos (Δαμασκός) [pronounced dam-as-KOSS]	<i>silent is the sackcloth weaver; transliterated, Damascus</i>	feminine singular proper noun location;	Strong's #1154

Thayer: *Damascus [is] one of the most ancient and most important cities of Syria lying in almost lovely and fertile plain at the eastern base of the Antilibanus.*

19. verb daneizō (δανείζω) [pronounced *dan-IDE-zoh*], which means, *to lend money, to loan on interest; to have money lent to one's self; reflexively, to take a loan, borrow.* Thayer and Strong definitions only. Strong's #1155. Luke 6:34 \*\*\*\*

daneizō (δανείζω) [pronounced <i>dan-IDE-zoh</i> ]	<i>to lend money, to loan on interest; to have money lent to one's self; reflexively, to take a loan, borrow</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1155
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20. X

21. masculine\_noun daneistês (δανειστής) [pronounced *dan-ice-TACE*], which means, *a money lender, creditor.* Thayer and Strong definitions only. Strong's #1157. Luke 7:41\*

daneistês (δανειστής) [pronounced <i>dan-ice-TACE</i> ]	<i>a money lender, creditor</i>	masculine singular noun; dative, locative, instrumental case	Strong's #1157
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22. X

23. Verb: dapanāō (δαπανάω) [pronounced *dap-an-AH-oh*], which means, *to spend, (in a good sense) to incur cost (expense), or (in a bad one) to waste, to squander, to consume.* Strong's #1159. Luke 15:14 Acts 21:24 \*\*\*\*\*

dapanāō (δαπανάω) [pronounced <i>dap-an-AH-oh</i> ]	<i>to spend, (in a good sense) to incur cost (expense), or (in a bad sense) to waste, to squander, to consume</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1159
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dapanāō (δαπανάω) [pronounced <i>dap-an-AH-oh</i> ]	<i>spend, (in a good sense) incur cost (expense), or (in a bad sense) waste, squander, consume</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1159
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dapanāō (δαπανάω) [pronounced <i>dap-an-AH-oh</i> ]	<i>spending, (in a good sense) incurring cost (expense), or (in a bad sense) wasting, squandering, consuming</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1159
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24. Feminine\_noun: dapánē (δαπάνη) [pronounced *dap-AN-ay*], which means, *cost, expense, value.* Strong's #1160. Luke 14:28\*

dapánē (δαπάνη) [pronounced <i>dap-AN-ay</i> ]	<i>cost, expense, value</i>	feminine singular noun, accusative case	Strong's #1160
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25. Post-positive conjunction: dé (δέ) [pronounced *deh*], which means *but, moreover, and, also; now; namely, to wit.* Thayer, Balz and Zodhiates definitions. It 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. Combined particles not covered yet. Strong's #1161. Rebound (1John 1:7) Tongues (Acts 2:5 1Cor. 14:15) Prov. 10:10 Luke 1:6 2:1 3:1 4:1 5:1 6:1 7:2 8:4 9:1 10:1 11:2 12:2 13:1 14:4 15:1 16:1 17:1 18:1 19:8 20:3 21:1 22:1, 68 23:2 24:1 Acts 1:5 2:5 3:1 4:1 5:1, 3 6:1 7:1 8:1 9:1 10:1 11:1 12:1 13:1 14:1 15:2 16:1, 36 17:1 18:4 19:1 20:1 21:1 22:2 23:1 24:1 25:4 26:1 27:1 28:3 Galatians 1:15 2:2 3:8 4:1 5:3 6:4 Colossians 1:21 2:17 1Thessalonians 2:16 3:6 4:9 5:1 2Thessalonians 2:1 3:3 Hebrews 1:6 2:6 3:4 4:13 5:14 6:8 7:2 8:1 9:3 10:5 11:1 12:6 13:16

dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; in the next place, namely, to wit; on the other hand, however</i>	post-positive conjunctive particle used as a copulative and an adversative	Strong's #1161
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After a negative sentence, *but, but rather*. Dé is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly; in this use of the particle we may supply a suppressed negative clause and give its force in English by inserting *I say, and that, so then, etc.*)

Post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction. Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.

26. Feminine\_noun: deêsis (δέησις) [pronounced *DEH-ay-sis*], which means, *prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury*. Thayer and Strong definitions only. Strong's #1162. Luke 1:13 2:37 5:33 Hebrews 5:7

deêsis (δέησις) [pronounced <i>DEH-ay-sis</i> ]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; nominative case	Strong's #1162
deêseis (δέησεις) [pronounced <i>DEH-ay-sice</i> ]	<i>prayers, petitions, requests, supplications; seekings, askings, entreaties to God or to man; needs, wants</i>	feminine plural noun; accusative case	Strong's #1162

27. deî/deon (δεῖ/δεόν) [pronounced *digh/deh-OHN*] #1163 check below:

28. Impersonal\_verb: deî (δεῖ) [pronounced *digh*], which means *needs, is necessary, has need of, is inevitable in the nature of things*. It is an impersonal verb that means (according to Thayer): 1) *it is necessary, there is need of, it behooves, is right and proper; 1a) necessity lying in the nature of the case; 1b) necessity brought on by circumstances or by the conduct of others toward us.; 1c) necessity in reference to what is required to attain some end; 1d) a necessity of law and command, of duty, equity; 1e) necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies; 1e1) concerning what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension*. 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 1Cor. 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) Luke 2:49 4:43 9:22 11:42 12:12 13:14 15:32 17:25 18:1 19:5 21:9 22:7 24:7 Acts 1:16 3:21 4:12 5:29 9:6 10:6 14:22 15:5 16:30 17:3 18:21 19:21, 36 20:35 (21:22) 23:11 24:19 25:10 26:9 27:21 Colossians 4:4 1Thessalonians 4:1 2Thessalonians 3:7 Hebrews 2:1 9:26 11:6

deî (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
deî (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163

This verb can be used impersonally, as in: *it is (was, etc.) necessary, it is right and proper that*.

Perhaps this could be shortened by simply adding the word *must* to the next verb. This was the approach of the ESV, Green's literal translation, Webster and the WEB in Acts 9:16.



Thayer full definitions: 1) *it is necessary, there is need of, it behooves, is right and proper*; 1a) *necessity lying in the nature of the case*; 1b) *necessity brought on by circumstances or by the conduct of others toward us*; 1c) *necessity in reference to what is required to attain some end*; 1d) *a necessity of law and command, of duty, equity*; 1e) *necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies*; 1e1) *concerning what Christ was destined finally to undergo, his sufferings, death, resurrection, ascension*.

deí (δεῖ) [pronounced <i>digh</i> ]	<i>needing, being necessary, having need of, a need which is inevitable in the nature of things</i>	neuter singular, present impersonal active participle; nominative case	Strong's #1163
29. X			
30. verb: deigmatízō (δειγματίζω) [pronounced <i>digh-mat-ilHD-zo</i> ], which means, <i>to disgrace; to make a display of; to make an example of, to show as an example; to expose, to reveal, to exhibit</i> . Strong's #1165. Colossians 2:15*			
deigmatízō (δειγματίζω) [pronounced <i>digh-mat-ilHD-zo</i> ]	<i>to disgrace; to make a display of; to make an example of, to show as an example; to expose, to reveal, to exhibit</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1165 (hapax legomena)
31. Verb: deiknuō (δεικνύω) [pronounced <i>dike-NOO-oh</i> ], which means, 1) <i>to show, expose to the eyes</i> ; 2) <i>metaphorically</i> ; 2a) <i>to give evidence or proof of a thing</i> ; 2b) <i>to show by words or teach</i> . Thayer definitions only. Strong's #1166. Gen. 18:22 (James 2:18) Luke 5:14 20:24 22:12 24:40 Acts 7:3 10:28 Hebrews 8:5 see below			
deiknuō (δεικνύω) [pronounced <i>dike-NOO-oh</i> ]	1) <i>to show, expose to the eyes</i> ; 2) <i>metaphorically</i> ; 2a) <i>to give evidence or proof of a thing</i> ; 2b) <i>to show by words or teach</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1166
deiknuō (δεικνύω) [pronounced <i>dike-NOO-oh</i> ]	<i>show, expose to the eyes; metaphorically; give evidence or proof of a thing; show by words, teach</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1166
deiknuō (δεικνύω) [pronounced <i>dike-NOO-oh</i> ]	<i>being show, exposing to the eyes; metaphorically; giving evidence or proof of a thing; showing by words, teaching, the one being taught</i>	masculine singular, aorist passive participle, accusative case	Strong's #1166
32. Verb: deiknumi (δείκνυμι) [pronounced <i>DIKE-noom-ee</i> ], which means, <i>to show</i> . This is one form of that verb. Strong's #1166.			
33. X			
34. X			
35. Adjective: deilos (δειλός) [pronounced <i>dee-LOSS</i> ], which means, <i>timid, fearful</i> . Thayer Definition only. Strong's #1169.			
36. X			
37. Adverb: deinōs (δεινῶς) [pronounced <i>die-noç</i> ], which means, <i>terribly, excessively, grievously, vehemently</i> . Strong's #1171. Luke 11:53 **			
deinōs (δεινῶς) [pronounced <i>die-NOÇ</i> ]	<i>terribly, excessively, grievously, vehemently</i>	adverb	Strong's #1171
38. verb deipnēō (δειπνέω) [pronounced <i>dipe-NEH-oh</i> ], which means, <i>to dine, to take the principle (or evening) meal, to eat</i> . Strong's #1172. Luke 11:8 22:20 ****			

deîpnéō (δειπνέω) [pronounced <i>dipe-NEH-oh</i> ]	<i>to dine, to take the principle (or evening) meal, to eat</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #1172
39. Neuter_noun: deîpnōn (δείπνον) [pronounced <i>DIPE-nohn</i> ], which means, <i>dinner, supper, feast; food taken in the evening</i> . Strong's #1173. Luke 14:12 20:46			

deîpnōn (δείπνον) [pronounced <i>DIPE-nohn</i> ]	<i>dinner, supper, banquet, feast; food taken in the evening</i>	neuter singular noun, accusative case	Strong's #1173
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This word is used of the Messiah's feast, symbolizing salvation in the kingdom.

40. adjective: deisidaimonésteros (δεισιδαιμονέστερος) [pronounced *dice-ee-dahee-mon-EHS-ter-oss*], which means, *devout; in a good sense; reverencing god or the gods, pious, religious; in a bad sense; superstitious*. Strong's #1174. Acts 17:22\*

deisidaimonésteros (δεισιδαιμονέστερος) [pronounced <i>dice-ee-dahee-mon-EHS-ter-oss</i> ]	<i>devout; in a good sense; reverencing god or the gods, pious, religious; in a bad sense; superstitious</i>	masculine plural adjective, accusative case	Strong's #1174
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41. noun: deisidaimonía (δεισιδαιμονία) [pronounced *dice-ee-dahee-mon-EE-ah*], which means, *religion; in a good sense; reverencing god or the gods, pious, religious; in a bad sense; superstitious; religious*. Strong's #1175. Acts 25:19\*

deisidaimonía (δεισιδαιμονία) [pronounced <i>dice-ee-dahee-mon-EE-ah</i> ]	<i>religion; in a good sense; reverencing god or the gods, pious, religious; in a bad sense; superstitious; religious</i>	feminine singular noun, genitive/ablative case	Strong's #1175
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This word is made from deilos (δειλός) [pronounced *dee-LOSS*], which means, *timid, fearful* (Strong's #1169) combined with daímōn (δαίμων) [pronounced *DAH-ee-mown*], which means, *demon; evil spirit; god; goddess (an inferior deity, whether good or bad)* (Strong's #1142).

42. Indeclinable\_noun: deka (δέκα) [pronounced *DEH-kah*], which means *ten*. Strong's #1176. 1Sam. 14:23 (22b) Luke 13:4 14:31 15:8 17:12 19:13 25:6

deka (δέκα) [pronounced <i>DEH-kah</i> ]	<i>ten</i>	Indeclinable numeral	Strong's #1176
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43. x

44. noun: dekapénte (δεκαπέντε) [pronounced *dek-ap-EHN-tehh*], which means, *15, fifteen, ten and five*. Strong's #1178. Acts 27:28 Galatians 1:18 \*\*\*

dekapénte (δεκαπέντε) [pronounced <i>dek-ap-EHN-tehh</i> ]	<i>15, fifteen, ten and five</i>	indeclinable noun	Strong's #1178
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45. X

46. noun: dekatéssares (δεκατέσσαρες) [pronounced *dek-at-EHS-sar-ehs*], which means, *14, fourteen*. Strong's #1180. Galatians 2:1 \*\*\*\*\*

dekatéssares (δεκατέσσαρες) [pronounced <i>dek-at-EHS-sar-ehs</i> ]	<i>14, fourteen</i>	neuter plural adjective; genitive/ablative case	Strong's #1180
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47. Adjective: dekatê (δεκάτη) [pronounced *dehk-AT-ay*], which means, *a tenth (part of anything), a tithe*. Strong's #1181. Hebrews 7:1, 7 \*\*\*\*

dekātē (δεκάτη) [pronounced <i>dehk-AT-ay</i> ]	<i>a tenth (part of anything), a tithe</i>	feminine singular adjective; accusative case	Strong's #1181
Thayer definitions: 1) <i>a tenth part of anything, a tithe; 1a) the tenth party of booty taken from an enemy; 1b) the tithes of fruits of the earth and of flocks, which by the law of Moses were presented to the Levites in the congregation of Israel.</i>			
48. X			
49. verb: dekatōō (δεκατώω) [pronounced <i>dek-at-O-oh</i> ], which means, <i>to collect tithes, to exact or receive the tenth part; to pay tithes, to tithe, to give or take a tenth.</i> Strong's #1183. Hebrews 7:6 **			
dekātōō (δεκατώω) [pronounced <i>dek-at-O-oh</i> ]	<i>to collect tithes, to exact or receive the tenth part; to pay tithes, to tithe, to give or take a tenth</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1183
50. adjective dektos (δεκτός) [pronounced <i>dehk-TOSS</i> ], which means, <i>accepted, acceptable, approved, propitious.</i> Thayer and Strong definitions only. Strong's #1184. Luke 4:19 Acts 10:35			
dektos (δεκτός) [pronounced <i>dehk-TOSS</i> ]	<i>accepted, acceptable, approved, propitious</i>	adjective	Strong's #1184
51. X			
52. neuter_noun dendron (δένδρον) [pronounced <i>DEHN-drong</i> ], which means, <i>tree, trees; possibly an oak.</i> Thayer and Strong definitions only. Strong's #1186. Luke 3:9 6:43 13:19 21:29			
dendron (δένδρον) [pronounced <i>DEHN-drong</i> ]	<i>tree, trees; possibly an oak</i>	neuter plural noun, genitive/ablative case	Strong's #1186
53. noun: dexiolábos (δεξιολάβος) [pronounced <i>dex-ee-ol-AHB-oss</i> ], which means, <i>throwing with the right hand, spearman, a slinger, an archer, javelin man, bowman.</i> Strong's #1187. Acts 23:23*			
dexiolábos (δεξιολάβος) [pronounced <i>dex-ee-ol-AHB-oss</i> ]	<i>throwing with the right hand, spearman, a slinger, an archer, javelin man, bowman</i>	masculine singular noun, accusative case	Strong's #1187
dexioláboi (δεξιολάβοι) [pronounced <i>dex-ee-ol-AHB-oy</i> ]	<i>those throwing with the right hand, spearmen, slingers, archers, javelin men, bowmen</i>	masculine plural noun, accusative case	Strong's #1187
54. Adjective: dexios (δεξιός) [pronounced <i>dex-ee-OSS</i> ], which means, <i>the right, the right hand [side]; metaphorically, a place of honour or authority.</i> Thayer and Strong definitions only. Strong's #1188. Luke 1:11 6:6 20:42 22:50 23:33 Acts 2:25 3:7 5:31 7:55 Galatians 2:9 Colossians 3:1 Hebrews 1:3, 13 8:1 10:12 12:2			
dexios (δεξιός) [pronounced <i>dex-ee-OSS</i> ]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
55. verb deomai (δέομαι) [pronounced <i>DEH-om-ahee</i> ], which means, <i>to want, lack; to desire, long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, make supplications.</i> Thayer and Strong definitions only. Strong's #1189. Luke 5:12 8:28, 38 9:38 10:2 21:36 22:32 Acts 4:31 8:22, 34 10:2 21:39 26:3 Galatians 4:12 1Thessalonians 3:10 *****			
deomai (δέομαι) [pronounced <i>DEH-om-ahee</i> ]	<i>to want, to lack; to desire, to long for; to ask, to make a request, to petition, to beg; the thing asked for; to pray, to make supplication (for)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1189

deomai (δέομαι) [pronounced DEH-om-ah-ee]	want, desire, long for; ask, make a request, petition, beg; pray, make supplication (for)	2 <sup>nd</sup> person singular, aorist (deponent) middle/passive imperative	Strong's #1189
deomai (δέομαι) [pronounced DEH-om-ah-ee]	wanting, lacking; desiring, longing for; asking, making a request, petitioning, begging; the thing asked for; praying (for), making supplication (for)	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1189
56. properadjectivegrouping: Derbaîos (Δερβαῖος) [pronounced der-BAH-ee-oss], which means, (from, of) Derbe, a Derbæan or inhabitant of Derbe. Strong's #1190. Acts 20:4*			
Derbaîos (Δερβαῖος) [pronounced der-BAH-ee-oss]	(from, of) Derbe, a Derbæan or inhabitant of Derbe	masculine singular proper adjective; a grouping; nominative case	Strong's #1190
57. propernounlocation: Dérbē (Δέρβη) [pronounced der-BAY], which means, tanner (of skin): coverer with skin; transliterated, Derbe. Strong's #1191. Acts 14:6, 20 16:1 ***			
Dérbē (Δέρβη) [pronounced der-BAY]	tanner (of skin): coverer with skin; transliterated, Derbe	feminine singular proper noun; a location; accusative case	Strong's #1191

Thayer: Derbe [is] a city of Lycaonia, on the confines of Isauria.

58.	X		
59.	X		
60. Verb: dérō (δέρω) [pronounced DEHR-oh], which means, to flay, to skin, (by implication) to scourge, to thrash, to beat, to smite. Strong's #1194. Luke 12:47 20:10, 11 22:63 Acts 5:40 16:37 22:19			
dérō (δέρω) [pronounced DEHR-oh]	to flay, to skin, (by implication) to scourge, to thrash, to beat, to smite	3 <sup>rd</sup> person singular, future passive indicative	Strong's #1194
dérō (δέρω) [pronounced DEHR-oh]	flaying, skinning, (by implication) scourging, thrashing, beating, smiting	masculine plural, aorist active participle, nominative case	Strong's #1194
61. Verb: desmeuō (δεσμεύω) [pronounced dehs-MYOO-oh], which means, to put in chains; to bind up, bind together. Strong's #1195. Luke 8:29 Acts 22:4**			
desmeuō (δεσμεύω) [pronounced dehs-MYOO-oh]	to put in chains; to bind up, to bind together	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1195
desmeuō (δεσμεύω) [pronounced dehs-MYOO-oh]	putting into chains; binding up, binding together	masculine singular, present active participle, nominative case	Strong's #1195
62.	X		
63.	X		
64. noun: désmios (δέσμιος) [pronounced DEHS-mee-oss], which means, prisoner, bound, in bonds, a captive. Strong's #1198. Acts 23:18b 25:14, 27 28:17 Philemon 9 Hebrews 10:34 13:3			



désmios (δέσμιος) [pronounced <i>DEHS-mee-oss</i> ]	<i>prisoner, bound, in bonds, a captive</i>	masculine singular noun	Strong's #1198
désmioi (δέσμιοι) [pronounced <i>DEHS-mee-oy</i> ]	<i>prisoners, bound men, men in bonds, captives; those being held as prisoners</i>	masculine plural noun	Strong's #1198
65. Neuter_noun: desmon (δεσμόν) [pronounced <i>dehs-MON</i> ], which means, <i>bands, bonds, chains</i> . Strong's #1199. Luke 8:29 13:16 16:26 20:23, (30) 23:29 26:29, 31 Hebrews (10:34) 11:36			
desmos (δεσμός) [pronounced <i>dehs-MOSS</i> ]	<i>band, bond, chain</i>	masculine singular noun, accusative case	Strong's #1199
desmon (δεσμόν) [pronounced <i>dehs-MON</i> ]	<i>bands, bonds, chains</i>	neuter plural noun, accusative case	Strong's #1199
66. noun: desmophulax (δεσμοφύλαξ) [pronounced <i>des-mof-OO-lax</i> ], which means, <i>jailer, keeper (overseer) of a prison, warden</i> . Strong's #1200. Acts 16:23 ***			
desmophulax (δεσμοφύλαξ) [pronounced <i>des-mof-OO-lax</i> ]	<i>jailer, keeper (overseer) of a prison, warden</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1200
67. noun: desmōtêrion (δεσμωντήριον) [pronounced <i>des-mo-TAY-ree-on</i> ], which means, <i>prison, jail; dungeon, place of bondage</i> . Strong's #1201. Acts 5:21 16:26 ****			
desmōtêrion (δεσμωντήριον) [pronounced <i>des-mo-TAY-ree-on</i> ]	<i>prison, jail; dungeon, place of bondage</i>	neuter singular noun, accusative case	Strong's #1201
68. noun: desmôtēs (δεσμώτης) [pronounced <i>des-MOH-tace</i> ], which means, <i>prisoner, captive, a person who is bound</i> . Strong's #1202. Acts 27:1 **			
desmôtēs (δεσμώτης) [pronounced <i>des-MOH-tace</i> ]	<i>prisoner, captive, a person who is bound</i>	masculine singular noun, accusative case	Strong's #1202
desmôtai (δεσμώται) [pronounced <i>des-MOH-tie</i> ]	<i>prisoners, captives, people who are bound</i>	masculine plural noun, accusative case	Strong's #1202
69. Masculine_noun: despotēs (δεσπότης) [pronounced <i>dehs-POHT-ace</i> ], which means, <i>a master, Lord; despot; husband</i> . Thayer Definition only. Strong's #1203. Luke 2:29 Acts 4:24			
despotēs (δεσπότης) [pronounced <i>dehs-POHT-ace</i> ]	<i>a master, Lord; despot; husband</i>	masculine singular noun; vocative	Strong's #1203
70. adverb: deûro (δεὔρο) [pronounced <i>DYOO-roē</i> ], which means, <i>(urging or calling) here! come!; here (to this place); now</i> . Strong's #1204. Luke 18:22 Acts 7:3, 34 ***** ****			
deûro (δεὔρο) [pronounced <i>DYOO-roē</i> ]	<i>(urging or calling) here! come!; here (to this place); now</i>	2 <sup>nd</sup> person singular, imperative; also used as an adverb	Strong's #1204

71. X

72. adjective: deuteraïos (δευτερᾱίος) [pronounced *dyoo-ter-AH-yoss*], which means, *on the second day; of or belonging to the second; of one who comes or does a thing, on the second day; day two*. Strong's #1206. Acts 28:13\*

deuteraïos (δευτερᾱίος) [pronounced <i>dyoo-ter-AH-yoss</i> ]	<i>on the second day; of or belonging to the second; of one who comes or does a thing, on the second day; day two</i>	masculine plural adjective; nominative case	Strong's #1206 (hapax legomena)
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73. X

74. Adjective: Thayer and Strong's used. (Deut. 17:18) Luke 12:38 19:18 20:30 Acts 7:12 10:15 11:9 13:33 (2Thessalonians 3:18) Hebrews 8:7 9:3, 29 10:9

deuteros (δεύτερος, -α, -ον) [pronounced <i>DYOO-ter-oss</i> ]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	adjective	Strong's #1208
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75. Neuter\_noun: Deut. 17:18

deuteronomion (δευτερονόμιον)	<i>a copy of the law; a second law; Brenton: a repetition of the law</i>	neuter singular noun; accusative case	No Strong's #
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This appears to be made up of the following two words:

deuteros (δεύτερος, -α, -ον) [pronounced <i>DYOO-ter-oss</i> ]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	adjective	Strong's #1208
nomos (νόμος) [pronounced <i>NOHM-oss</i> ]	<i>1) anything established, anything received by usage, a custom, a law, a command; 1a) of any law whatsoever; 1a1) a law or rule producing a state approved of God; 1a1a) by the observance of which is approved of God; 1a2) a precept or injunction; 1a3) the rule of action prescribed by reason; 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents; 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, especially the precept concerning love; 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT</i>	masculine singular noun	Strong's #3551

The intention here is probably to mean, *a copy of the law*; but this could mean, *a second law*, which is an excellent name for the book of *Deuteronomy*.

76. Verb dechomai (δέχομαι) [pronounced *DEKH-om-ahee*], which means, *to receive, to accept; to take*. Thayer: 1) to take with the hand; 1a) to take hold of, take up; 2) to take up, receive; 2a) used of a place receiving one; 2b) to receive or grant access to, a visitor, not to refuse intercourse or friendship; 2b1) to receive hospitality; 2b2) to receive into one's family to bring up or educate; 2c) of the thing offered in speaking, teaching, instructing; 2c1) to receive favourably, give ear to, embrace, make one's own, approve, not to reject; 2d) to receive. i.e. to take upon one's self, sustain, bear, endure; 3) to receive, get; 3a) to learn. Thayer and Strong definitions only. Strong's #1209. Luke 2:28 8:13 9:5, 48 10:8 16:4, 6, 9 18:17 22:17 Acts 3:21 7:38, 59 8:14 11:1 17:11 22:5 28:21 Galatians 4:14 1Thessalonians 1:6 2:13 2Thessalonians 2:10 Hebrews 11:31

dechomai (δέχομαι) [pronounced <i>DEKH-om-ahee</i> ]	<i>to receive, to accept; to take</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1209
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahee</i> ]	<i>receive, accept; take</i>	2 <sup>nd</sup> person singular, aorist (deponent) middle imperative	Strong's #1209
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahee</i> ]	<i>receiving, those accepting; the one taking</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1209

Thayer definitions: 1) *to take with the hand; 1a) to take hold of, take up; 2) to take up, receive; 2a) used of a place receiving one; 2b) to receive or grant access to, a visitor, not to refuse intercourse or friendship; 2b1) to receive hospitality; 2b2) to receive into one's family to bring up or educate; 2c) of the thing offered in speaking, teaching, instructing; 2c1) to receive favourably, give ear to, embrace, make one's own, approve, not to reject; 2d) to receive. i.e. to take upon one's self, sustain, bear, endure; 3) to receive, get; 3a) to learn.*

77. Verb: deô (δέω) [pronounced *DEH-oh*], which means 1) *to bind tie, fasten; 1a) to bind, fasten with chains, to throw into chains; 1b) metaphorically; 1b1) Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; 1b2) to bind, put under obligation, of the law, duty etc.; 1b2a) to be bound to one, a wife, a husband; 1b3) to forbid, prohibit, declare to be illicit*. Strong's #1210. Luke 13:16 Acts 9:2, 14, 21 12:6 20:22 21:11 22:5 24:27 Colossians 4:3

deô (δέω) [pronounced <i>DEH-oh</i> ]	<i>to bind, to tie, to fasten; to bind, to fasten with chains, to throw into chains; to imprison</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1210
deô (δέω) [pronounced <i>DEH-oh</i> ]	<i>tied up, fastened; being bound, fastened with chains, throw into chains; imprisoned</i>	masculine singular, perfect passive participle, accusative case	Strong's #1210

*metaphorically; Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; to bind, put under obligation, of the law, duty etc*

78. Particle dê (δή) [pronounced *day*], which means, *now, then; also, and, doubtless, therefore*. Thayer: 1) now, then, verily, in truth, really, surely, certainly; 2) forthwith, at once. Thayer and Strong definitions only. Strong's #1211. Luke 2:15 Acts 13:2 15:36

dê (δή) [pronounced <i>day</i> ]	<i>now, then; also, and, doubtless, therefore</i>	a particle of emphasis or explicitness	Strong's #1211
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79. adjective: dêlos (δηλος) [pronounced *DAY-loss*], which means, *clear, evident, manifest; certain*. Strong's #1212. Galatians 3:11 \*\*\*\*

dēlos (δῆλος) [pronounced DAY-loss]	clear, evident, manifest; certain	neuter singular adjective; nominative case	Strong's #1212
80. Verb: dêloō (δηλόω) [pronounced day-LOH-oh], which means 1) to make manifest; 2) to make known by relating, to declare; 3) to give one to understand, to indicate, signify. Thayer definitions. Strong's #1213. Psalm 147:20 Colossians 1:8 Hebrews 9:8 12:27 ***** **			
dêloō (δηλόω) [pronounced day-LOH-oh]	to make manifest, to show; to make known by relating, to declare; to give one to understand, to indicate, to signify	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1213
dêloō (δηλόω) [pronounced day-LOH-oh]	making manifest; making known by relating, declaring; giving one to understand, indicating, signifying	neuter singular, present active participle; genitive/ablative case	Strong's #1213
81. propernounperson: Dēmās (Δημᾶς) [pronounced day-MASS], which means, Demas. Strong's #1214. Colossians 4:14 ***			
82. verb: dēmēgoréō (δημηγορέω) [pronounced day-may-gor-EH-oh], which means, to deliver a public address, to address a public assembly, make a speech to the people, to make an oration. Strong's #1215. Acts 12:21*			
dēmēgoréō (δημηγορέω) [pronounced day-may-gor-EH-oh]	to deliver a public address, to address a public assembly, make a speech to the people, to make an oration	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1215
83. propernounperson: Dēmētrios (Δημήτριος) [pronounced day-MAY-tree-oss], which means, belonging to Ceres; transliterated, Demetrius. Strong's #1216. Acts 19:24 ***			
Dēmētrios (Δημήτριος) [pronounced day-MAY-tree-oss]	belonging to Ceres; transliterated, Demetrius	masculine singular proper noun; a person; nominative case	Strong's #1216
Thayer: 1) a heathen silversmith at Ephesus 2) a certain Christian, 3Jo 12.			
84. Masculine_noun: dêmiourgos (δημιουργός) [pronounced day-me-oor-GOSS], which means, the author of any work, an artisan, framer, builder; a workman for the public. Strong's #1217. Hebrews 11:10*			
dêmiourgos (δημιουργός) [pronounced day-me-oor-GOSS]	the author of any work, an artisan, framer, builder; a workman for the public	masculine singular noun; nominative case	Strong's #1217 (hapax legomena)
85. noun: demos (δῆμος) [pronounced DAY-moss], which means, popular assembly, the public (as bound together socially), people, a mass of people assembled in a public place. Strong's #1218. Acts 12:22 17:5 19:30 ****			
demos (δῆμος) [pronounced DAY-moss]	popular assembly, the public (as bound together socially), people, a mass of people assembled in a public place	masculine singular noun, nominative case	Strong's #1218
86. adjective: dēmósios (δημόσιος) [pronounced day-MOHS-ee-oss], which means, public, belonging to the people or state, public; common, openly, in public places, in full view of all, publically. Strong's #1219. Acts 5:18 16:37 18:28 20:20****			



dēmósios (δημόσιος) [pronounced day-MOHS-ee-oss]	public, belonging to the people or state, public; common, openly, in public places, in full view of all, publically	feminine singular adjective; dative, locative, instrumental case	Strong's #1219
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In the feminine singular dative case, this word is sometimes used as an adverb.

87. neuter\_noun dênarion (δηνάριον) [pronounced day-NAR-ee-on], which means, *containing ten, a day's wages, dime, penny, money*, most often transliterated, *denarius*. Thayer and Strong definitions only. Strong's #1220. Luke 7:41 10:35 20:24

dênarion (δηνάριον) [pronounced day-NAR-ee-on]	containing ten, a day's wages, dime, penny, money, most often transliterated, <i>denarius</i>	neuter singular noun; accusative case	Strong's #1220
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Thayer: *A Roman silver coin in NT time. It took its name from it being equal to ten "asses", a number after 217 B.C. increased to sixteen (about 3.898 grams or .1375 oz.). It was the principal silver coin of the Roman empire. From the parable of the labourers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages. (Matt. 20:2-13).*<sup>20</sup>

88. X  
89. adverb: dêpou (δήπου) [pronounced DAY-poo], which means, *of course, perhaps; doubtless; verily; truly*. Strong's #1222. Hebrews 2:16\*

dêpou (δήπου) [pronounced DAY-poo]	of course, perhaps; verily; truly, (indeed) doubtless	adverb; a particle of asseveration	Strong's #1222
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Thayer definitions: 1) *it is used when something is affirmed in a slightly ironical manner, as if with an pretence of uncertainty; 1a) perhaps; 1b) doubtless; 1c) verily; 1d) truly.*

90. Preposition: diá (διά) [pronounced dee-AH], which means 1) *through; 1a) of place; 1a1) with; 1a2) in; 1b) of time; 1b1) throughout; 1b2) during; 1c) of means; 1c1) by; 1c2) by the means of; 2) through; 2a) the ground or reason by which something is or is not done; 2a1) by reason of; 2a2) on account of; 2a3) because of for this reason; 2a4) therefore; 2a5) on this account*. Strong's #1223. The Doctrine of Tongues (1Cor. 13:12) Luke 1:70 2:4 4:30 5:5 6:1 8:4 9:7 11:8 13:24 14:20 17:1, 11 18:5, 25 19:11 20:5 21:17 22:22 23:8 24:38 Acts 1:2, 3 2:16 3:16 4:2 5:12 7:25 8:11 9:25 10:2, 21 11:28 12:9 13:38 14:3 15:7 16:3 17:10 18:2, 9 19:11 20:3 21:4, 34 22:24 23:28 24:2 27:4 28:2, 18 Galatians 1:1 2:1, 3 3:14 4:7 5:6 6:14 Colossians 1:1 2:8 3:6 4:3 1Thessalonians 1:5 2:13 3:4 4:2 5:9 2Thessalonians 2:2, 11 3:14 Hebrews 1:2 2:1 3:16 4:6 5:3 6:7 7:9 9:6 10:2, 10 11:4 12:1 13:2

diá (διά) [pronounced dee-AH]; spelled di (δι') [pronounced dee] before a vowel.	through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
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Spelled di (δι') [pronounced dee] before a vowel.

diá (διά) [pronounced dee-AH]	1) through; 1a) of place; 1a1) with; 1a2) in; 1b) of time; 1b1) throughout; 1b2) during; 1c) of means; 1c1) by; 1c2) by the means of; 2) through; 2a) the ground or reason by which something is or is not done; 2a1) by reason of; 2a2) on account of; 2a3) because of for this reason; 2a4) therefore; 2a5) on this account	preposition	Strong's #1223
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<sup>20</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1220.

Thayer (unabridged): 1. of continued time; hence,

a. of the time throughout (during) which anything is done: Matt. 26:61; Mark 14:58; δι' ὅλης (τῆς R G) νυκτός, Luke 5:5; διὰ παντός τοῦ ζῆν, Heb. 2:15; διὰ παντός (so L WH Tr (except Mark 5:5; Luke 24:53)), or written together διαπαντός (so G T (except in Matt.)); cf. Winer's Grammar, 46 (45); Lipsius, Gram. Unters., p. 125), continually, always: Matt. 18:10; Mark 5:5; Luke 24:53; Acts 2:25 (from Psalm 15:8 ()); ; Rom. 11:10 (from Psalm 68:24 ()); 2Thess. 3:16; Heb. 9:6; Heb. 13:15 (often in Greek writings).

b. of the time within which a thing is done: διὰ τῆς νυκτός (L T Tr WH διὰ νυκτός), by night, Acts 5:19; Acts 16:9; Acts 17:10; Acts 23:31, (Palaeph. 1, 10); δι' ἡμερῶν τεσσαράκοντα, repeatedly within the space of forty days, Acts 1:3; — (denying this use of the preposition, C. F. A. Fritzsche in Fritzschorum Opuscul., p. 164f would refer these instances to the use noted under a. (see Winer's, Ellicott, Meyer as above)).

2. of time elapsed, and which has, so to say, been passed through: Gal. 2:1 (cf. Winer's Grammar, 380 (356)); δι' ἡμερῶν (some) days having intervened, after (some) days, Mark 2:1; δι' ἐτῶν πλείονων, Acts 24:17; examples from Greek authors in Fritzsche on Mark, p. 50; (Winer's Grammar, 380 (356); Liddell and Scott, under the word, A. II. 2; Sophocles' Lexicon, under the word, 2; Field, Otium Norv. iii, p. 14).

91. Combo: Acts 10:21 22:24

diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hên (ἧν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

These words are variously translated (in Acts 10:21), *for which, through which, for what, for, why, wherefore, therefore, because of whom;* (ignored).

92. Combo: Hebrews 13:15

diá (διά) [pronounced dee-AH]; spelled di (δι') [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956

In Hebrews 13:15, this is variously translated, *continually, always, continuously, through all (things), through everything, at all times, throughout-it-all*. The first two are found by far the most often.

93. Combo:

diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101

94. Verb: diabaínō (διαβαίνω) [pronounced *dee-ab-AH-ee-no*], which means, *to go through, to cross over, to pass through*. Strong's #1224. Luke 16:26 Acts 16:9 Hebrews 11:29\*\*\*

diabaínō (διαβαίνω) [pronounced <i>dee-ab-AH-ee-no</i> ]	<i>to go through, to cross over, to pass through</i>	aoist active infinitive	Strong's #1224
diabaínō (διαβαίνω) [pronounced <i>dee-ab-AH-ee-no</i> ]	<i>going through, crossing over, passing through</i>	masculine singular, aoist active participle, nominative case	Strong's #1224

95. Verb: diabállō (διαβάλλω) [pronounced *dee-ab-AHL-low*], which means, *to be accused, to have charges brought against one, to be slandered, to be defamed; to throw (over, across); to send (over)*. Strong's #1225. Luke 16:1\*

diabállō (διαβάλλω) [pronounced <i>dee-ab-AHL-low</i> ]	<i>to be accused, to have charges brought against one, to be slandered, to be defamed; to throw (over, across); to send (over)</i>	3 <sup>rd</sup> person singular, aoist passive indicative	Strong's #1225
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96. X

97. verb diablepō (διαβλέπω) [pronounced *dee-ab-LEP-oh*], which means, *to look through, to see clearly; to recover full vision*: -. Thayer: 1) to look through, penetrate by vision; 1a) to look fixedly, stare straight before one; 1b) to see clearly. Thayer and Strong definitions only. Strong's #1227. Luke 6:42 \*\*

diablepō (διαβλέπω) [pronounced <i>dee-ab-LEP-oh</i> ]	<i>to look through, to see clearly; to recover full vision</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #1227
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98. adjective diabolos (διάβολος) [pronounced *dee-AB-ol-oss*], which means, *devil, [false] accuser, slanderer; Satan (compare [H7854])*. Thayer: 1) prone to slander, slanderous, accusing falsely; 1a) a calumniator, false accuser, slanderer; 2) metaphorically applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him. Thayer and Strong definitions only. Strong's #1228. Luke 4:2 8:12 Acts 10:38 13:10 Hebrews 2:14

diabolos (διάβολος) [pronounced <i>dee-AB-ol-oss</i> ]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228
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99. Verb: diaggellō (διαγγέλλω) [pronounced *de-ang-GEHL-low*], which means, *to carry a message through, to announce everywhere; to publish abroad, to declare, to herald*. Strong's #1229. Luke 9:60 \*\*\*

diaggellō (διαγγέλλω) [pronounced <i>de-ang-GEHL-low</i> ]	<i>to carry a message through, to announce everywhere; to publish abroad, to declare, to herald</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1229
diaggellō (διαγγέλλω) [pronounced <i>de-ang-GEHL-low</i> ]	<i>carry a message through, announce everywhere; publish abroad, declare, herald</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #1229
diaggellō (διαγγέλλω) [pronounced <i>de-ang-GEHL-low</i> ]	<i>carrying a message through, announcing everywhere; publishing abroad, declaring, heralding</i>	masculine singular, present active participle, nominative case	Strong's #1229

100. verb: diagínomai (διαγίνομαι) [pronounced *dee-ag-IHN-om-ahee*], which means, *to pass; to be through, to continue; to be between, to intervene, when used of time, to have intervened (elapsed, passed); meanwhile*. Strong's #1230. Acts 25:13 27:9 \*\*\*

diaginomai (διαγίνομαι) [pronounced dee-ag-IHN-om-ahee]	<i>to pass; to be through, to continue; to be between, to intervene, when used of time, to have intervened (elapsed, passed); meanwhile</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1230
diaginomai (διαγίνομαι) [pronounced dee-ag-IHN-om-ahee]	<i>passing; being through, continuing; being between, intervening, when used of time, having intervened (elapsed, passed); meanwhile</i>	feminine plural, aorist (deponent) middle participle; genitive/ablative case	Strong's #1230
101. verb: diaginôskō (διαγινώσκω) [pronounced dee-ag-in-OH-sko], which means, <i>to distinguish; to decide, to know accurately, to ascertain exactly</i> ; in a legal sense, <i>to examine, to determine</i> . Strong's #1231. Acts 12:15 24:22**			
diaginôskō (διαγινώσκω) [pronounced dee-ag-in-OH-sko]	<i>to distinguish; to decide, to know accurately, to ascertain exactly; in a legal sense, to examine, to determine</i>	present active infinitive	Strong's #1231
102. X			
103. noun: diágnōsis (διάγνωσις) [pronounced dee-AG-no-sis], which means, <i>decision; distinguishing</i> ; in a legal sense, <i>an examination, opinion</i> . Strong's #1233. Acts 25:21*			
diágnōsis (διάγνωσις) [pronounced dee-AG-no-sis]	<i>decision; distinguishing; in a legal sense, an examination, opinion</i>	feminine singular noun; accusative case	Strong's #1233
104. Verb: diagonguzō (διαγογγύζω) [pronounced dee-ag-ong-GOOD-zoh], which means, <i>to murmur; to complain throughout a crowd (always used of many indignantly complaining)</i> . Strong's #1234. Luke 15:2 19:7 **			
diagonguzō (διαγογγύζω) [pronounced dee-ag-ong-GOOD-zoh]	<i>to murmur; to complain throughout a crowd (always used of many indignantly complaining)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1234
105. Verb: diagrêgoreō (διαγρηγορέω) [pronounced dee-ahg-ray-gohr-EH-oh], which means, <i>to waken thoroughly, to be awake</i> . Strong's #1235. Luke 9:32*			
diagrêgoreō (διαγρηγορέω) [pronounced dee-ahg-ray-gohr-EH-oh]	<i>to waken thoroughly, to be awake</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1235
diagrêgoreō (διαγρηγορέω) [pronounced dee-ahg-ray-gohr-EH-oh]	<i>being awoken thoroughly, awaking up</i>	masculine plural, aorist active participle, nominative case	Strong's #1235
106. X			
107. verb: diadéchomai (διαδέχομαι) [pronounced dee-ad-EHKH-om-ahee], which means, <i>to receive in turn, to receive (through another, anything left or bequeathed by him), to receive in succession; (figuratively) to succeed to, to come after</i> . Strong's #1237. Acts 7:45*			
diadéchomai (διαδέχομαι) [pronounced dee-ad-EHKH-om-ahee]	<i>to receive in turn, to receive (through another, anything left or bequeathed by him), to receive in succession; (figuratively) to succeed to, to come after</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1237



diadéchomai (διαδέχομαι) [pronounced <i>dee-ad-EHKH-om-ah-ee</i> ]	<i>receiving (in turn, through another, anything left or bequeathed by him), receiving in succession; (figuratively) succeeding to, coming after</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1237
108. Neuter_noun: diadema (διάδημα) [pronounced <i>dee-AD-ay-mah</i> ], which means, <i>a diadem; a blue band marked with white which Persian kings used to bind on the turban or tiara; the kingly ornament for the head, the crown</i> . Thayer definitions only. Strong's #1238.			
109. Verb: diadídōmi (διαδίδωμι) [pronounced <i>dee-ad-IHD-oh-mee</i> ], which means, <i>to give out, to deal out; to deliver over (as to a successor); to distribute, to divide spoils</i> . Strong's #1239. Luke 11:22 18:22 Acts 4:35			
diadídōmi (διαδίδωμι) [pronounced <i>dee-ad-IHD-oh-mee</i> ]	<i>to give out, to deal out; to deliver over (as to a successor); to distribute, to divide spoils</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1239
diadídōmi (διαδίδωμι) [pronounced <i>dee-ad-IHD-oh-mee</i> ]	<i>give (out, away), deal out; deliver over (as to a successor); distribute, divide spoils</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1239
110. noun: diádochos (διάδοχος) [pronounced <i>dee-AD-okh-os</i> ], which means, <i>successor (in office), the one succeeding</i> . Strong's #1240. Acts 24:27*			
diádochos (διάδοχος) [pronounced <i>dee-AD-okh-os</i> ]	<i>successor (in office), the one succeeding</i>	masculine singular noun, accusative case	Strong's #1240
111. X			
112. Feminine_noun diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i> ], which means, <i>a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact, a covenant, a testament; God's covenant with Noah, etc</i> . Thayer and Strong definitions only. Strong's #1242. Luke 1:72 22:20 Acts 3:25 7:8 Galatians 3:15 4:24 Hebrews 7:22 8:6 9:4 10:16 12:24 13:20			
diathêkê (διαθήκη) [pronounced <i>dee-ath-AY-kay</i> ]	<i>a contract, a covenant, a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact</i>	feminine singular noun; genitive/ablative case	Strong's #1242
diathêkai (διαθήκαι) [pronounced <i>dee-ath-AY-kī</i> ]	<i>contracts, covenants, dispositions, arrangements, of any sort, testaments, wills; compacts</i>	feminine plural noun; nominative case	Strong's #1242
113. <b>Feminine_noun:</b> diaíresis (διαίρεσις) [pronounced <i>dee-AIH-rehs-iss</i> ], which means <i>a division, a distribution, a classification, a separation</i> . This word is only found in 1Cor. 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. <sup>21</sup> Strong's #1243. The Doctrine of Tongues (1Cor. 12:4)			
114. <b>Verb:</b> 1Chron. 15:13			
διεκοπεν from diakoptō (διακόπτω) [pronounced <i>dee-ah-KOP-toh</i> ]	<i>possibly to break through and to strike down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #none

<sup>21</sup> 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.

This is not a verb from the New Testament; there is the related verb koptō (κόπτω) [pronounced *KOP-toh*], which means *to cut off, to cut from; to strike down; to mourn*. The unbound Bible on the internet<sup>22</sup> is quite helpful here, but it does not give the meaning for this word.

115. Verb: diairēō (διαίρέω) [pronounced *dee-ahee-REH-oh*], which means, *to separate, to distribute, to divide (into parts)*. Strong's #1244. Luke 15:12 \*\*

diairēō (διαίρέω) [pronounced <i>dee-ahee-REHOBAM-oh</i> ]	<i>to separate, to distribute, to divide (into parts)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1244
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116. verb diakatharizō (διακαθαρίζω) [pronounced *dee-ak-ath-ar-ID-zo*], which means, *to cleanse [thoroughly, perfectly]; to winnow; to thoroughly purge*. Thayer and Strong definitions only. Strong's #1245. Luke 3:17\*\*

diakatharizō (διακαθαρίζω) [pronounced <i>dee-ak-ath-ar-ID-zo</i> ]	<i>to cleanse [thoroughly, perfectly]; to winnow; to thoroughly purge</i>	aorist active infinitive	Strong's #1245
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117. verb: diakatelénchomai (διακατελέγχομαι) [pronounced *dee-ak-at-el-ENG-khom-ahee*], which means, *to confute (with rivalry and effort or in a contest); to convince, to prove*. Strong's #1246. Acts 18:28\*

diakatelénchomai (διακατελέγχομαι) [pronounced <i>dee-ak-at-el-ENG-khom-ahee</i> ]	<i>to confute (with rivalry and effort or in a contest); to convince, to prove</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1246
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118. verb diakoneō (διακονέω) [pronounced *dee-ak-on-EH-oh*], which means, *to serve, to attend to, to be an attendant, to wait upon (menially or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon*. Thayer: 1) *to be a servant, attendant, domestic, to serve, wait upon; 1a) to minister to one, render ministering offices to; 1a1) to be served, ministered unto; 1b) to wait at a table and offer food and drink to the guests; 1b1) of women preparing food; 1c) to minister, i.e. supply food and necessities of life; 1c1) to relieve one's necessities (e.g. by collecting alms), to provide take care of, distribute, the things necessary to sustain life; 1c2) to take care of the poor and the sick, who administer the office of a deacon; 1c3) in Christian churches to serve as deacons; 1d) to minister; 1d1) to attend to anything, that may serve another's interests; 1d2) to minister a thing to one, to serve one or by supplying any thing*. Thayer and Strong definitions only. Strong's #1247. Luke 3:39 8:3 10:40 12:37 17:8 22:26, 27 Acts 6:2 19:22 Hebrews 6:10

diakoneō (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i> ]	<i>to serve, to attend to, to be an attendant, to wait upon (menially or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1247
diakoneō (διακονέω) [pronounced <i>dee-ak-on-EH-oh</i> ]	<i>serve, attend to, be an attendant, wait upon (menially or as a host, friend or [figuratively] teacher); technically act as a Christian deacon; (ad-) minister (unto), function in the office of a deacon</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #1247

<sup>22</sup> The link is <http://unbound.biola.edu/index.cfm?method=greekSearch.showSearchForm>

diakoneō (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>serving, attending to, being an attendant, waiting upon (menially or as a host, friend or [figuratively] teacher); technically acting as a Christian deacon; (ad-) ministering (unto), functioning in the office of a deacon</i>	masculine singular, present active participle, nominative case	Strong's #1247
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119. Feminine\_noun: diakonia (διακονία) [pronounced dee-ak-on-EE-ah], which means, *attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)*. Strong's #1248. Luke 10:40 Acts 1:17, 25 6:1 11:29 12:25 20:24 21:19 Hebrews 1:14

diakonia (διακονία) [pronounced dee-ak-on-EE-ah]	<i>attendance (as a servant); aid, (official) service (especially of the Christian teacher, or technically of the diaconate); (ad-) minister (-ing, -tration, -try), office, relief, service (-ing)</i>	feminine singular noun, accusative case	Strong's #1248
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Thayer full definitions: 1) *service, ministering, especially of those who execute the commands of others; 2) of those who by the command of God proclaim and promote religion among men; 2a) of the office of Moses; 2b) of the office of the apostles and its administration; 2c) of the office of prophets, evangelists, elders etc.; 3) the ministration of those who render to others the offices of Christian affection especially those who help meet need by either collecting or distributing of charities; 4) the office of the deacon in the church; 5) the service of those who prepare and present food.*

120. Noun: diakonos (διάκονος) [pronounced dee-AK-on-oss], which means, *a servant, attendant, minister; the servant; a deacon; a waiter*. Strong's #1249. Galatians 2:17 Colossians 1:7, 23 1Thessalonians 3:2

diakonos (διάκονος) [pronounced dee-AK-on-oss]	<i>a servant, attendant, minister; the servant; a deacon; a waiter</i>	masculine singular noun; accusative case	Strong's #1249
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Although this is a reasonably common word (it is found 30 times in the New Testament), we never find it in the books of Luke or Acts (it is in Matthew and Mark).

Thayer definitions: 1) *one who executes the commands of another, especially of a master, a servant, attendant, minister; 1a) the servant of a king; 1b) a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use; 1c) a waiter, one who serves food and drink.*

121. noun: diakósioi (διακόσιοι) [pronounced dee-ak-OSS-ee-oy], which means, *two hundred*. Strong's #1250. Acts 23:23 27:37 \*\*\*\*\*

diakósioi (διακόσιοι) [pronounced dee-ak-OSS-ee-oy]	<i>two hundred</i>	masculine plural noun/adjective; accusative case	Strong's #1250
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122. verb: diakóuomai (διακούομαι) [pronounced dee-ak-OO-om-ahee], which means, *to give a hearing to, to hear one through, to hear (to the end, with care, fully)*. Strong's #1251. Acts 23:35\*

diakóuomai (διακούομαι) [pronounced dee-ak-OO-om-ahee]	<i>to give a hearing to, to hear one through, to hear (to the end, with care, fully)</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #1251
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123. Verb: diakrinō (διακρίνω) [pronounced dee-ak-REE-no], which means, *to separate thoroughly, (literally and reflexively) to withdraw from, (or by implication) to oppose; (figuratively), to discriminate, (by implication), to decide, (reflexively) to hesitate; to contend, to make (some) difference, to discern, to doubt, to judge, to be partial, to stagger, to waver*. Strong's #1252. Acts 10:20 11:2, 12 15:9

diakrinô (διακρίνω) [pronounced dee-ak- REE-no]	<i>to separate thoroughly, (literally and reflexively) to withdraw from, (or by implication) to oppose; (figuratively), to discriminate, (by implication), to decide, (reflexively) to hesitate; to contend, to make (some) difference, to discern, to doubt, to judge, to be partial, to stagger, to waver</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1252
Thayer definitions: 1) <i>to separate, make a distinction, discriminate, to prefer</i> ; 2) <i>to learn by discrimination, to try, decide</i> ; 2a) <i>to determine, give judgment, decide a dispute</i> ; 3) <i>to withdraw from one, desert</i> ; 4) <i>to separate one's self in a hostile spirit, to oppose, strive with dispute, contend</i> ; 5) <i>to be at variance with one's self, hesitate, doubt</i> .			
diakrinô (διακρίνω) [pronounced dee-ak- REE-no]	<i>separating thoroughly, (literally and reflexively) withdrawing from, (or by implication) opposing; (figuratively), discriminating, (by implication), deciding, (reflexively) hesitating; contending, making (some) difference, discerning, doubting, judging, being partial, staggering, wavering</i>	masculine singular, aorist active participle, nominative case	Strong's #1252
124. noun: diákrisis (διάκρισις) [pronounced dee-AK-ree-sis], which means, <i>distinguishing, , discerning, judging, judicial estimation</i> . Strong's #1253. Hebrews 5:14 ***			
diákrisis (διάκρισις) [pronounced dee-AK- ree-sis]	<i>distinguishing, , discerning, judging, judicial estimation</i>	feminine singular noun; accusative case	Strong's #1253
125. X			
126. Verb dialaleô (διαλαλέω) [pronounced dee-al-al-EH-oh], which means, <i>to converse together, to talk with; to commune; to publish; to noise abroad</i> . Thayer and Strong definitions only. Strong's #1255. Luke 1:65 6:11*			
dialaleô (διαλαλέω) [pronounced dee-al-al- EH-oh]	<i>to deliberate, to converse together, to talk with; to commune; to publish; to noise abroad</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1255
127. verb: dialégomai (διαλέγομαι) [pronounced dee-al-EHG-ohm-ahee], which means, <i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i> . Strong's #1256. Acts 17:2, 17 18:4, 19 19:8, 9 20:7, 9 24:12 Hebrews 12:5			
dialégomai (διαλέγομαι) [pronounced dee-al- EHG-ohm-ahee]	<i>to converse, to say thoroughly, to discuss (in argument or exhortation); to dispute, to preach (unto), to reason (with), to speak (with)</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1256
dialégomai (διαλέγομαι) [pronounced dee-al- EHG-ohm-ahee]	<i>conversing, saying thoroughly, discussing (in argument or exhortation); disputing, one who is preaching (unto), reasoning (with), speaking (with)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1256

This verb shows up 10x in the book of Acts (probably as applied to Paul, as its first occurrence is in Acts 17:2); once in the gospels (Mark 9:34) and twice in the epistles (Hebrews 12:5 Jude 1:9).

128. verb dialeipô (διαλείπω) [pronounced dee-al-Ī-po], which means, *to cease, to interpose a delay, to intermit, leave off [in the middle of something, for a time, something already begun]*. Thayer and Strong definitions only. Strong's #1257. Luke 7:45\*



<p>dialeipō (διαλείπω) [pronounced <i>dee-al-ī-po</i>]</p>	<p><i>to cease, to interpose a delay, to intermit, leave off [in the middle of something, for a time, something already begun]</i></p>	<p>3<sup>rd</sup> person singular, aorist active indicative</p>	<p>Strong's #1257</p>
<p>129. <b>Noun:</b> diálektoς (διάλεκτος) [pronounced <i>dee-AH-lek-tos</i>], which means, <i>language</i>, or, more properly, <i>dialect</i> (it is obviously from whence we derive the term <i>dialect</i>). It is almost a synonym for glōssa and often translated <i>tongue</i> in the KJV (Acts 2:8 21:40 22:2 26:14). Glōssa emphasizes the person speaking the language by focusing on his tongue, the member of speech; and diálektoς emphasizes the linguistic nature or the language itself. In the last three passages, it refers to speaking in Hebrew dialect, which is, specifically, Aramaic<sup>23</sup> by a person who knows Jewish Aramaic (Paul, in the first two verses, and Jesus in the third). Strong's #1258. Arndt &amp; Gingrich p. 184. The Doctrine of Tongues Acts 1:19 2:6 21:40 22:2 26:14</p>			
<p>diálektoς (διάλεκτος) [pronounced <i>dee-AH-lek-tos</i>]</p>	<p><i>language; dialect; tongue; conversation, speech, discourse</i> (it is obviously from whence we derive the term <i>dialect</i>)</p>	<p>feminine singular noun; dative, locative or instrumental case</p>	<p>Strong's #1258</p>
<p>130. X</p>			
<p>131. Verb: dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i>], which means, <i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i>. Thayer and Strong definitions only. Strong's #1260. Luke 1:29 3:15 5:21 12:17 20:14</p>			
<p>dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i>]</p>	<p><i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i></p>	<p>3<sup>rd</sup> person singular, imperfect {deponent} middle or passive indicative</p>	<p>Strong's #1260</p>
<p>dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i>]</p>	<p><i>deliberating (by reflection or discussion); casting in mind, considering, the one disputing, those musing, reasoning, thinking; revolving in one's mind, bringing together different reasons</i></p>	<p>masculine plural, present (deponent) middle/passive participle; genitive/ablative case</p>	<p>Strong's #1260</p>
<p>132. masculine_noun dialogismos (διαλογισμός) [pronounced <i>dee-al-og-is-MOSS</i>], which means, <i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i>. Thayer: 1) the thinking of a man deliberating with himself; 1a) a thought, inward reasoning; 1b) purpose, design; 2) a deliberating, questioning about what is true; 2a) hesitation, doubting; 2b) disputing, arguing. Thayer and Strong definitions only. Strong's #1261. Luke 2:35 5:22 6:8 9:46 24:38</p>			
<p>dialogismos (διαλογισμός) [pronounced <i>dee-al-og-is-MOSS</i>]</p>	<p><i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i></p>	<p>masculine singular noun, nominative case</p>	<p>Strong's #1261</p>
<p>133. verb: dialuō (διαλύω) [pronounced <i>dee-al-OO-oh</i>], which means, <i>to disperse, to scatter; to dissolve utterly</i>. Strong's #1262. Acts 5:36*</p>			

<sup>23</sup> 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).

dialuō (διαλύω) [pronounced <i>dee-al-OO-oh</i> ]	<i>to disperse, to scatter; to dissolve utterly</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #1262
134. Verb: diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahee</i> ], which means, <i>to testify, to attest to, solemnly affirm</i> . Strong's #1263. Luke 16:28 Acts 2:40 8:25 10:42 18:5 20:21, 23, 24 23:11 28:23 1Thessalonians 4:6 Hebrews 2:6			
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahee</i> ]	<i>to testify, to attest to, solemnly affirm</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1263
Thayer complete definitions: 1) <i>to testify</i> ; 1a) <i>earnestly, religiously to charge</i> ; 2) <i>to attest, testify to, solemnly affirm</i> ; 2a) <i>to give solemn testimony to one</i> ; 2b) <i>to confirm a thing by testimony, to testify, cause it to be believed</i> .			
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahee</i> ]	<i>testifying, attesting to, those solemnly affirming, having given a solid testimony</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1263
135. verb: diamáchomai (διαμάχομαι) [pronounced <i>dee-am-AHKH-om-ahee</i> ], which means, <i>to contend (sharply, fiercely), to fight out, to strive</i> . Strong's 1264. Acts 23:9*			
diamáchomai (διαμάχομαι) [pronounced <i>dee-am-AHKH-om-ahee</i> ]	<i>to contend (sharply, fiercely), to fight out, to strive</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's 1264
136. Verb: diamenô (διαμένω) [pronounced <i>dee-am-EHN'-oh</i> ], which means, <i>to stay permanently, to remain [permanently], to continue [in the same state]</i> . Thayer and Strong definitions only. Strong's #1265. Luke 1:22 22:28 Galatians 2:5 Hebrews 1:11			
diamenô (διαμένω) [pronounced <i>dee-am-EHN'-oh</i> ]	<i>to stay permanently, to remain [permanently], to continue [in the same state]</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1265
diamenô (διαμένω) [pronounced <i>dee-am-EHN'-oh</i> ]	<i>staying permanently, remaining [permanently], continuing [in the same state], abiding</i>	masculine plural, perfect active participle, nominative case	Strong's #1265
137. Verb: diamerizô (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i> ], which means, <i>to split apart, cut in pieces, to divide asunder; to be divided into opposing parts, to break up, to be at variance, in dissension; to distribute</i> . Strong's #1266. Luke 11:17, 18 12:52, 53 22:17 23:34 Acts 2:3, 45			
diamerizô (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i> ]	<i>to split apart, to cut in pieces, to divide asunder; to be divided into opposing parts, to break up, to be at variance, to be in dissension; to distribute</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1266
diamerizô (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i> ]	<i>split apart, cut in pieces, divide asunder; be divided into opposing parts, break up, be at variance, be in dissension; distribute</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1266

diamerizō (διαμερίζω) [pronounced dee-am-er-ID-zoh]	<i>being split apart, being cut in pieces, being divide asunder; being divided into opposing parts, breaking up, being at variance, being in dissension; distributing</i>	feminine singular, aorist passive participle, nominative case	Strong's #1266
138. Masculine_noun: diamerismós (διαμερισμός) [pronounced dee-am-er-is-moss], which means, <i>discord, disunity, division, dissension, parting [of the ways]</i> . Strong's #1267. Luke 12:51*			
diamerismós (διαμερισμός) [pronounced dee-am-er-is-moss]	<i>discord, disunity, division, dissension, parting [of the ways]</i>	masculine singular noun, accusative case	Strong's #1267
139. verb: dianémō (διανέμω) [pronounced dee-an-EHM-oh], which means, <i>to spread (about), to disseminate (information), to distribute</i> . Strong's #1268. Acts 4:17*			
dianémō (διανέμω) [pronounced dee-an-EHM-oh]	<i>to spread (about), to disseminate (information), to distribute</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1268
140. Verb: dianeuō (διανεύω) [pronounced dee-an-YOO-oh], which means, <i>to nod; to express one's meaning by signs, to beckon to, to wink at; to communicate non-verbally</i> . Thayer and Strong definitions only. Strong's #1269. Luke 1:22			
dianeuō (διανεύω) [pronounced dee-an-YOO-oh]	<i>to nod; to express one's meaning by signs, to beckon to, to wink at; to communicate non-verbally; to gesture</i>	masculine singular,	Strong's #1269
dianeuō (διανεύω) [pronounced dee-an-YOO-oh]	<i>nodding; expressing one's meaning by signs, beckoning, winking at; communicating non-verbally; gesturing</i>	masculine singular, present active participle; nominative case	Strong's #1269
141. Neuter_noun: dianoêma (διανόημα) [pronounced dee-ahn-OH-ay-mah], which means, <i>thought, something thought through, reasoning, cogitation; that is, a sentiment</i> . Strong's #1270. Luke 11:17*			
dianoêma (διανόημα) [pronounced dee-ahn-OH-ay-mah]	<i>thought, something thought through, reasoning, cogitation; that is, a sentiment</i>	neuter plural noun	Strong's #1270

This word is found only here in the New Testament; however, forms of this word are found in the LXX (Proverbs 15:24 Isaiah 55:9 Ezek. 14:3-4 Proverbs 14:14). There is a feminine version of this noun (Strong's #1271) which is much more common. The feminine version appears to allow for more of a person's inner emotions, whereas, the neuter noun focuses more on a person's reasoning.

The word in question is the masculine noun dianoêma (διανόημα) [pronounced dee-ahn-OH-ay-mah], which is a compound noun made up from two Greek words: (1) *diá* (διά) [pronounced dee-AH], which means, *through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account*. Strong's #1223; and (2) *noéō* (νοέω) [pronounced noh-EH-oh], which means *to think, to understand, to perceive*. Strong's #3539. Putting the two words together, this is *something which is thought through; that is, reasoning, logic, deductive thinking*. There already is a noun which means *thinking*; but this has more to it than just that.

142. Feminine\_noun: dianoia (διάνοια) [pronounced dee-AN-oy-ah], which means, *the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad*. Thayer and Strong definitions only. Strong's #1271. Luke 1:51 10:27 Colossians 1:21 Hebrews 8:10 10:16

dianoia (διάνοια) [pronounced dee-AN-oy-ah]	<i>the mind as a faculty of understanding, feeling, desiring; understanding; mind, i.e. spirit, way of thinking and feeling; thoughts, either good or bad</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1271
143. Verb dianoigō (διανοίγω) [pronounced dee-an-OY-go], which means, <i>to open [thoroughly, up]; figuratively to expound</i> . Thayer: 1) to open by dividing or drawing asunder, to open thoroughly; 1a) a male opening the womb (the closed matrix), i.e. the first-born; 1b) of the eyes and the ears; 1c) to open the mind of one, i.e. to cause to understand a thing; 1c1) to open one's soul, i.e. to rouse in one the faculty of understanding or the desire of learning. Thayer and Strong definitions only. Strong's #1272. Luke 2:23 24:31, 32, 45 Acts 7:56 16:14 17:3			
dianoigō (διανοίγω) [pronounced dee-an-OY-go]	<i>to open [thoroughly, up]; figuratively to expound</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1272
dianoigō (διανοίγω) [pronounced dee-an-OY-go]	<i>opening [thoroughly, up]; figuratively expounding</i>	neuter singular, present active participle; nominative case	Strong's #1272
144. verb dianuktereūō (διανυκτερεύω) [pronounced dee-an-ook-ter-YOO-oh], which means, <i>to spend the night, to pass the whole night, to sit up the whole night, continue all night</i> . Thayer and Strong definitions only. Strong's #1273. Luke 6:12*			
dianuktereūō (διανυκτερεύω) [pronounced dee-an-ook-ter-YOO-oh]	<i>to spend the night, to pass the whole night, to sit up the whole night, continue all night</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1273
dianuktereūō (διανυκτερεύω) [pronounced dee-an-ook-ter-YOO-oh]	<i>spending the night, passing the whole night, sitting up the whole night, continuing all night</i>	masculine singular, present active participle; nominative case	Strong's #1273
145. verb: dianuō (διανύω) [pronounced dee-an-OO-oh], which means, <i>to complete, to accomplish fully, to bring quite to an end, to finish</i> . Strong's #1274. Acts 21:7*			
dianuō (διανύω) [pronounced dee-an-OO-oh]	<i>to complete, to accomplish fully, to bring to an end, to finish</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1274
dianuō (διανύω) [pronounced dee-an-OO-oh]	<i>completing, accomplishing fully, bringing to an end, finishing</i>	masculine plural, aorist active participle, nominative case	Strong's #1274
146. X			
147. Verb: diaperāō (διαπεράω) [pronounced dee-ap-er-AH-oh], which means, <i>to cross (over, entirely), to pass over; to sail over</i> . Strong's #1276. Luke 16:26 Acts 21:2 ***** *			
diaperāō (διαπεράω) [pronounced dee-ap-er-AH-oh]	<i>to cross (over, entirely), to pass over; to sail over</i>	3 <sup>rd</sup> person plural, present active subjunctive	Strong's #1276
diaperāō (διαπεράω) [pronounced dee-ap-er-AH-oh]	<i>crossing (over, entirely), passing over; sailing over</i>	neuter singular, present active participle, accusative case	Strong's #1276



148. X

149. verb: diaponéō (διαπονέω) [pronounced *dee-ap-on-EH-oh*], which means, *to be (greatly) disturbed, to be worried, grieved, to be troubled, to be displeased, to be offended, to be worked up*. Strong's #1278. Acts 4:2 16:18\*\*

diaponéō (διαπονέω) [pronounced <i>dee-ap-on-EH-oh</i> ]	<i>to be (greatly) disturbed, to be worried, to be grieved, to be troubled, to be displeased, to be offended, to be worked up</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1278
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diaponéō (διαπονέω) [pronounced <i>dee-ap-on-EH-oh</i> ]	<i>being (greatly) disturbed, being worried, being grieved, being troubled, being displeased, being offended, being worked up</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1278
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150. verb diaporeuomai (διαπορεύομαι) [pronounced *dee-ap-or-YOO-om-ahee*], which means, *to cause to pass through (or, by) a place; to carry across; to journey (through, in) [a place], to go through; to travel through*. Thayer and Strong definitions only. Strong's #1279. Luke 6:1 12:22 18:36 Acts 16:4

diaporeuomai (διαπορεύομαι) [pronounced <i>dee-ap-or-YOO-om-ahee</i> ]	<i>to cause to pass through (or, by) a place; to carry across; to journey (through, in) [a place], to go through; to travel through</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1279
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diaporeuomai (διαπορεύομαι) [pronounced <i>dee-ap-or-YOO-om-ahee</i> ]	<i>causing to pass through (or, by) a place; passing by, carrying across; journeying (through, in) [a place], going through; traveling through</i>	masculine singular, pnp, genitive/ablative case	Strong's #1279
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151. **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) Luke 9:7 Acts 2:12 5:24 10:17 \*\*\*\*\*

diaporéō (διαπορέω) [pronounced <i>dee-ah-por-EH-oh</i> ]	<i>to be thoroughly perplexed, to be much in doubt, to hesitate greatly [due to doubt]</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1280
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152. verb diapragmateúomai:(διαπραγματεύομαι) [pronounced *dee-ap-rag-mat-YOO'-ohm-ahee*], which means, *to thoroughly occupy oneself, (transitively and by implication) to earn in business; to gain by trading; to examine thoroughly*. Strong's #1281. Luke 19:15\*1

diapragmateúomai:(διαπραγματεύομαι) [pronounced <i>dee-ap-rag-mat-YOO'-ohm-ahee</i> ]	<i>to thoroughly occupy oneself, (transitively and by implication) to earn in business; to gain by trading; to examine thoroughly</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #1281
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153. verb: diaprīō (διαπρίω) [pronounced *dee-ap-REE-oh*], which means, *to be cut to the quick, to saw asunder, (figuratively) to exasperate, to cut (to the heart)*. Strong's #1282. Acts 5:33 7:54 \*\*

diaprīō (διαπρίω) [pronounced <i>dee-ap-REE-oh</i> ]	<i>to be cut to the quick, to saw asunder, (figuratively) to exasperate, to cut (to the heart)</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #1282
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154. X

155. verb diarrhēssō (διάρρησσω) [pronounced *dee-ar-HRAYCE-so*], which means, *to tear apart, to break asunder, burst through, rend asunder; to rend (which was done by the Jews to their clothes in cases of extreme indignation or in deep grief)*. Thayer and Strong definitions only. Strong's #1284. Luke 5:6 8:29 14:14 \*\*\*\*\*

diarrhêssô (διαρρήσσω) [pronounced <i>dee-ar-HRAYCE-so</i> ]	<i>to tear apart, to break asunder, burst through, rend asunder; to rend</i> (which was done by the Jews to their clothes in cases of extreme indignation or in deep grief)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1284
diarrhêssô (διαρρήσσω) [pronounced <i>dee-ar-HRAYCE-so</i> ]	<i>tearing apart, breaking asunder, bursting through, rending asunder; rending, tearing</i> (which was done by the Jews to their clothes in cases of extreme indignation or in deep grief)	masculine singular, present active participle, nominative case	Strong's #1284

156. X

157. verb: diaseiô (διασεῖω) [pronounced *dee-as-Ī-oh*], which means, *to do violence to; to intimidate; to extort using one's office*. Thayer: 1) to shake thoroughly; 2) to make to tremble; 3) to terrify; 4) to agitate; 5) to extort from one by intimidation money or other property. Thayer and Strong definitions only. Strong's #1286. Luke 3:14\*

diaseiô (διασεῖω) [pronounced <i>dee-as-Ī-oh</i> ]	<i>to do violence to; to intimidate; to extort using one's office</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1286
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158. Verb: diaskorpizô (διασκορπίζω) [pronounced *dee-as-kor-PIHD-zo*], which means, *to disperse, to scatter (abroad), to strew; to dissipate, to separate*. Thayer definitions: 1) *to scatter abroad, disperse, to winnow; 1a) to throw the grain a considerable distance, or up into the air, that it may be separated from the chaff; 1b) to gather the wheat, freed from the chaff into the granary; 1c) to winnow grain*. Thayer and Strong definitions only. Strong's #1287. Luke 1:51 15:13 16:1

diaskorpizô (διασκορπίζω) [pronounced <i>dee-as-kor-PIHD-zo</i> ]	<i>to disperse, to scatter (abroad), to strew; to dissipate, to separate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1287
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diaskorpizô (διασκορπίζω) [pronounced <i>dee-as-kor-PIHD-zo</i> ]	<i>dispersing, scattering (abroad), strewing; squandering, dissipating, separating</i>	masculine singular, present active participle, nominative case	Strong's #1287
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159. verb: diaspáō (διασπάω) [pronounced *dee-as-PAH-oh*], which means, *to tear (apart, into pieces), to pull into pieces; to sever (limbs); to dismember*. Strong's #1288. Acts 23:10 \*\*

diaspáō (διασπάω) [pronounced <i>dee-as-PAH-oh</i> ]	<i>to tear (apart, into pieces), to pull into pieces; to sever (limbs); to dismember</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1288
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160. Verb: diaspeirō (διασπείρω) [pronounced *dee-ah-SPY-roh*], which means *to scatter [abroad], to disperse; to distribute*. Strong's #1289. 1Sam. 14:23 (check the morphology) Acts 8:1, 4 11:19

diaspeirō (διασπείρω) [pronounced <i>dee-ah-SPY-roh</i> ]	<i>to scatter [abroad], to disperse; to distribute</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #1289
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diaspeirō (διασπείρω) [pronounced <i>dee-ah-SPY-roh</i> ]	<i>those scattered [abroad], being dispersed; one who distributes</i>	masculine plural, aorist passive participle, nominative case	Strong's #1289
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161. X

162. verb: diastéllomai (διαστέλλομαι) [pronounced *dee-as-TEHL-lohm-ahee*], which means, *to order; to set (oneself) apart (figuratively, distinguish), (by implication) to enjoin; to charge, to command, to give a commandment*. Strong's #1291. Acts 15:24 Hebrews 12:20 \*\*\*\*\* \*\*

diastállomai (διαστέλλομαι) [pronounced dee-as-TEHL-lohm-ahee]	to order; to set (oneself) apart (figuratively, distinguish), (by implication) to enjoin; to charge, to command, to give a commandment	1 <sup>st</sup> person plural, aorist middle indicative	Strong's #1291
diastállomai (διαστέλλομαι) [pronounced dee-as-TEHL-lohm-ahee]	ordering; setting (oneself) apart (figuratively, distinguishing), (by implication) enjoining; charging, commanding, giving/receiving a commandment	neuter singular, present passive participle; accusative case	Strong's #1291
163. noun: diástēma (διάστημα) [pronounced dee-AS-tay-mah], which means, <i>interval, space, distance</i> . Strong's #1292. Acts 5:7*			
diástēma (διάστημα) [pronounced dee-AS-tay-mah]	interval, space, distance	neuter noun; nominative case	Strong's #1292
164. noun: diastole (διαστολή) [pronounced dee-as-tol-AY], which means, <i>difference</i> . Strong's #1293. Romans 3:22 ***			
165. Verb: diastrephô (διαστρέφω) [pronounced dee-as-TREHF-oh], which means, <i>to distort, (figuratively) to misinterpret, to corrupt, to be (morally) corrupt, to be perverse; to turn (away, aside), to oppose</i> . Strong's #1294. Luke 9:41 23:2 Acts 13:8, 10 20:30			
diastrephô (διαστρέφω) [pronounced dee-as-TREHF-oh]	to distort, (figuratively) to misinterpret, to mislead; to corrupt, to subvert; to be (morally) corrupt, to be perverse; to turn (away, aside), to oppose	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1294
diastrephô (διαστρέφω) [pronounced dee-as-TREHF-oh]	distorting, (figuratively) misinterpreting, misleading; subverting, corrupting, being (morally) corrupt, being perverse, perverted; turning (away, aside), opposing; twisted	feminine singular, perfect passive participle, nominative case	Strong's #1294
166. verb diasôzô (διασώζω) [pronounced dee-as-ODZE-oh], which means, <i>to save thoroughly; to cure, to preserve, to rescue; to bring safe, to escape (safe), to heal, to make perfectly whole, to save</i> . Thayer: 1) to preserve through danger, to bring safely through; 1a) to save, i.e. cure one who is sick, bring him through; 2) to save, keep from perishing; 3) to save out of danger, rescue. Thayer and Strong definitions only. Strong's #1295. Luke 7:3 Acts 23:24 27:43 28:1, 4 ***** **			
diasôzô (διασώζω) [pronounced dee-as-ODZE-oh]	to save (thoroughly); to cure, to preserve, to rescue; to bring safe, to escape (safe), to heal, to make perfectly whole	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1295
diasôzô (διασώζω) [pronounced dee-as-ODZE-oh]	saving (thoroughly); curing, preserving, rescuing; bringing safe, being safe, healing, making perfectly whole	masculine plural, aorist passive participle, nominative case	Strong's #1295
167. noun: diatagê (διαταγή) [pronounced dee-at-ag-AY], which means, <i>ordinance; institution; arrangement; disposition</i> . Strong's #1296. Acts 7:53 **			
diatagê (διαταγή) [pronounced dee-at-ag-AY]	ordinance; institution; arrangement; disposition	feminine singular noun, accusative case	Strong's #1296

diatagas (διαταγὰς) [pronounced <i>dee-at-ag-AHS</i> ]	<i>ordinances; institutions; arrangements; dispositions</i>	feminine plural noun, accusative case	Strong's #1296
168. noun: diátagma (διάταγμα) [pronounced <i>dee-AHT-ag-mah</i> ], which means, <i>an (authoritative) edict, an injunction, mandate; an arrangement</i> . Strong's #1297. Hebrews 11:23*			
diátagma (διάταγμα) [pronounced <i>dee-AHT-ag-mah</i> ]	<i>an (authoritative) edict, an injunction, mandate; an arrangement</i>	neuter singular noun; accusative case	Strong's #1297 (hapax legomena)
169. Verb: diatarassô (διαταράσσω) [pronounced <i>dee-at-ar-AHS-sow</i> ], which means, <i>to agitate greatly, trouble greatly, to disturb; to perplex</i> . Thayer and Strong definitions only. Strong's #1298. Luke 1:29 17:9			
diatarassô (διαταράσσω) [pronounced <i>dee-at-ar-AHS-sow</i> ]	<i>to agitate greatly, trouble greatly, to disturb; to perplex</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1298
170. <b>Verb:</b> diatassô (διατάσσω) [pronounced <i>dee-aht-AHS-soh</i> ], which means to arrange, appoint, ordain, prescribe, give order. Thayer Definition only. Strong's #1299. Luke 3:13 8:55 17:10 Acts 7:44 18:2 20:13 23:31 Galatians 3:19			
diatassô (διατάσσω) [pronounced <i>dee-aht-AHS-soh</i> ]	<i>to arrange, to appoint, to ordain, to prescribe, to give order</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1299
diatassô (διατάσσω) [pronounced <i>dee-aht-AHS-soh</i> ]	<i>arranging, appointing, ordained, the one prescribing, those giving orders</i>	neuter singular, perfect passive participle; accusative case	Strong's #1299
171. verb: diateléō (διατελέω) [pronounced <i>dee-at-el-EH-oh</i> ], which means, <i>to continue; to bring thoroughly to an end, to accomplish; to persist</i> . Strong's #1300. Acts 27:33*			
diateléō (διατελέω) [pronounced <i>dee-at-el-EH-oh</i> ]	<i>to continue; to bring thoroughly to an end, to accomplish; to persist</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #1300 (hapax legomena)
172. verb: diatêreō (διατηρέω) [pronounced <i>dee-at-ay-REH-oh</i> ], which means, <i>to watch thoroughly; to observe strictly, or (negatively and reflexively) to avoid wholly; to keep continually or carefully; to treasure up</i> . Thayer and Strong definitions only. Strong's #1301. Luke 2:51 Acts 15:29**			
diatêreō (διατηρέω) [pronounced <i>dee-at-ay-REH-oh</i> ]	<i>to watch thoroughly; to observe strictly, or (negatively and reflexively) to avoid wholly; to keep continually or carefully; to treasure up</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1301
diatêreō (διατηρέω) [pronounced <i>dee-at-ay-REH-oh</i> ]	<i>watching thoroughly; observing strictly, or (negatively and reflexively) avoiding wholly; keeping continually or carefully; treasuring up</i>	masculine plural, present active participle, nominative case	Strong's #1301

Luke is the only writer to use this word, and he only uses it twice: here and in Luke 2:51.

173. X

174. Verb: diatithemai (διατίθεμαι) [pronounced *dee-at-IHTH-em-ah-ee*], which means, *to arrange, to dispose of (one's own affairs; of something that belongs to one); to dispose of by will, to make a testament; to make a covenant, to enter into a contract (agreement)*. Strong's #1303. Luke 22:29 Acts 3:25 Hebrews 8:10 9:16 10:16 \*\*\*\*\* \*\*



diatithemai (διατίθεμαι) [pronounced <i>dee-at-IHTH-em-ahee</i> ]	<i>to arrange, to dispose of (one's own affairs; of something that belongs to one); to dispose of by will, to make a testament; to make a covenant, to enter into a contract (agreement)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1303
diatithemai (διατίθεμαι) [pronounced <i>dee-at-IHTH-em-ahee</i> ]	<i>arranging, disposing of (one's own affairs; of something that belongs to one); disposing of by will, making a testament; the one making a covenant, entering into a contract (agreement)</i>	masculine singular, aorist middle participle, nominative case	Strong's #1303
175. verb: diatribō (διατρίβω) [pronounced <i>dee-at-REE-bow</i> ], which means, <i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i> . Strong's #1304. Acts 12:19 14:3 15:35 16:12 20:6 25:6, 14 *****			
diatribō (διατρίβω) [pronounced <i>dee-at-REE-bow</i> ]	<i>to spend time, to wear through (time), to remain (somewhere), to abide, to be, to continue, to tarry</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1304
diatribō (διατρίβω) [pronounced <i>dee-at-REE-bow</i> ]	<i>spending time, wearing through (time), remaining (somewhere), abiding, being, continuing, tarrying</i>	masculine plural, present active participle, nominative case	Strong's #1304
176. X			
177. X			
178. X			
179. Verb: diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i> ], which means, <i>to bear or carry (through any place); to carry (in different ways; in different directions, to different places); to differ, to test, to prove (the good things that differ); to distinguish (between good and evil, lawful and unlawful), to approve of things that excel, to differ from one; to excel, surpass one; impersonally, it makes a difference, it matters, it is of importance</i> . Strong's #1308. Luke 12:7 Acts 13:48 27:27 Galatians 2:6 4:1			
diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i> ]	<i>to bear or carry (through any place); to carry (in different ways; in different directions, to different places)</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #1308 (first set of meanings)
diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i> ]	<i>to differentiate, to differ, to test, to prove (the good things that differ); to distinguish (between good and evil, lawful and unlawful), to approve of things that excel, to differ from one; to excel, surpass one; impersonally, it makes a difference, it matters, it is of importance</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #1308 (second set of meanings)
diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i> ]	<i>bearing, carrying (through any place); carrying (in different ways; in different directions, to different places)</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #1308 (first set of meanings)

Thayer definitions: 1) *to bear or carry through any place*; 2) *to carry different ways*; 2a) *to carry in different directions, to different places*; 2a1) *of people who are carried hither and thither in a ship, driven to and fro*; 2b) *to differ, to test, prove, the good things that differ*; 2b1) *to distinguish between good and evil, lawful and unlawful, to approve of things that excel, to differ from one*; 2b2) *to excel, surpass one*; 2c) *impersonally, it makes a difference, it matters, is of importance*.

180. verb: diapheúgō (διαφεύγω) [pronounced *dee-af-YOO-go*], which means, *to escape, to flee (from, through danger)*. Strong's #1309. Acts 27:42\*

diapheúgō (διαφεύγω) [pronounced <i>dee-af-YOO-go</i> ]	<i>to escape, to flee (from, through danger)</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #1309 (hapax legomena)
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181. X

182. 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 Luke 12:33

diaphtheirō (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>	3 <sup>rd</sup> person singular, present active indicative	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

183. **Verb:** διερρηχότες 2Sam. 14:30

διερρηχότες	possibly <i>torn, ripped</i>	masculine, perfect active participle	Strong's #none
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This is not a verb from the New Testament; there is the related verb hrêgnumi ῥήνυμι [pronounced *HRAYG-noo-me*], which means *to tear to pieces; to let break forth, to turn loose*. This is affixed to the preposition diá (διά) [pronounced *dee-AH*], which means *through*. Strong's #1223. The unbound Bible on the internet<sup>24</sup> is quite helpful here, but it does not give the meaning for this word.

184. noun: diaphthorá (διαφθορά) [pronounced *dee-af-thor-ah*], which means, *destruction decay, corruption*. Strong's #1312. Acts 2:27 13:34 \*\*\*\*

diaphthorá (διαφθορά) [pronounced <i>dee-af-thor-ah</i> ]	<i>destruction decay, corruption</i>	feminine singular noun, accusative case	Strong's #1312
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185. Adjective: diaphoros (διάφορος) [pronounced *dee-AF-or-oss*], which means, *different, varying in kind; (more) excellent, surpassing*. Strong's #1313. Hebrews 1:4 8:6 9:8 \*\*\*\*

diaphoros (διάφορος) [pronounced <i>dee-AF-or-oss</i> ]	<i>different, varying in kind; (more) excellent, surpassing; various</i>	neuter singular comparative adjective; accusative case	Strong's #1313
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This word is only found in Romans and thrice in Hebrews.

186. verb diaphulassō (διαφυλάσσω) [pronounced *dee-af-oo-LAS-so*], which means, *to protect, to keep, to guard [carefully, thoroughly, completely]; used in the LXX especially of God's providential care*. Thayer and Strong definitions only. Strong's #1314. Luke 4:10\*

diaphulassō (διαφυλάσσω) [pronounced <i>dee-af-oo-LAS-so</i> ]	<i>to protect, to keep, to guard [carefully, thoroughly, completely]; used in the LXX especially of God's providential care</i>	aorist active infinitive	Strong's #1314
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187. verb: diacheirízomai (διαχειρίζομαι) [pronounced *dee-akh-i-RIHD-zom-ahee*], which means, *to lay violent hands on*. Strong's #1315. Acts 26:21 \*\*

<sup>24</sup> The link is <http://unbound.biola.edu/index.cfm?method=greekSearch.showSearchForm>

188. verb: diacheirízomai (διαχειρίζομαι) [pronounced *dee-akh-i-RIHD-zom-ahee*], which means, *to lay violent hands on, to slay, to kill; [with one's own hand]; to move by the use of the hands, to take in hand, to manage, to administer, to govern*. Strong's #1315. Acts 5:30 26:21\*\*

diacheirízomai (διαχειρίζομαι) [pronounced <i>dee-akh-i-RIHD-zom-ahee</i> ]	<i>to lay violent hands on, to slay, to kill; [with one's own hand]; to move by the use of the hands, to take in hand, to manage, to administer, to govern</i>	2 <sup>nd</sup> person plural, aorist middle indicative	Strong's #1315
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189. Verb: diachôrizomai (διαχωρίζομαι) [pronounced *dee-akh-oh-RIHD-zohm-ahee*], which means, *removing (oneself) wholly, separating oneself thoroughly, retiring, departing*. Strong's #1316. Luke 7:33\*

diachôrizomai (διαχωρίζομαι) [pronounced <i>dee-akh-oh-RIHD-zohm-ahee</i> ]	<i>to remove (oneself) wholly, to separate oneself thoroughly, to retire, to depart</i>	present (deponent) middle/passive indicative	Strong's #1316
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190. X

191. X

192. Feminine\_noun: didaskalia (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah/did-as-kal-EE-ah*], which means *teaching, (public) instruction; that which is taught, doctrine; teaching, precept; act/manner of teaching*. Zodhiates spends over two pages on this word, giving the meanings *the act or manner of teaching; the thing which is taught, the instruction, the precept, the doctrine*. Strong's #1319. Psalm 105:41 Colossians 2:22

didaskalia (διδασκαλία) [pronounced <i>dee-dask-ah-LEE-ah/did-as-kal-EE-ah</i> ]	<i>teaching, (public) instruction; that which is taught, doctrine; precept; act/manner of teaching; learning</i>	feminine singular noun; accusative case	Strong's #1319
didaskaliai (διδασκαλῖαι) [pronounced <i>dee-dask-ah-LEE-ī/did-as-kal-EE-ī</i> ]	<i>teachings, (public) instructions; things which are taught, doctrines; precepts; acts of teaching, methods of teaching</i>	feminine plural noun; accusative case	Strong's #1319

193. masculine\_noun didaskalos (διδάσκαλος) [pronounced *did-AS-kal-oss*], which means, *teacher, instructor; doctor, master*. Thayer: 1) a teacher; 2) in the NT one who teaches concerning the things of God, and the duties of man; 1a) one who is fitted to teach, or thinks himself so; 1b) the teachers of the Jewish religion; 1c) of those who by their great power as teachers draw crowds around them, i.e. John the Baptist, Jesus; 1d) by preeminence used of Jesus by himself, as one who showed men the way of salvation; 1e) of the apostles, and of Paul; 1f) of those who in the religious assemblies of the Christians, undertook the work of teaching, with the special assistance of the Holy Spirit; 1g) of false teachers among Christians. Thayer and Strong definitions only. Strong's #1320. Luke 2:46 3:12 6:40 7:40 8:49 9:38 10:25 11:45 12:13 18:18 19:39 20:21 21:7 22:11 Acts 13:1 Hebrews 5:12

didaskalos (διδάσκαλος) [pronounced <i>did-AS-kal-oss</i> ]	<i>teacher (true or false), instructor; doctor, master</i>	masculine singular noun; genitive/ablative case	Strong's #1320
didaskaloi (διδάσκαλοι) [pronounced <i>did-AS-kal-oy</i> ]	<i>teachers (true or false), instructors; doctors, masters</i>	masculine plural noun; nominative case	Strong's #1320

194. verb didaskô (διδάσκω) [pronounced *did-AS-koh*], which means, *to teach, to instruct, to impart knowledge*. Thayer: 1) to teach; 1a) to hold discourse with others in order to instruct them, deliver didactic discourses; 1b) to be a teacher; 1c) to discharge the office of a teacher, conduct one's self as a teacher; 2) to teach one; 2a) to impart instruction; 2b) instill doctrine into one; 2c) the thing taught or enjoined; 2d) to explain or expound a thing; 2f) to teach one something. Thayer and Strong definitions only. Strong's #1321.

Luke 4:15 4:31 5:3, 17 6:6 11:1 12:12 13:10, 22, 26 19:47 20:1, 21 21:37 23:5 Acts 1:1 4:2, 18 5:21, 25, 42 11:26 15:1, 35 18:11, 25 20:20 21:21, 28 28:30 Galatians 1:12 Colossians 1:28 2:7 3:16 2Thessalonians 2:15 Hebrews 5:12 8:11

didaskô (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1321
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321

195. **Feminine noun:** didachê (διδαχή) [pronounced *dihd-ahkh-AY*], which means, *teaching, instruction, doctrine, doctrinal teaching*. Thayer: 1) *teaching* 1a) *that which is taught* 1b) *doctrine, teaching, concerning something* 2) *the act of teaching, instruction* 2a) *in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public*. Thayer definition only. Strong's #1322. Luke 4:32 Acts 2:42 5:28 13:12 17:19 Hebrews 6:2 13:9

didachê (διδαχή) [pronounced <i>dihd-ahkh-AY</i> ]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1322
didachai (διδαχαί) [pronounced <i>dihd-ahkh-ĭ</i> ]	<i>teachings, instructions, doctrines, doctrinal teachings</i>	feminine plural noun, dative, locative or instrumental case	Strong's #1322

196. **Verb:** didômi (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 Luke 1:32 2:24 4:6 6:4, 30 7:15 8:10 9:1 10:19 11:3, 9, 41 12:32 14:9 15:12, 16, 22 16:12 17:18 18:43 19:8, 24 20:2, 10 21:15 22:5, 19 23:2 Acts 1:26 2:4 3:6 4:12, 29 5:31 7:5 8:18, 19 9:41 10:40 11:17 12:23 13:20 14:3, 17 15:8 17:25 19:31 20:32 24:26 Galatians 1:4 2:9 3:21 4:15 Colossians 1:25 1Thessalonians 4:2, 8 2Thessalonians 1:8 2:16 3:9 Hebrews 2:13 7:4 8:10 10:16

didômi (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>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1325
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Thayer definitions: 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*.

didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i> ]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1325
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didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, nominative case	Strong's #1325
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197. verb: diegeirō (διεγείρω) [pronounced dee-ehg-Ī-roh], which means, *to wake up, to awaken, to arouse (from sleep); metaphorically: to arouse the mind; to stir up, to render active*. Strong's #1326. Luke 8:24

diegeirō (διεγείρω) [pronounced dee-ehg-Ī-roh]	<i>to wake up, to awaken, to arouse (from sleep); metaphorically: to arouse the mind; to stir up, to render active</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1326
diegeirō (διεγείρω) [pronounced dee-ehg-Ī-roh]	<i>waking up, being awaken, arousing (from sleep); metaphorically: arousing the mind; being stirred up, rendered active</i>	masculine singular, aorist passive participle, nominative case	Strong's #1326

198. **Verb:** diermêneūō (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 1Cor. 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 ermēneuō (apart from the uses in 1Cor. 12–14) in the LXX and in the New Testament, 18 refer to translation, 2 to explanation, and 1 to satire or figurative saying.*<sup>25</sup> Strong's #1329. The Doctrine of Tongues (1Cor. 14:5, 27) [**Synonyms:** methermêneūō (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 hermêneūō (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.<sup>26</sup> 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 diermêneūō 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*.] Luke 24:27 Acts 9:36 \*\*\*\*\*

diermêneūō (διερμηνεύω) [pronounced dee-ehr-may-NEW-oh]	<i>to translate [from one language to another], to interpret, to explain clearly and exactly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1329
diermêneūō (διερμηνεύω) [pronounced dee-ehr-may-NEW-oh]	<i>being translate [from one language to another], being interpret, explaining clearly and exactly</i>	feminine singular, present passive participle, nominative case	Strong's #1329

199. **Verb:** dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai], which means, 1) *to go through, pass through; 1a) to go, walk, journey, pass through a place; 1b) to travel the road which leads through a place, go, pass, travel through a region; 2) to go different places; 2a) of people, to go abroad; 2b) of a report, to spread, go abroad*. Thayer definition only. Strong's #1330. Gen. 4:8 Luke 2:15, 35 5:15 8:22 9:6 11:24

<sup>25</sup> 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.

<sup>26</sup> Whenever I throw in an Old Testament passage, that means that this word is found in the Septuagint.

17:11 19:1, 4 Acts 8:4, 40 9:32, 38 10:38 11:19 12:10 13:6 14:24 15:3 16:6 17:23 18:23, 27 19:1, 21 20:2, 25 Hebrews 4:14

dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1330
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	1) <i>to go through, pass through; 1a) to go, walk, journey, pass through a place; 1b) to travel the road which leads through a place, go, pass, travel through a region; 2) to go different places; 2a) of people, to go abroad; 2b) of a report, to spread, go abroad</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #1330
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad</i>	masculine singular, aorist active participle; nominative case	Strong's #1330
200. verb: dierōtāō (διερωτάω) [pronounced dee-er-oh-TAH-oh], which means, <i>to find by inquiry, to question throughout, to ascertain by interrogation, to make enquiry for</i> . Strong's #1331. Acts 10:17*			
dierōtāō (διερωτάω) [pronounced dee-er-oh-TAH-oh]	<i>to find by inquiry, to question throughout, to ascertain by interrogation, to make enquiry for</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1331
dierōtāō (διερωτάω) [pronounced dee-er-oh-TAH-oh]	<i>finding by inquiry, questioning throughout, ascertaining by interrogation, making enquiry for</i>	masculine plural, perfect passive participle, nominative case	Strong's #1331
201. X			
202. noun: dietía (διετία) [pronounced dee-et-EE-a], which means, <i>(a space of) two years, an interval of two years, a period of two years</i> . Strong's #1333. Acts 24:27 28:30**			
dietía (διετία) [pronounced dee-et-EE-a]	<i>(a space of) two years, an interval of two years, a period of two years</i>	feminine singular noun, genitive/ablative case	Strong's #1333
203. Verb: diêgeomai (διηγέομαι) [pronounced dee-ayg-EH-om-ahee], which means, <i>to describe, to tell; to lead or carry a narration through to the end; to set forth, to recount, to relate in full</i> . Strong's #1334. Luke 8:39 9:10 Acts 8:33 9:27 11:32 12:17			
diêgeomai (διηγέομαι) [pronounced dee-ayg-EH-om-ahee]	<i>to describe, to tell; to lead or carry a narration through to the end; to set forth, to recount, to relate in full</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1334
diêgeomai (διηγέομαι) [pronounced dee-ayg-EH-om-ahee]	<i>describing, telling; leading or carrying a narration through to the end; setting forth, recounting, relating in full</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #1334

204. **Feminine\_Noun:** diêgesis (διήγεις) [pronounced *dee-AYG-ehs-is*], which means, *a narration, narrative; a recital; a declaration*. Thayer and Strong definitions only. Strong's #1335. Luke 1:1

diêgesis (διήγεις) [pronounced <i>dee-AYG-ehs-is</i> ]	<i>a narration, narrative; a recital; a declaration</i>	feminine singular noun	Strong's #1335
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205. Adjective: diênêkes (διηνεκές) [pronounced *dee-ah-nehk-EHS*], which means, *continuously, continuous, without interruption, perpetually, forever*. Strong's #1336. Hebrews 7:3 10:1 \*\*\*\*

diênêkes (διηνεκές) [pronounced <i>dee-ah-nehk-EHS</i> ]	<i>continuously, continuous, without interruption, perpetually, forever</i>	neuter singular adjective; accusative case	Strong's #1336
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206. Combo: Hebrews 10:1, 12, 14

eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
diênêkes (διηνεκές) [pronounced <i>dee-ah-nehk-EHS</i> ]	<i>continuously, continuous, without interruption, perpetually, forever</i>	neuter singular adjective; accusative case	Strong's #1336

This is translated variously as: *forever, for all time, in perpetuity, perpetually, for the continuation, to a finality, for the ages, for eternity, to the end*. Translations taken from Hebrews 10:14.

207. adjective: dithálassos (διθάλασος) [pronounced *dee-THAL-as-soss*], which means, *point of land; having two seas, a sound with a double outlet; where two seas meet..* Strong's #1337. Acts 27:41\*

dithálassos (διθάλασος) [pronounced <i>dee-THAL-as-soss</i> ]	<i>point of land; having two seas, a sound with a double outlet; where two seas meet</i>	masculine singular adjective, accusative case	Strong's #1337 (hapax legomena)
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Thayer definitions: 1) *resembling or forming two seas: thus of the Euxine Sea; 2) lying between two seas, i.e. washed on both sides by the sea; 2a) an isthmus or tongue of land, the extremity of which is covered by the waves; 2b) a projecting reef or bar against which the waves dash on both sides.*

Variously translated: *at the intersection of two seas, between two seas, where two seas met, where two [strong] currents met, where two seas meet [fig., having struck a sand bar; or, having encountered cross-currents], of two seas, between two seas, where the sea divides, where two currents met.*

208. verb: diiknéomai (διικνέομαι) [pronounced *dee-ik-NEH-om-ahee*], which means, *to pierce, to penetrate, to go (reach) through*. Strong's #1338. Hebrews 4:12\*

diiknéomai (διικνέομαι) [pronounced <i>dee-ik-NEH-om-ahee</i> ]	<i>to pierce, to penetrate, to go (reach) through</i>	3 <sup>rd</sup> person singular; aorist active indicative	Strong's #1338 (hapax legomena)
diiknéomai (διικνέομαι) [pronounced <i>dee-ik-NEH-om-ahee</i> ]	<i>piercing, penetrating, going or reaching through</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1338 (hapax legomena)

209. verb: diístēmi (διίστημι) [pronounced *dee-IHS-tay-mee*], which means, *to pass; to go away; to go on; to go further, to be parted, after the space of. to stand apart, (reflexively) to remove, to intervene*. Strong's #1339. Luke 22:59 24:51 Acts 27:28\*\*\*

dīstēmi (διίστημι) [pronounced <i>dee-IHS-tay-mee</i> ]	<i>to pass; to go away; to go on; to go further, to be parted, after the space of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1339
dīstēmi (διίστημι) [pronounced <i>dee-IHS-tay-mee</i> ]	<i>passing; going away; going on; going further, being parted, after the space of</i>	feminine singular, aorist active participle, genitive/ablative case	Strong's #1339

This is a word used only by Luke. Luke 22:59 24:51 Acts 27:28.

210. verb: diischurízomai (διισχυρίζομαι) [pronounced *dee-is-khoo-RIHD-zom-ahee*], which means, *to maintain firmly, to assert, to asseverate, to confidently (constantly) affirm*. Strong's #1340. Luke 22:59 Acts 12:15\*\*

diischurízomai (διισχυρίζομαι) [pronounced <i>dee-is-khoo-RIHD-zom-ahee</i> ]	<i>to maintain firmly, to insist, to assert, to asseverate, to confidently (constantly) affirm</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1340
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This verb is only used by Luke in Luke 22:59 Acts 12:15.

211. X
212. 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. Rebound (1John 1:9) 1Sam. 2:2 Psalm 146:8 Luke 1:6, 17 2:25 5:32 12:57 14:14 15:7 18:9 20:20 23:47, 50 Acts 3:14 4:19 7:52 10:22 22:14 24:15 Galatians 3:11 Colossians 4:1 2Thessalonians 1:5, 6 Hebrews 10:38 11:4 12:23

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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This word is also applied to those who set up their own standards of behavior and then meet these standards; e.g., the pharisees (Matt. 9:13 23:28 Luke 18:9). *Self-righteous*.

Thayer definitions: 1) *righteous, observing divine laws; 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God; 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined; 1a2) innocent, faultless, guiltless; 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life; 1a3a) only Christ truly; 1a4) approved of or acceptable of God; 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them.*

213. Feminine\_noun: dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*], which means *righteousness, [Christian] justification*. Definitions from Thayer, Strong and Zodhiates. Strong's #1343. Psalm 105:41 Luke 1:75 Acts 10:35 13:10 17:31 24:25 Galatians 2:21 3:6, 21 5:5 Hebrews 1:9 5:13 7:2 11:7, 33 12:11

dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; genitive/ablative case	Strong's #1343
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Thayer, Strong and Zodhiates definitions: 1) *in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God; 1a) the doctrine concerning the way in which man may attain a state approved of God; 1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting; 2) in a narrower sense, justice or the virtue which gives each his due; a righteous character or action; justification; just, righteous; justice, righteousness; the character or conduct of righteousness, virtue, uprightness.*

From R. B. Thieme, Jr.: *When the Athenians agreed to the code of Solon's laws, they agreed that only he could change any of these laws. When they passed his laws, he traveled for 10 years. You could describe his concepts as civil justice. The people during this time had to adjust to the laws of Solon. The whole concept is, the people had to adjust to Solon's laws.*<sup>27</sup>

214. Verb: dikaiōō (δικαίῳω) [pronounced *dik-ah-YOH-oh*], which means, *to render (declare, determine, acknowledge, show or regard as) righteous (just or innocent); to be free, to justify (-ier), to be righteous.* Thayer definition only. Strong's #1344. Gen. 22:18 (James 2:21) Luke 7:29 10:29 16:15 18:14 Acts 13:39 Galatians 2:16 3:8 5:4

dikaiōō (δικαίῳω) [pronounced <i>dik-ah-YOH-oh</i> ]	<i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1344
dikaiōō (δικαίῳω) [pronounced <i>dik-ah-YOH-oh</i> ]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine plural, present active participle, nominative case	Strong's #1344

Thayer: 1) *to render righteous or such he ought to be; 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered; 3) to declare, pronounce, one to be just, righteous, or such as he ought to be.*

215. Neuter\_noun: dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*], which means, *a statute, decision, judgment, justification, ordinance, righteousness.* Strong's #1345. Luke 1:6 Hebrews 9:1, 10

dikaiōma (δικαίωμα) [pronounced <i>dik-AH-yo-mah</i> ]	<i>a statute, decision, judgment, judicial verdict; justification, ordinance, regulation; a righteous deed, righteousness</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1345
dikaiōmata (δικαίωματα) [pronounced <i>dik-AH-yo-maht-ah</i> ]	<i>statutes, decisions, judgments, justifications, judicial verdicts, (established) ordinances, regulations; righteousnesses, righteous deeds</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1345

Thayer definitions: 1) *that which has been deemed right so as to have force of law; 1a) what has been established, and ordained by law, an ordinance; 1b) a judicial decision, sentence; 1b1) of God; 1b1a) either the favourable judgment by which he acquits man and declares them acceptable to Him; 1b1b) unfavourable: sentence of condemnation; 2) a righteous act or deed.* Thayer and Strong definitions only.

216. adverb: dikaiōs (δικαίως) [pronounced *dik-AH-yoce*], which means, *uprightly; (to) righteous (-ly, -ness), equitably, justly.* Strong's #1346. Luke 23:41 1Thessalonians 2:10 \*\*\*\*\*

<sup>27</sup> From 1977 Romans Series, lesson #1, given on 01/07/1977.

dikaïōs (δικαίως) [pronounced <i>dik-AH-yoce</i> ]	<i>uprightly; (to) righteous (-ly, -ness), equitably, justly</i>	adverb	Strong's #1346
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217. noun: dikaïōsis (δικαίωσις) [pronounced *dik-AH-yo-sis*], which means, *justification*. Strong's #1347. Romans 4:25 \*\*

218. noun: dikastês (δικαστής) [pronounced *dik-as-TACE*], which means, *judge, arbitrator, umpire*. Strong's #1348. Acts 7:27 \*\*\*

dikastês (δικαστής) [pronounced <i>dik-as-TACE</i> ]	<i>judge, arbitrator, umpire</i>	masculine singular noun, accusative case	Strong's #1348
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219. noun: díkē (δίκη) [pronounced *DEE-kay*], which means, *a judicial hearing, judicial decision, especially sentence of condemnation; execution of a sentence, punishment*. Strong's #1349. Acts 25:15 28:4 2Thessalonians 1:9 \*\*\*\*

díkē (δίκη) [pronounced <i>DEE-kay</i> ]	<i>a verdict, a judicial hearing, judicial decision, especially sentence of condemnation; execution of a sentence, punishment</i>	feminine singular noun; accusative case	Strong's #1349
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Thayer definitions: 1) *custom, usage*; 2) *right, just*; 3) *a suit at law*; 4) *a judicial hearing, judicial decision, especially sentence of condemnation*; 5) *execution of a sentence, punishment*; 5a) *to suffer punishment*; 6) *the goddess Justice, avenging justice*,

220. neuter\_noun diktuon (δίκτυον) [pronounced *DIK-too-on*], which means, *net, seine*. Thayer and Strong definitions only. Strong's #1350. Luke 5:2

diktuon (δίκτυον) [pronounced <i>DIK-too-on</i> ]	net, seine	neuter singular noun	Strong's #1350
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221. X

222. Conjunction: dio (διό) [pronounced *DEE-oh*], which means, *consequently, for which cause, therefore, wherefore, on account of*. Thayer and Strong definitions only. Strong's #1352. Luke 1:35 7:7 Acts 10:29 15:19 20:31 24:26 25:26 26:3 27:25 Galatians 4:31 1Thessalonians 3:1 5:11 Hebrews 3:7 6:1 10:5 11:12 12:12 13:12

dio (διό) [pronounced <i>DEE-oh</i> ]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
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223. Combo: Hebrews 11:12 13:12

dio (διό) [pronounced <i>DEE-oh</i> ]	<i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
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kaí (καί) [pronounced <i>kā</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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In Hebrews 11:12, this is translated, *therefore, therefore also, therefore even, wherefore, and so, because of this, so that, for this reason, for which cause, so even, which is also why, this is why*.

224. Verb: diodeuô (διοδεύω) [pronounced *dee-od-YOO-oh*], which means, *to pass or travel through; to travel here and there, go about*. Strong's #1353. Luke 8:1 Acts 17:1\*\*

diodeuō (διοδεύω) [pronounced <i>dee-od-OO-oh</i> ]	<i>to pass or travel through; to travel here and there, go about</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1353
diodeuō (διοδεύω) [pronounced <i>dee-od-OO-oh</i> ]	<i>passing or travelling through; travelling here and there, those going about</i>	masculine plural, aorist active participle, nominative case	Strong's #1353
225. propernounperson: Dionýsios (Διονύσιος) [pronounced <i>dee-on-OO-see-oss</i> ], which means, <i>devoted to Bacchus</i> ; transliterated, <i>Dionysius</i> . Strong's #1354. Acts 17:34*			
Dionýsios (Διονύσιος) [pronounced <i>dee-on-OO-see-oss</i> ]	<i>devoted to Bacchus</i> ; transliterated, <i>Dionysius</i>	masculine singular proper noun; a person; nominative case	Strong's #1354
226. X			
227. adjective: diopetês (διοπετής) [pronounced <i>dee-op-EHT-ace</i> ], which means, <i>(image) fallen from heaven; sky-fallen; fallen from Zeus (Jupiter)</i> . Strong's #1356. Acts 19:35*			
diopetês (διοπετής) [pronounced <i>dee-op-EHT-ace</i> ]	<i>(image) fallen from heaven; sky-fallen; fallen from Zeus (Jupiter)</i>	masculine singular adjective, genitive/ablative case	Strong's #1356
228. Noun: diorthôsis (διόρθωσις) [pronounced <i>dee-OHR-tho-sis</i> ], which means, <i>reformation, rectification, the Messianic restoration</i> . Strong's #1357. Hebrews 9:10*			
diorthôsis (διόρθωσις) [pronounced <i>dee-OHR-tho-sis</i> ]	<i>reformation, rectification, the Messianic restoration</i>	feminine singular noun; genitive/ablative case	Strong's #1357 (hapax legomena)
Thayer definitions: 1) <i>in a physical sense, a making straight, restoring to its natural and normal condition something which in some way protrudes or has got out of line, as broken or misshapen limbs</i> ; 2) <i>of acts and institutions, reformation</i> .			
229. Verb: diorussō (διорύσσω) [pronounced <i>dee-or-OOÇ-so</i> ], which means, <i>to penetrate burglariously, to break through (up), to dig through</i> . Strong's #1358. Luke 12:39 ****			
diorussō (διорύσσω) [pronounced <i>dee-or-OOÇ-so</i> ]	<i>to penetrate burglariously, to break (in, through, up), to dig through, to burglarize</i>	aorist passive infinitive	Strong's #1358
230. propernounperson: Dióskouroi (Διόσκουροι) [pronounced <i>dee-OSS-koo-roy</i> ], which means, <i>the Dioscuri; Castor and Pollux, were the twin sons of Jupiter and Leda, and were regarded as the tutelary divinities of sailors</i> . Strong's #1359. Acts 28:11*			
Dióskouroi (Διόσκουροι) [pronounced <i>dee-OSS-koo-roy</i> ]	<i>the Dioscuri; Castor and Pollux, were the twin sons of Jupiter and Leda, and were regarded as the tutelary divinities of sailors</i>	masculine plural proper noun; a person; dative, locative or instrumental case	Strong's #1359 (hapax legomena)
231. Conjunction: dioti (διότι) [pronounced <i>dee-OAT-ee</i> ], which means, <i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i> . Thayer and Strong definitions only. Strong's #1360. Luke 1:13 2:7 21:28 Acts 13:35 18:10 20:26 22:18 1Thessalonians 2:8 4:6 Hebrews 11:5			
dioti (διότι) [pronounced <i>dee-OAT-ee</i> ]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
232. Combo: Acts 13:35			

dioti (διότι) [pronounced dee-OAT-ee]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Together, these words are variously translated (in Acts 13:35), <i>therefore, accordingly, and so, for this reason, so also, on account of this, and, as (indeed), because, for what reason, this is why, and therefore, wherefore, hence.</i>			
233. X			
234. X			
235. X			
236. adverb: dís (δῖς) [pronounced dece], which means, <i>twice, again.</i> Strong's #1364. Luke 18:12 1Thessalonians 2:18 ***** *			
dís (δῖς) [pronounced dece]	<i>twice, a second time; again</i>	numeric adverb	Strong's #1364
237. X			
238. adjective: dístomos (δίστομος) [pronounced DIHS-tom-oss], which means, <i>double-edged, two-edged, two-edges; having a double mouth (like a river).</i> Strong's #1366. Hebrews 4:12 ***			
dístomos (δίστομος) [pronounced DIHS-tom-oss]	<i>double-edged, two-edged, two-edges; having a double mouth (like a river)</i>	feminine singular adjective; accusative case	Strong's #1366
239. X			
240. X			
241. X			
242. noun: dichostasía (διχοστασία) [pronounced dee-khos-tas-EE-ah], which means, <i>dissension, division, sedition, disunion.</i> Strong's #1370. Galatians 5:20 ***			
dichostasía (διχοστασία) [pronounced dee-khos-tas-EE-ah]	<i>dissension, division, sedition, disunion</i>	feminine singular noun; nominative case	Strong's #1370
dichostasíai (διχοστασίαι) [pronounced dee-khos-tas-EE-ī]	<i>dissensions, divisions, seditions, disunions</i>	feminine plural noun; nominative case	Strong's #1370
243. Verb: dichotoméō (διχοτομέω) [pronounced dee-khoht-ohm-EH-oh], which means, <i>to cut into two parts; to cut up by scourging, scourge severely.</i> Strong's #1371. Luke 12:46 **			
dichotoméō (διχοτομέω) [pronounced dee-khoht-ohm-EH-oh]	<i>to cut into two parts; to cut up by scourging, scourge severely</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #1371
244. X			
245. X			
246. X			
247. noun: diōgmós (διωγμός) [pronounced dee-ogue-MOSS], which means, <i>(religious) persecution.</i> Strong's #1375. Strong's #1375. Acts 8:1 13:50 2Thessalonians 1:4 ***** *****			
diōgmós (διωγμός) [pronounced dee-ogue-MOSS]	<i>(religious) persecution</i>	masculine singular noun, nominative case	Strong's #1375



diōgmoi (διωγμοί) [pronounced <i>dee-ogue-MOY</i> ]	(religious) persecutions	masculine plural noun, nominative case	Strong's #1375
248. X			
249. Verb: diōkō (διώκω) [pronounced <i>Dee-OH-koh</i> ], which means <i>to put to flight; to hasten, to run, to pursue; to harass</i> . Strong's #1377. Luke 11:49 17:23 21:12 Acts 7:52 9:4 22:4 26:11, 15 Galatians 1:13, 23 4:29 5:11 6:12 1Thessalonians 5:15 Hebrews 12:14			
diōkō (διώκω) [pronounced <i>Dee-OH-koh</i> ]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #1377
diōkō (διώκω) [pronounced <i>Dee-OH-koh</i> ]	<i>put to flight; hasten, run swiftly to, pursue; press on; harass, mistreat; persecute; run after, follow after; seek after</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #1377
diōkō (διώκω) [pronounced <i>Dee-OH-koh</i> ]	<i>putting to flight; hastening (after), the one running (after), the one pursuing; harassing, mistreating; persecuting</i>	masculine singular, present active participle, nominative case	Strong's #1377

The participial use of this verb is not found in Acts or Luke.

Thayer definitions: 1) *to make to run or flee, put to flight, drive away*; 2) *to run swiftly in order to catch a person or thing, to run after*; 2a) *to press on: figuratively of one who in a race runs swiftly to reach the goal*; 2b) *to pursue (in a hostile manner)*; 3) *in any way whatever to harass, trouble, molest one*; 3a) *to persecute*; 3b) *to be mistreated, suffer persecution on account of something*; 4) *without the idea of hostility, to run after, follow after: someone*; 5) *metaphorically, to pursue*; 5a) *to seek after eagerly, earnestly endeavour to acquire*.

250. Neuter\_noun dogma (δόγμα) [pronounced *DOG-mah*], which means, *law (civil, ceremonial or ecclesiastical); decree, ordinance*. Thayer definitions: 1) doctrine, decree, ordinance; 1a) of public decrees; 1b) of the Roman Senate; 1c) of rulers; 2) the rules and requirements of the law of Moses; carrying a suggestion of severity and of threatened judgment; 3) of certain decrees of the apostles relative to right living. Thayer and Strong definitions only. Strong's #1378. Luke 2:1 Acts 16:4 17:7 Colossians 2:14 \*\*\*\*\*

dogma (δόγμα) [pronounced <i>DOG-mah</i> ]	<i>law (civil, ceremonial or ecclesiastical); decree, ordinance</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1378
dogmata (δόγματα) [pronounced <i>DOG-maht-ah</i> ]	<i>laws (civil, ceremonial or ecclesiastical); decrees, ordinances</i>	neuter plural noun; accusative case	Strong's #1378

251. verb: dogmatizō (δογματίζω) [pronounced *dog-mat-IHD-zoh*], which means, *to obligate; to decree, to command, to enjoin, to lay down an ordinance; to be obligated to, to submit to, to be ceremonially ruled*. Strong's #1379. Colossians 2:20\*

dogmatizō (δογματίζω) [pronounced <i>dog-mat-IHD-zoh</i> ]	<i>to obligate; to decree, to command, to enjoin, to lay down an ordinance; to be obligated to, to submit to, to be ceremonially ruled</i>	2 <sup>nd</sup> person plural, present passive indicative	Strong's #1379 (hapax legomena)
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252. Verb: dokēō (δοκέω) [pronounced *dohk-EH-oh*], which means *to think, to imagine, to seem, to consider, to appear*. Presume or assume are a good translations. Thayer definitions not added until Acts 15:22. Strong's #1380. The Doctrine of Tongues (Matt. 6:7) Luke 1:3 8:18 10:36 12:40, 51 13:2 17:9 19:11 22:24 24:37 Acts 12:9 15:22 17:18 25:27 26:9 27:13 I may want to go back and place the new meanings in everywhere before 25:27 Galatians 2:2, 6 6:3 Hebrews 4:1 10:29 12:10, 11

dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i> ]	<i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1380
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This word expresses the subjective mental estimate or opinion formed by a man concerning a matter.

Thayer definitions: 1) *to be of opinion, think, suppose*; 2) *to seem, to be accounted, reputed*; 3) *it seems to me*; 3a) *I think, judge: thus in question*; 3b) *it seems good to, pleased me, I determined*.

dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i> ]	<i>thinking, imagining, seeming, considering, appearing; presuming, assuming; those who are accounted; the ones being reputed</i>	masculine plural, aorist active participle, nominative case	Strong's #1380
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From Thayer (unabridged): intransitive, to seem, be accounted, reputed: Luke 10:36; Luke 22:24; Acts 17:18; Acts 25:27; 1Cor. 12:22; 2Cor. 10:9; Heb. 12:11; ἔδοξα ἑμαυτῷ δεῖν πράξει, I seemed to myself, i. e. I thought, Acts 26:9 (cf. Buttmann, 111 (97)); οἱ δοκοῦντες ἄρχειν those that are accounted to rule, who are recognized as rulers, Mark 10:42; οἱ δοκοῦντες εἶναι τί those who are reputed to be somewhat (of importance), and therefore have influence, Gal. 2:6 (9) (Plato, Euthyd., p. 303 c.); simply, οἱ δοκοῦντες those highly esteemed, of repute, looked up to, influential, Gal. 2:2 (often in Greek writings as Euripides, Hec. 295, where cf. Schafer; (cf. Winer's Grammar, § 45, 7)). By way of courtesy, things certain are sometimes said δοκεῖν, as in Heb. 4:1 (cf. Cicero, offic. 3, 2, 6ut tute tibi defuisse videare); 1Cor. 11:16 (but cf. Meyer at the passage); cf. Winer's Grammar, § 65, 7 c.

253. Verb: dokimázō (δοκιμάζω) [pronounced *dohk-ihm-AHD-zoh*], which means, *to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine*. Strong's #1381. Luke 12:56 14:19 Galatians 6:4 1Thessalonians 2:4 5:21 Hebrews 3:9

dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i> ]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	present active infinitive	Strong's #1381
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i> ]	<i>test, examine, prove, scrutinize (to see whether a thing is genuine or not) (such as metals); recognize as genuine after examination, approve, deem worthy; allow, discern, examine</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #1381
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i> ]	<i>testing, examining, proving, scrutinizing (to see whether a thing is genuine or not) (such as metals); recognizing as genuine after examination, approving, deeming worthy; allowing, discerning, examining</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #1381

254. noun: dokimê (δοκιμή) [pronounced *dok-ee-MAY*], which means, *one who was tested and passed; proving, trial; approved, tried character; a proof, a specimen of tried; worth; proven character*. Strong's #1382. Hebrews (3:9) \*\*\*\*\* \*\*

dokimê (δοκιμή) [pronounced <i>dok-ee-MAY</i> ]	<i>one who was tested and passed; proving, trial; approved, tried character; a proof, a specimen of tried; worth; proven character</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1382
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255. X

256. X

257. feminine\_noun dokos (δοκός) [pronounced *dok-OSS*], which means, *log, stick, beam*. Thayer and Strong definitions only. Strong's #1385. Luke 6:41 \*\*\*\*\*

dokos (δοκός) [pronounced <i>dok-OSS</i> ]	<i>log, stick, beam</i>	feminine singular noun; accusative case	Strong's #1385
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258. X

259. verb: doliōō (δολιόω) [pronounced *dol-ee-OH-oh*], which means, *to deceive*. Strong's #1387. Romans 3:13\*

260. Masculine\_noun: dolos (δόλος) [pronounced *DOHL-oss*], which means, *craft, deceit, guile; subtlety*. Thayer definitions only. Strong's #1388. Acts 13:10 1Thessalonians 2:3

dolos (δόλος) [pronounced <i>DOHL-oss</i> ]	<i>craft, deceit, guile; subtlety</i>	masculine singular noun: genitive/ablative case	Strong's #1388
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261. 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

262. doloō (δολόω) [pronounced *do-LOW-oh*] Strong's #1389.

263. Neuter\_noun: doma (δόμα) [pronounced *DOHM-ah*], which means, *gift, present*. Strong's #1390. Luke 11:13 \*\*\*\*

doma (δόμα) [pronounced <i>DOHM-ah</i> ]	<i>gift, present</i>	neuter plural noun, accusative case	Strong's #1390
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264. Feminine\_noun: doxa (δόξα) [pronounced *DOHX-ah*], which means, *glory, dignity, glorious, honour, praise, worship*. Thayer Definition only. Strong's #1391. Luke 2:9 4:6 9:26 12:27 14:10 17:18 19:38 21:27 24:26 Acts 7:2, 55 12:23 22:11 Galatians 1:5 Colossians 1:11 3:4 1Thessalonians 2:6, 12 2Thessalonians 1:9 2:14 Hebrews 1:3 2:7 3:3 9:4 13:21

doxa (δόξα) [pronounced <i>DOHX-ah</i> ]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
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Thayer definitions: 1) *opinion, judgment, view*; 2) *opinion, estimate, whether good or bad concerning someone*; 2a) *in the NT always a good opinion concerning one, resulting in praise, honour, and glory*; 3) *splendour, brightness*; 3a) *of the moon, sun, stars*; 3b) *magnificence, excellence, preeminence, dignity, grace*; 3c) *majesty*; 3c1) *a thing belonging to God*; 3c1) *the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity*; 3c2) *a thing belonging to Christ*; 3c2a) *the kingly majesty of the Messiah*; 3c2b) *the absolutely perfect inward or personal excellency of Christ; the majesty*; 3c3) *of the angels*; 3c3a) *as apparent in their exterior brightness*; 4) *a most glorious condition, most exalted state*; 4a) *of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth*; 4b) *the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven*.

265. Verb doxazō (δοξάζω) [pronounced *dox-AD-zo*], which means, *to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory*. Thayer: 1) *to think, suppose, be of opinion*; 2) *to praise, extol, magnify, celebrate*; 3) *to honour, do honour to, hold in honour*; 4) *to make glorious, adorn with lustre, clothe with splendor*; 4a) *to impart glory to something, render it excellent*; 4b) *to make renowned, render illustrious*; 4b1) *to cause the dignity and worth of some person or thing to become manifest and acknowledged*. Thayer and Strong definitions only. Strong's #1392. Luke 2:20 4:15 5:25,

26 7:16 13:13 17:15 18:43 23:47 Acts 3:13 4:21 11:18 13:48 21:20 Galatians 1:24 2Thessalonians 3:1 Hebrews 5:5

doxazô (δοξάζω) [pronounced <i>dox-AD-zo</i> ]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1392
doxazô (δοξάζω) [pronounced <i>dox-AD-zo</i> ]	<i>glorifying, honoring; those thinking someone is glorious; the ones giving glory and honor to someone; clothing with honor; imparting glory</i>	masculine plural, present active participle, nominative case	Strong's #1392

266. propernounperson: Dorks (Δορκάς) [pronounced *dor-KASS*], which means, *gazelle, deer*; transliterated, *Dorcas*. Strong's #1393. Acts 9:36 \*\*

Dorks (Δορκάς) [pronounced <i>dor-KASS</i> ]	<i>gazelle, deer</i> ; transliterated, <i>Dorcas</i>	feminine singular proper noun person, nominative case	Strong's #1393
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267. X

268. X

269. X

270. noun: douleía (δουλεία) [pronounced *doo-LIE-ah*], which means, *slavery, bondage, the condition of a slave*. Strong's #1397. Galatians 4:24 5:1 (Colossians 3:22) Hebrews 2:15 \*\*\*\*\*

douleía (δουλεία) [pronounced <i>doo-LIE-ah</i> ]	<i>slavery, bondage, the condition of a slave; slave</i>	feminine singular noun;	Strong's #1397
douleíai (δουλείαι) [pronounced <i>doo-LIE-eye</i> ]	<i>a group of slaves; slavery, bondage, the conditions of slaves</i>	feminine plural noun;	Strong's #1397

271. Verb: douleúō (δουλεύω) [pronounced *dool-YOO-oh*], which means, *to serve, to act as a servant, to be a slave, to be in bondage to*. Strong's #1398. Luke 15:29 16:13 Acts 7:7 20:19 Galatians 4:8, 25 5:13 Colossians 3:24 1Thessalonians 1:9

douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i> ]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1398
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i> ]	<i>serve, act as a servant, be a slave, be in bondage to</i>	2 <sup>nd</sup> person plural, present middle imperative	Strong's #1398
douleúō (δουλεύω) [pronounced <i>dool-YOO-oh</i> ]	<i>serving, acting as a servant, being a slave, being in bondage to</i>	masculine singular, present active participle, nominative case	Strong's #1398

Thayer definitions: 1) *to be a slave, serve, do service*; 1a) *of a nation in subjection to other nations*; 2) *metaphorically to obey, submit to*; 2a) *in a good sense, to yield obedience*; 2b) *in a bad sense, of those who become slaves to some base power, to yield to, give one's self up to*.

272. Feminine\_noun: doulê (δούλη) [pronounced *DOO-lay*], which means, *a female slave, bondmaid, handmaid*. Thayer and Strong definitions only. Strong's #1399. Luke 1:38 Acts 2:18

doulê (δούλη) [pronounced <i>DOO-lay</i> ]	<i>a female slave, bondmaid, handmaid</i>	feminine singular noun; nominative case	Strong's #1399
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273. X



274. Masculine\_noun: doulos (δούλος) [pronounced *DEW-loss*], which means, 1a) a slave; 1b) metaphorically, one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men; 1c) devoted to another to the disregard of one's own interests; 2) a servant, attendant. Part of Speech: noun. Thayer definition only. Strong's #1401. 2Sam. 14:30 Luke 2:29 7:2 12:37 14:17 15:22 17:7 19:13 20:10 22:50 Acts 2:18 4:29 16:17 Galatians 1:10 3:28 4:1, 7 Colossians 3:11, 22

doulos (δούλος) [pronounced <i>DEW-loss</i> ]	slave, servant, attendant	masculine singular noun; accusative case	Strong's #1401
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Thayer definitions: 1a) a slave; 1b) metaphorically, one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men; 1c) devoted to another to the disregard of one's own interests; 2) a servant, attendant.

douloi (δούλοι) [pronounced <i>DEW-loi</i> ]	slaves; servants; attendants	masculine plural noun; nominative case	Strong's #1401
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275. verb: doulōō (δουλόω) [pronounced *doo-LOW-oh*], which means, to enslave (literally or figuratively), to bring into (be under) bondage, to be given as a slave, to become (make) (one) a servant. Strong's #1402. Acts 7:6 Galatians 4:3 \*\*\*\*\* \*\*\*

doulōō (δουλόω) [pronounced <i>doo-LOW-oh</i> ]	to enslave (literally or figuratively), to bring into (be under) bondage, to be given as a slave, to become (make) (one) a servant	3 <sup>rd</sup> person plural, future active indicative	Strong's #1402
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doulōō (δουλόω) [pronounced <i>doo-LOW-oh</i> ]	being enslave (literally or figuratively), bringing into (be under) bondage, being given as a slave, becoming (making) (one) a servant	masculine plural, perfect passive participle, nominative case	Strong's #1402
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276. noun feminine dochê (δοχή) [pronounced *dokh-AY*], which means, a feast, banquet, reception. Thayer and Strong definitions only. Strong's #1403. Luke 5:29 14:13

dochê (δοχή) [pronounced <i>dokh-AY</i> ]	a feast, banquet, reception	feminine singular noun	Strong's #1403
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277. X

278. X

279. Feminine\_noun: drachmê (δραχμή) [pronounced *drahkh-MAY*], which means, silver coin, a Greek silver coin about the same weight as a Roman denarius, transliterated, drachma. Strong's #1406. Luke 15:8 \*\*\*

drachmê (δραχμή) [pronounced <i>drahkh-MAY</i> ]	silver coin, a Greek silver coin about the same weight as a Roman denarius, transliterated, drachma	feminine singular noun, accusative case	Strong's #1406
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280. X

281. Masculine\_noun : dromos (δρόμος) [pronounced *DROM-oss*], which means, a course; career, race; in the NT figuratively, the course of life or of office. Strong's #1408. Acts 3:25 20:24 \*\*\*

dromos (δρόμος) [pronounced <i>DROM-oss</i> ]	a course; career, race; in the NT figuratively, the course of life or of office	masculine singular noun, accusative case	Strong's #1408
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282. propernounperson: Droúsilla (Δρούσιλλα) [pronounced *DROO-sil-lah*], which means, watered by the dew; transliterated, Drusilla. Strong's #1409. Acts 24:24\*

Droúsilla (Δρούσιλλα) [pronounced DROO-sil-lah]	<i>watered by the dew; transliterated, Drusilla</i>	feminine singular proper noun; a person; dative, locative or instrumental case	Strong's #1409
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Thayer: *Drusilla [was] the daughter of Agrippa the elder, wife of Felix, the governor of Judaea, a most licentious woman.*

283. Verb: dunamai (δύναμαι) [pronounced DOO-nam-ahee], which means, *to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom; to be able to do something; to be capable, strong and powerful.* Thayer and Strong definitions only. Strong's #1410. Luke 1:20 3:8 5:12 6:39 8:19 9:40 11:7 12:25 14:20 16:2, 13 18:26 19:3 20:36 Acts 4:16 8:31 10:47 17:19 20:32 21:34 24:8, 11 25:11 26:32 27:12, 15 Galatians 3:21 1Thessalonians 2:7 3:9 Hebrews 2:18 4:15 5:2, 7 7:25 9:9 10:1

dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle or passive indicative	Strong's #1410
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With the negative, this means, *unable to do, without the power to do, lacking the capability to act.*

dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	masculine singular, present (deponent) middle or passive participle; nominative case	Strong's #1410
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Complete Thayer definitions: *to be able, have power whether by virtue of one's own ability and resources, or of a state of mind, or through favourable circumstances, or by permission of law or custom; to be able to do something; to be capable, strong and powerful.*

284. Combo: mê: Luke 1:20 5:34 13:11 ouk: Luke 19:3 21:15 Acts 5:39 13:39 15:1 19:40 21:34 Hebrews 3:19 4:15

mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power; to be able to do something; to be capable, strong and powerful</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive indicative	Strong's #1410

Dumamai + the negative means *unable to do [something]*.

ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle or passive indicative	Strong's #1410

With the negative, this means, *unable to do, without the power to do, lacking the capability to act, incapable of doing.*

285. **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 words, 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.<sup>28</sup> 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 (1Cor. 12:28 14:11) Psalm 110:3 Luke 1:17 4:14, 36 5:17 6:19 8:46 9:1 10:13 19:37 21:26, 27 22:69 24:49 Acts 1:8 2:22 3:12 4:7, 33 6:8 8:10, 13 10:38 19:11 Galatians 3:5 Colossians 1:11 1Thessalonians 1:5 2Thessalonians 1:7 2:9 Hebrews 1:3 2:4 6:5 7:16 11:11

dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; nominative case	Strong's #1411
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Thayer definitions: 1) *strength power, ability*; 1a) *inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth*; 1b) *power for performing miracles*; 1c) *moral power and excellence of soul*; 1d) *the power and influence which belong to riches and wealth*; 1e) *power and resources arising from numbers*; 1f) *power consisting in or resting upon armies, forces, hosts*.

dúnameis (δύναμεις) [pronounced DOO-nahm-ice]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; nominative case	Strong's #1411
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286. verb: dunamōō (δυναμώω) [pronounced doo-nam-OH-oh], which means, *to enable; to make strong, to strengthen; to confirm*. Strong's #1412. Colossians 1:11 Hebrews 11:34\*\*

dunamōō (δυναμώω) [pronounced doo-nam-OH-oh]	<i>to enable; to make strong, to strengthen; to confirm</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #1412
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dunamōō (δυναμώω) [pronounced doo-nam-OH-oh]	<i>being enabled; making strong, strengthening; being confirm</i>	masculine plural; present passive participle; nominative case	Strong's #1412
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287. Masculine\_noun: dunastês (δυνάστης) [pronounced doo-NAS-tace], which means, *a ruler, officer; prince, a potentate; a courtier, high officer, royal minister of great authority*. Thayer and Strong definitions only. Strong's #1413. Luke 1:52 Acts 8:27 \*\*\*

dunastês (δυνάστης) [pronounced doo-NAS-tace]	<i>a ruler, officer; prince, a potentate; a courtier, high officer, royal minister of great authority</i>	masculine singular noun; accusative case	Strong's #1413
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288. X

289. Adjective: dunatos (δυνατός) [pronounced doo-nat-OSS], which means, *able, powerful, capable (literally or figuratively); possible, power, strong*. Thayer definitions: 1) *able, powerful, mighty, strong*; 1a) *mighty in wealth and influence*; 1b) *strong in soul*; 1b1) *to bear calamities and trials with fortitude and patience*; 1b2) *strong in Christian virtue*; 2) *to be able (to do something)*; 2a) *mighty, excelling in something*;

<sup>28</sup> Paradoxically, I am thinking of a female speaker right now.

2b) *having power for something*. Thayer and Strong definitions only. Strong's #1415. Luke 1:49 4:40 14:31 18:27 24:19 Acts 2:24 7:22 11:17 18:24 20:16 25:5 Galatians 4:15 Hebrews 11:19

dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
290. verb dunô/dumi (δύνω/δύμι) [pronounced DOO-no, DOO-mee], which means, <i>to go [into, down], enter; go under, be plunged into, to sink in; to set</i> ; used in the NT of the setting of the sun. Thayer and Strong definitions only. Strong's #1416. Luke 4:40 **			
dunô/dumi (δύνω/δύμι) [pronounced DOO-no, DOO-mee]	<i>to go [into, down, under], to enter; be plunged into, to sink in; to set</i> ; used in the NT of the setting of the sun	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1416
dunô/dumi (δύνω/δύμι) [pronounced DOO-no, DOO-mee]	<i>going [into, down, under], entering; being plunged into, sinking in; setting</i> ; used in the NT of the setting of the sun	masculine singular, present active participle; genitive/ablative case	Strong's #1416
291. Noun indeclinable duo (δύο) [pronounced DOO-oh], which means, <i>two, both</i> . Thayer and Strong definitions only. Strong's #1417. Luke 2:24 3:11 5:2 7:19, 41 9:3, 13 (10:1) 10:35 12:6, 52 15:11 16:13 17:34 18:10 19:29 21:2 22:38 23:32 24:4 Acts 1:10 7:29 9:38 10:7, 19 12:6 19:10 21:33 23:23 Galatians 4:22 Hebrews 6:18 10:28			
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
292. X			
293. Adjective: dysbástaktos (δυσβάστακτος) [pronounced doos-BAHS-tak-toss], which means, <i>oppressive, hard to be borne</i> . Strong's #1419. Luke 11:46 **			
dysbástaktos (δυσβάστακτος) [pronounced doos-BAHS-tak-toss]	<i>oppressive, hard to be borne</i>	neuter plural adjective; accusative case	Strong's #1419
294. noun: dusentería (δυσεντερία) [pronounced doos-en-ter-EE-ah], which means, <i>dysentery, bowel ailment, intestinal ailment</i> . Strong's #1420. Acts 28:8 *			
dusentería (δυσεντερία) [pronounced doos-en-ter-EE-ah]	<i>dysentery, bowel ailment, intestinal ailment</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1420 (hapax legomena)
295. adjective: dysermêneutos (δυσερμίνευτος) [pronounced doos-er-MANE-yoo-toss], which means, <i>hard to explain, hard to interpret, difficult to explain</i> . Strong's #1421. Hebrews 5:11*			
dysermêneutos (δυσερμίνευτος) [pronounced doos-er-MANE-yoo-toss]	<i>hard to explain, hard to interpret, difficult to explain</i>	masculine singular adjective; nominative case	Strong's #1421 (hapax legomena)
296. X			
297. adverb: dyskólōs (δυσκόλως) [pronounced doos-KOHL-ocē], which means, <i>hard, with (great) difficulty; impracticable</i> . Strong's #1423. Luke 18:24 ***			
dyskólōs (δυσκόλως) [pronounced doos-KOHL-ocē]	<i>hard, with (great) difficulty; impracticable</i>	adverb	Strong's #1423



298. Feminine\_noun: dūsmê (δυσμή) [pronounced *doos-MAY*], which means, *west; region of the sunset*, (by implication) *the western region*. Strong's #1424. Luke 12:54 13:29 \*\*\*\*\*

dūsmê (δυσμή) [pronounced <i>doos-MAY</i> ]	<i>west; region of the sunset</i> , (by implication) <i>the western region</i>	feminine plural noun, genitive/ablative case	Strong's #1424
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299. adjective: dūsnōētos (δυσνόητος) [pronounced *doos-NO-ay-toss*], which means, *hard to understand*. Strong's #1425. 2Peter 3:16\*

300. X

301. indeclinable\_noun dōdeka (δώδεκα) [pronounced *DOH-dek-ah*], which means, *twelve, a dozen; 2 and 10*. the twelve apostles of Jesus, so called by way of eminence. Thayer and Strong definitions only. Strong's #1427. Luke 2:42 6:13 8:1, 42 9:1 18:31 22:3 Acts 6:2 7:8 19:7 24:11

dōdeka (δώδεκα) [pronounced <i>DOH-dek-ah</i> ]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
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302. X

303. noun: dōdekáphulon (δωδεκάφυλον) [pronounced *do-dek-AF-oo-lon*], which means, *twelve tribes, used collectively of the Israelitish people, as consisting of the twelve tribes*. Strong's #1429. Acts 26:7\*

dōdekáphulon (δωδεκάφυλον) [pronounced <i>do-dek-AF-oo-lon</i> ]	<i>twelve tribes, used collectively of the Israelitish people, as consisting of the twelve tribes</i>	neuter singular noun, nominative case	Strong's #1429
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304. neuter\_noun dōma (δῶμα) [pronounced *DOH-ma*], which means, *a building, house, edifice; a part of a building, dining room, hall; house top, roof*. The house tops of the Orientals were (and still are) level and frequented not only for walking, but also for meditation and prayer. Thayer and Strong definitions only. Strong's #1430. Luke 5:19 12:3 17:31 Acts 10:9

dōma (δῶμα) [pronounced <i>DOH-mental attitude</i> ]	<i>a building, house, edifice; a part of a building, dining room, hall; house top, roof (top)</i>	neuter singular noun, accusative case	Strong's #1430
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305. noun: dōreá (δωρεά) [pronounced *do-reh-AH*], which means, *gift, present, gratuity*. Strong's #1431. Acts 2:38 8:20 10:45 11:17 Hebrews 6:4 \*\*\*\*\*

dōreá (δωρεά) [pronounced <i>do-reh-AH</i> ]	<i>gift, present, gratuity</i>	feminine singular noun, accusative case	Strong's #1431
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306. adverb: dōreán (δωρεάν) [pronounced *do-reh-AHN*], which means, *freely, gratuitously (literally or figuratively), without payment, without a cause*. Strong's #1432. Galt 2:21 2Thessalonians 3:8 \*\*\*\*\*

dōreán (δωρεάν) [pronounced <i>do-Rehoboam-AHN</i> ]	<i>freely, gratuitously (literally or figuratively), without payment, without a cause; undeservedly; for no reason (or purpose), in vain</i>	adverb	Strong's #1432
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307. X

308. noun: dōrēma (δώρημα) [pronounced *DOH-ray-mah*], which means, *gift*. Strong's #1434. Romans 5:16 \*\*

309. Neuter\_noun: dōron (δῶρον) [pronounced *DOH-ron*], which means, *a gift, present; the offering of a gift or of gifts; sacrifice*. Thayer definitions: 1) *a gift, present; 1a) gifts offered in expression of honour; 1a1) of sacrifices and other gifts offered to God; 1a2) of money cast into the treasury for the purposes of the temple and for the support of the poor; 2) the offering of a gift or of gifts*. Strong's #1435. Luke 21:1 Hebrews 5:1 8:3, 4 9:9 11:4

dōron (δῶρον) [pronounced <i>DOH-ron</i> ]	<i>a gift, present; the offering of a gift or of gifts; sacrifice</i>	neuter singular noun; accusative case	Strong's #1435
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dōra (δῶρα) [pronounced DOH-rah]	gifts, presents; offerings (of a gift or of gifts); sacrifice	neuter plural noun; accusative case	Strong's #1435
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## E ε Epsilon

1. interjection ea (ἐᾶ) [pronounced EH-ah] which means, an interjection expressive of indignation, or of wonder mixed with fear, *aha!*, *ha!*, *ah!*; *let it be*; *that is*. Thayer and Strong definitions only. Strong's #1436. Luke 4:34

ea (ἐᾶ) [pronounced EH-ah]	an interjection expressive of indignation, or of wonder mixed with fear, <i>aha!</i> , <i>ha!</i> , <i>ah!</i> ; <i>let it be</i> ; <i>that is</i>	interjection expressing indignation, wonder and/or fear	Strong's #1436
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2. **Conjunction:** eán (ἐάν) [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.<sup>29</sup> With the subjunctive mood, as we have here, this forms what is known as a 3<sup>rd</sup> class condition; *if*, and maybe it's true and maybe not. More specifically, this kind of construction *simply* Let me give you the Webster definition in relation to logic: *highly conjectural; not well: projects some action or event for hypothetical consideration*.<sup>30</sup> Do you understand the meaning of the word *hypothetical 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. Rebound (1John 1:6) Tongues (1Cor. 13:1, 14:14, 16, 23) 1Sam. 14:7 Luke 4:6 5:12 6:33 7:23 9:48, 57 10:6 11:12, 18 12:45 13:3 14:34 15:8 16:30 17:3, 33 19:31, 40 20:5 22:67 Acts 2:21 3:23 5:38 7:7 8:19 9:2 13:41 15:1 26:5 Galatians 1:8 2:16 5:2 6:1 Colossians 3:13 1Thessalonians 2:7 3:7 2Thessalonians 2:3 Hebrews 3:6, 14 4:7 6:3 10:38 13:23

eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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By itself, but especially in combination, this word is translated *whatever* (which appears to be primarily a Pauline usage, as far as I can tell).

3. Combo: Colossians 3:23

ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

These two words are variously translated, *whatever, and whatever; (and) whatsoever*. A few translators try to give this a literal rendering, and, as a result, end up with quite a mess: *And everything, anything whatever* (MLV—2020); *And every [thing], whatever* (Analytical Literal Translation); *Everything whatever* (Jonathan Mitchell NT); *and all, whatever* (Literal Standard Version; Revised Young's); *And all what-certain things whether* (Awful Scroll Bible); *All, whatsoever* (Concordant Literal Version). The Contemporary English Version and the Passion Translation just ignored these two particles. The lion's share of translations for Colossians 3:23 have *(and) whatever*.

<sup>29</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 492.

<sup>30</sup> Stanley E. Porter, *Idioms of the Greek New Testament*; JSOT Press, ©1992, p. 262.

## 4. Combo: 1Thessalonians 2:7

hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
eán (ἐάν) [pronounced <i>eh-AHN</i> ]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

Together, these two words in 2Thessalonians 2:7 are translated, *as, like, even as, just as, as when, as that with which.*

5. Reflexive-pronoun: heautou (ἐαυτοῦ) [pronounced *heh-ow-TOO*], which means *himself, herself, itself; themselves; oneself, his, her; their; one another*. Thayer, Balz and Zodhiates definitions. Dative or accusative case of Strong's #846. P. 159 Davis. Strong's #1438. Rebound (1John 1:8) Luke 2:39 3:8 9:23, 25 10:29 11:17, 21, 26 12:1, 17, 57 13:19, 34 14:11, 26 16:3, 5, 15 18:4, 13 19:12, 13 20:5, 20 21:34 22:23 23:2 24:27 Acts 1:3 5:36 7:21 8:34 10:18 12:11 15:29 16:27 19:31 21:11 23:12 25:4 28:16 Galatians 1:4 2:12 6:4 Colossians 3:16 1Thessalonians 2:8, 11 4:4 2Thessalonians 2:4 3:9 Hebrews 3:13 5:3 6:6, 13 7:27 9:7, 25 10:25 12:3, 16

heautou (ἐαυτοῦ) [pronounced <i>heh-ow-TO</i> ]	<i>his, his own; himself, of himself, from himself</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
heautô (ἐαυτῷ) [pronounced <i>heh-ow-TOH</i> ]	<i>his, his own; for himself, to him, in him, by him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
heauton (ἐαυτόν) [pronounced <i>heh-ow-TOHN</i> ]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
heautôn (ἐαυτῶν) [pronounced <i>hay-ow-TONE</i> ]	<i>theirs, of/for them, of/for themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
heautois (ἐαυτοῖς) [pronounced <i>heh-ow-TOYÇE</i> ]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 <sup>rd</sup> person masculine plural, dative, locative or instrumental case	Strong's #1438
heautous (ἐαυτοῖς) [pronounced <i>heh-ow-TOOÇ</i> ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> person masculine plural, accusative case	Strong's #1438
heautôn (ἐαυτῶν) [pronounced <i>hay-ow-TONE</i> ]	<i>theirs, of/for them, of/for themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
heautôn (ἐαυτῶν) [pronounced <i>heh-ow-TOHN</i> ]	<i>theirs, of/for them, of/for themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

heautois (ἐαυτοῖς) [pronounced <i>heh-ow-TOYCE</i> ]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
heautous (ἐαυτούς) [pronounced <i>heh-ow-TOOÇ</i> ]	<i>ourselves, yourselves; themselves; one another</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; accusative case	Strong's #1438
Feminine gender			
heautês (ἐαυτῆς) [pronounced <i>HEY-ow-tayce</i> ]	<i>her, hers, her own; herself, of her, from her</i>	3 <sup>rd</sup> person feminine singular reflexive pronoun; genitive/ablative case	Strong's #1438
heautê (ἐαυτῇ) [pronounced ]		3 <sup>rd</sup> person feminine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
heautên (ἐαυτήν) [pronounced <i>hey-ou-TAYN</i> ]	<i>her, herself</i>	3 <sup>rd</sup> person feminine singular reflexive pronoun; accusative case	Strong's #1438
heautôn (ἐαυτῶν) [pronounced ]	<i>theirs, of/for them, of/for themselves</i>	3 <sup>rd</sup> person feminine plural reflexive pronoun; genitive/ablative case	Strong's #1438
heutais (ἐαυταῖς) [pronounced <i>hey-oo-TACE</i> ]	<i>hers, her own; for herself, to her, in her, by her</i>	3 <sup>rd</sup> person feminine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
heutas (ἐαυτᾶς) [pronounced ]	<i>ourselves, yourselves; themselves</i>	3 <sup>rd</sup> person feminine plural reflexive pronoun; accusative case	Strong's #1438
Neuter			
heautou (ἐαυτοῦ) [pronounced ]		3 <sup>rd</sup> person neuter singular reflexive pronoun; genitive/ablative case	Strong's #1438
heautô (ἐαυτῷ) [pronounced ]		3 <sup>rd</sup> person neuter singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
heauto (ἐαυτό) [pronounced ]		3 <sup>rd</sup> person neuter singular reflexive pronoun; accusative case	Strong's #1438



heautōn (ἐαυτῶν) [pronounced hay-ow-TONE]	theirs, of/for them, of/for themselves	3 <sup>rd</sup> person neuter plural reflexive pronoun; genitive/ablative case	Strong's #1438
heautois (ἐαυτοῖς) [pronounced ]		3 <sup>rd</sup> person neuter plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
heauta (ἐαυτά) [pronounced ]		3 <sup>rd</sup> person neuter plural reflexive pronoun; accusative case	Strong's #1438
6. <b>Combination:</b> Strong's #1438 found in combination with almost every preposition. P. 494 Zodhiates.			
7. verb eaō (ἐάω) [pronounced eh-AH-oh], which means, <i>to allow, permit, let; to allow one to do as he wishes, not to restrain, to let alone; to give up, let go, leave</i> . Thayer and Strong definitions only. Strong's #1439. Luke 4:41 22:51 Acts 14:16 16:7 19:30 23:32 27:32, 41 28:4			
eaō (ἐάω) [pronounced eh-AH-oh]	to allow, to permit, to let; to allow one to do as he wishes, to not restrain, to let alone; to give up, to let go, to leave	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1439
eaō (ἐάω) [pronounced eh-AH-oh]	allow, permit, let; allow one to do as he wishes, do not restrain, let alone; give up, let go, leave	2 <sup>nd</sup> person plural, present active imperative	Strong's #1439
eaō (ἐάω) [pronounced eh-AH-oh]	allowing, permitting, letting; allowing one to do as he wishes, not restraining, letting alone; giving up, letting go, leaving	masculine plural, aorist active participle, nominative case	Strong's #1439
8. indeclinable_noun: hebdomêkonta (ἑβδομήκοντα) [pronounced hehb-dohm-AY-kohn-tah], which means, <i>seventy</i> . Strong's #1440. Luke 10:1, 17 Acts 7:14 23:23 27:37*****			
hebdomêkonta (ἑβδομήκοντα) [pronounced hehb-dohm-AY-kohn-tah]	seventy	indeclinable numeral adjective	Strong's #1440
9. eggus (ἐγγύς) [pronounced ehng-GOOS] Strong's #1441.			
10. Adjective: hebdomos (ἑβδομος) [pronounced HEHB-dohm-oss], which means, <i>seventh</i> . Strong's #1442. Hebrews 4:4 *****			
hebdomos (ἑβδομος) [pronounced HEHB-dohm-oss]	seventh	feminine singular adjective; genitive/ablative case	Strong's #1442
11. masculine_proper_noun Eber (Ἐβέρ) [pronounced eb-ER], which means, <i>the region beyond; transliterated, Eber, Hebrew</i> . He was the son of Salah, and great grandson of Shem, one of Abraham's ancestors. Thayer and Strong definitions only. Strong's #1443. Luke 3:35*			
Eber (Ἐβέρ) [pronounced eb-ER]	the region beyond; transliterated, Eber, Hebrew	masculine singular proper noun	Strong's #1443
12. properadjective: Hebraïkós (Ἑβραϊκός) [pronounced heb-rah-ee-KOSS], which means, <i>the Jewish language; transliterated, Hebraic, Hebrew, Aramaic</i> . Strong's #1444. Luke 23:38*			
Hebraïkós (Ἑβραϊκός) [pronounced heb-rah-ee-KOSS]	the Jewish language; transliterated, Hebraic, Hebrew, Aramaic	neuter plural proper adjective; dative, locative, instrumental case	Strong's #1444

13. Properadjectivegrouping: Hebraios (ἑβραῖος) [pronounced *heb-RAH-yoss*], which means, *Hebræan, Hebrew, Jew*; transliterated, *Hebrew, Hebraic*. Strong's #1445. Acts 6:1 \*\*\*\*

Hebraios (ἑβραῖος) [pronounced <i>heb-RAH-yoss</i> ]	<i>Hebræan, Hebrew, Jew</i> ; transliterated, <i>Hebrew, Hebraic</i>	masculine plural noun, proper adjective grouping; accusative case	Strong's #1445
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This is a reference to, *all Jewish Christians, whether they spoke Aramaic or Greek; in a narrower sense, those who live in Palestine and use the language of the country.*

14. propernoungrouping: Hebraïś (ἑβραϊς) [pronounced *heb-rah-IHS*], which means, *Hebrew (language), Hebraic, Aramaic*. Strong's #1446. Acts 21:40 22:2 26:14 \*\*\*\*

Hebraïś (ἑβραϊς) [pronounced <i>heb-rah-IHS</i> ]	<i>Hebrew (language), Hebraic, Aramaic</i>	feminine singular proper noun; a grouping; dative, locative or instrumental case	Strong's #1446
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Thayer: *Hebrew, the Hebrew language, not that however in which the OT was written but the Chaldee, which at the time of Jesus and the apostles had long superseded it in Palestine.*

15. X

16. eggastromuthos (ἐγγαστρομυθος) [pronounced *ehn-gahth-roh-moo-thoss*].

17. verb eggizô (ἐγγίζω) [pronounced *eng-ID-zoh*], which means, *to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close*. Thayer: 1) to bring near, to join one thing to another; 2) to draw or come near to, to approach. Thayer and Strong definitions only. Strong's #1448. Luke 7:12 10:9 12:33 15:1, 25 18:35, 40 19:29, 37 21:8, 20 22:1 24:15, 28 Acts 7:17 9:3 10:9 21:33 22:6 23:15 Hebrews 7:19 10:25

eggizô (ἐγγίζω) [pronounced <i>eng-ID-zoh</i> ]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1448
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eggizô (ἐγγίζω) [pronounced <i>eng-ID-zoh</i> ]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine plural, present active participle, nominative case	Strong's #1448
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18. Verb: eggraphô (ἐγγράφω) [pronounced *eng-GRAF-oh*], which means, *to engrave, to inscribe; to write (in); to record, to enroll*. Strong's #1449. Luke 10:20 \*\*

eggraphô (ἐγγράφω) [pronounced <i>eng-GRAF-oh</i> ]	<i>to engrave, to inscribe; to write (in); to record, to enroll</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1449
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19. Adjective: egguos (ἔγγυος) [pronounced *ENG-goo-oss*], which means, *a surety, a sponsor, security, a guarantee; pledged (as if articulated by a member), a bondsman*. Strong's #1450. Hebrews 7:22\*

egguos (ἔγγυος) [pronounced <i>ENG-goo-oss</i> ]	<i>a surety, a sponsor, security, a guarantee; pledged (as if articulated by a member), a bondsman</i>	masculine singular adjective; nominative case	Strong's #1450 (hapax legomena)
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20. adverb: engus (ἐγγύς) [pronounced *eng-GOOÇ*], which means, *near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass*. Strong's #1451. Luke 19:11 21:30 Acts 1:12 9:38 27:8 Hebrews 6:8 8:13

engus (ἐγγύς) [pronounced <i>eng-GOOÇ</i> ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
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21. X

22. Verb egeirō (ἐγείρω) [pronounced ehg-ī-row], which means, *to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up.* Thayer and Strong definitions only. Strong's #1453. Luke 1:69 3:8 5:23 6:8 7:14 8:54 9:7, 22 11:8, 31 13:25 20:37 21:10 24:6, 34 Acts 3:7 4:10 5:30 9:8 10:26, 40 12:7 13:22 26:8 Galatians 1:1 Colossians 2:12 1Thessalonians 1:10 Hebrews 11:19

egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1453
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Thayer definitions: 1) to arouse, cause to rise; 1a) to arouse from sleep, to awake; 1b) to arouse from the sleep of death, to recall the dead to life; 1c) to cause to rise from a seat or bed etc.; 1d) to raise up, produce, cause to appear; 1d1) to cause to appear, bring before the public; 1d2) to raise up, stir up, against one; 1d3) to raise up, i.e. cause to be born; 1d4) of buildings, to raise up, construct, erect.

egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>waken (transitively or intransitively), wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): awaken, lift (up), raise (again, up), rear up, to (a-) rise (again, up), stand, take up</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #1453
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist passive participle, nominative case	Strong's #1453

23. X

24. adjective: enkáthetos (ἐγκάθετος) [pronounced eng-kath'-et-os], which means, *spies, those hired to lie in wait, surreptitiously suborned as a lying-in-wait; one who is bribed by others to entrap a man by crafty words.* Strong's #1455. Luke 20:20\*

enkáthetoi (ἐγκάθετοι) [pronounced eng-kath'-et-oy]	<i>spies, those hired to lie in wait, surreptitiously suborned as a lying-in-wait; one who is bribed by others to entrap a man by crafty words</i>	masculine plural adjective, accusative case	Strong's #1455
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25. X

26. Verb: egkainizō (ἐγκαινίζω) [pronounced eng-kahee-NIHD-zoh], which means, *to ratify; to inaugurate; to renew; to do anew, again; to initiate, to consecrate, to dedicate.* Strong's #1457. Hebrews 9:18 10:20\*\*

egkainizō (ἐγκαινίζω) [pronounced eng-kahee-NIHD-zoh]	<i>to ratify; to inaugurate; to renew; to do anew, again; to initiate, to consecrate, to dedicate</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1457
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27. verb: enkaléō (ἐγκαλέω) [pronounced *eng-kal-EH-oh*], which means, *to bring charges (against); to come forward as accuser against, bring charge against; to be accused; to call into question*. Strong's #1458. Acts 19:38, 40 23:28, 29 26:2, 7 \*\*\*\*\* \*\*

enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i> ]	<i>to bring charges (against); to come forward as accuser against, to bring charge against; to be accused; to call into question</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1458
enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i> ]	<i>bring charges (against); come forward as accuser against, bring charge against; accuse; call into question</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1458
enkaléō (ἐγκαλέω) [pronounced <i>eng-kal-EH-oh</i> ]	<i>bringing charges (against); coming forward as an accuser against, bringing a charge against; being accused; being called into question</i>	masculine singular, present passive participle, nominative case	Strong's #1458

28. Verb: egkataleipō (ἐγκαταλείπω) [pronounced *eng-kat-al-ĭ-po*], which means, *to abandon, to forsake, to desert; to leave (in straits, helpless); to be totally abandoned, to be utterly forsaken; to leave (behind, among, surviving)*. Strong's #1459. Acts 2:27 Hebrews 10:25 13:5 \*\*\*\*\* \*\*\*\*

egkataleipō (ἐγκαταλείπω) [pronounced <i>eng-kat-al-ĭ-po</i> ]	<i>to abandon, to forsake, to desert; to leave (in straits, helpless); to be totally abandoned, to be utterly forsaken; to leave (behind, among, surviving)</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #1459
egkataleipō (ἐγκαταλείπω) [pronounced <i>eng-kat-al-ĭ-po</i> ]	<i>abandoning, forsaking, deserting; leaving (in straits, helpless); being totally abandoned, being utterly forsaken; the one leaving (behind, among, surviving)</i>	masculine plural, present active participle; nominative case	Strong's #1459

29. Noun: égkata (ἐγκατα) [pronounced *EGG-kawt-aw*], which means *bowels, viscera, inward parts*. Strong's #none. Job 21:24

30. X

31. X

32. noun: énklēma (ἐγκλημα) [pronounced *ENG-klay-mah*], which means, *charge, accusation: the crime of which one is accused, an offense alleged*. Strong's #1462. Acts 23:29 25:16\*\*

énklēma (ἐγκλημα) [pronounced <i>ENG-klay-mah</i> ]	<i>charge, accusation: the crime of which one is accused, an offense alleged</i>	neuter singular noun, accusative case	Strong's #1462
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The verbal cognate for this rare noun is enkaléō (ἐγκαλέω) [pronounced *eng-kal-EH-oh*], which means, *to bring charges (against); to come forward as accuser against, bring charge against; to be accused*. Strong's #1458. This verb occurs twice already in this passage (Acts 23:28–29). I included the Word English Bible translation because they consistently translated the verb and its cognate.

33. X

34. X

35. X

36. verb: enkrátō (ἐγκόπτω) [pronounced *eng-KOP-to*], which means, *to hinder, to cut in, to impede or to break another's stride*. This is used for the running events or the track events of the ancient world. Strong's #1465. Acts 24:4 Galatians 5:7 1Thessalonians 1:18 \*\*\*

enkrátō (ἐγκόπτω) [pronounced <i>eng-KOP-to</i> ]	<i>to hinder, to cut in, to impede or to break another's stride</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1465
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37. noun: enkrátēia (ἐγκράτεια) [pronounced *eng-KRAF-i-ah*], which means, *self-control (the virtue of one who masters his desires and passions, especially his sensual appetites)*. Strong's #1466. Acts 24:25 Galatians 5:23 \*\*\*\*

enkrátēia (ἐγκράτεια) [pronounced <i>eng-KRAF-i-ah</i> ]	<i>self-control (the virtue of one who masters his desires and passions, especially his sensual appetites)</i>	feminine singular noun, genitive/ablative case	Strong's #1466
38. X			
39. X			
40. X			
41. X			
42. Adjective egkuos (ἐγκυος) [pronounced <i>ENG-koo-os</i> ] which means, <i>big [great] with child, pregnant, far along [in one's pregnancy]; showing [obvious that one is pregnant]</i> . Thayer and Strong definitions only. Strong's #1471. Luke 2:5			

egkuos (ἐγκυος) [pronounced <i>ENG-koo-oss</i> ]	<i>big [great] with child, pregnant, far along [in one's pregnancy]; showing [obvious that one is pregnant]</i>	feminine singular, noun/adjective; dative, locative or instrumental case	Strong's #1471
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43. **Verb:** egchriō (ἐγκρίω) [pronounced *eng-KREE-oh*], which means .is found once in the New Testament and it is rendered *to anoint, to smear on, to rub in*. It means to put eye drops or eye medicine into one's eyes. Rev. 3:18.\* Strong's #1472. The Doctrine of Anointing Revelation 3:18\*

44. **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. 1Sam. 3:4 29:3 Luke 3:16 7:8 8:46 9:9 10:35 15:17 19:22 20:8 21:15 22:27 24:39 Acts 7:7, 32 9:5 10:20, 28 11:5 13:25 15:19 17:3, 23 18:6, 21 20:22 23:1 24:21 25:18 26:9 Galatians 1:12 6:17 Colossians 1:23 Hebrews 10:30 12:26

egó (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
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45. verb: edaphízō (ἐδαφίζω) [pronounced *ed-af-IHD-zoh*], which means, *to raze to the ground, to throw to the ground; level with the earth* [both of cities and buildings; metaphorically used for people]. Strong's #1474. Luke 19:44\*

edaphízō (ἐδαφίζω) [pronounced <i>ed-af-IHD-zoh</i> ]	<i>to raze to the ground, to throw to the ground; level with the earth</i> [both of cities and buildings; metaphorically used for people]	3 <sup>rd</sup> person plural, future active indicative; attic form	Strong's #1474
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46. noun: édaphos (ἐδάφος) [pronounced *EHD-af-oss*], which means, *ground, soil; bottom, base*. Strong's #1475. Acts 22:7\*

édaphos (ἐδάφος) [pronounced <i>EHD-af-oss</i> ]	<i>ground, soil; bottom, base</i>	neuter singular noun, accusative case	Strong's #1475
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47. Adjective: hedraios (ἐδραῖος) [pronounced *hehd-RYE-oss*] which means *sitting, sedentary; firm, immovable, steadfast, settled*. Strong's #1476. Colossians 1:23 \*\*\*

hedraios (ἐδραῖος) [pronounced <i>hehd-RYE-oss</i> ]	<i>sitting, sedentary; firm, immovable, steadfast, settled</i>	masculine plural adjective; nominative case	Strong's #1476
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48. X
49. X
50. noun: ethelothrēskeía (ἐθελοθηρησκεία) [pronounced *eth-el-oth-race-Kī'-ah*], which means, *(man-made, self-made) religion; voluntary, arbitrary worship; worship which one prescribes and devises for himself*,

*contrary to the contents and nature of faith which ought to be directed to Christ; said of the misdirected zeal and the practice of ascetics. Strong's #1479. Colossians 2:23\**

ethelothrēskeía (ἐθελοθηρσκεία) [pronounced <i>eth-el-oth-race-KĪ-ah</i> ]	(man-made, self-made) religion; voluntary, arbitrary worship; worship which one prescribes and devises for himself, contrary to the contents and nature of faith which ought to be directed to Christ; said of the misdirected zeal and the practice of ascetics	feminine singular noun; dative, locative or instrumental case	Strong's #1479 (hapax legomena)
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51. Verb ethizō (ἐθίζω) [pronounced *eth-IHD-zo*], which means, *doing that which is customary; acting according to custom*. Thayer and Strong definitions only. Strong's #1480. Luke 2:27\*

ethizō (ἐθίζω) [pronounced <i>eth-IHD-zoh</i> ]	<i>doing that which is customary; acting according to custom</i>	neuter singular, perfect passive participle; accusative case	Strong's #1480
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52. X

53. Adjective: ethnικός (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 1Cor. 12:13). Strong's #1482. The Doctrine of Tongues (Matt. 6:7)

54. adverb: ethnikōs (ἐθνικῶς) [pronounced *eth-nee-KOCE*], which means, *like a Gentile, as a Gentile, after the manner of Gentiles*. Strong's #1483. Galatians 2:14\*

ethnikōs (ἐθνικῶς) [pronounced <i>eth-nee-KOCE</i> ]	<i>like a Gentile, as a Gentile, after the manner of Gentiles; as if a gentile</i>	adverb	Strong's #1483
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55. Neuter\_noun: ethnos (ἔθνος, οὗς, τό) [pronounced *ETHH-noss*], which means, *a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; Gentile nations; a multitude (whether of men or of beasts) associated or living together; a company, troop, swarm; a multitude of individuals of the same nature or genus; the human family; a tribe, nation, people group; in the OT, foreign nations not worshiping the true God, pagans, Gentiles; Paul uses the term for Gentile Christians and for pagan Gentiles*. Strong's #1484. 2Sam. 7:23 Luke 2:32 7:5 12:30 18:32 21:10, 24 22:25 23:2 24:47 Acts 2:5 4:25, 27 7:7, 45 8:9 9:15 10:22, 45 11:1, 18 13:19 14:2 15:3 17:26 18:6 21:11, 19 22:21 24:2, 17 26:4, 17 28:19, 28 Galatians 1:16 2:2, 8 3:8 Colossians 1:27 1Thessalonians 2:16 4:5

ethnos (ἔθνος, οὗς, τό) [pronounced <i>ETHH-noss</i> ]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, nominative case	Strong's #1484
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ethnê (ἔθνη) [pronounced <i>ETHH-nay</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, accusative case	Strong's #1484
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Thayer offers the additional set of definitions: 1) *a multitude (whether of men or of beasts) associated or living together*; 1a) *a company, troop, swarm*; 2) *a multitude of individuals of the same nature or genus*; 2a) *the human family*; 3) *a tribe, nation, people group*; 4) *in the OT, foreign nations not worshiping the true God, pagans, Gentiles*; 5) *Paul uses the term for Gentile Christians*.

56. **Neuter\_noun:** ethos (ἔθος) [pronounced *ETH-os*] which means, *custom, manner, usage prescribed by law or habit, institute, prescription, rite*. Thayer and Strong definitions only. Strong's #1485. Luke 1:9 2:42 22:39 Acts 6:14 15:1 16:21 21:21 25:16 26:3 28:17 Hebrews 10:25

ethos (ἔθος) [pronounced <i>ETH-os</i> ]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun	Strong's #1485
ethê (ἔθη) [pronounced <i>ETH-ay</i> ]	<i>customs, manners, usages prescribed by law or habit, institutes, prescriptions, rites</i>	neuter plural noun	Strong's #1485

57. verb ethô (ἐθω) [pronounced *EHTH-oh*] which means, *to be a custom, to be customary, to be done by habit; to act according to a convention*. Thayer: 1) to be accustomed, used, wont; 2) that which is wont; 3) usage, custom. Thayer and Strong definitions only. Strong's #1486. Luke 4:16 Acts 17:2

ethô (ἐθω) [pronounced <i>EHTH-oh</i> ]	<i>to be a custom, to be customary, to be done by habit; to act according to a convention</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1486
ethô (ἐθω) [pronounced <i>EHTH-oh</i> ]	<i>being a custom, as is customary, as is done by habit; acting according to a convention</i>	neuter singular, perfect active participle; accusative case	Strong's #1486

58. **Conditional\_conjunction:** ei (εἰ) [pronounced *I*], which 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*. Strong's #1487. The Doctrine of Tongues (Acts 19:1–2a, 2b 1Cor. 14:10) Luke 6:7 7:39 9:13 10:6, 13 11:8 12:26 14:26 16:11 17:2 18:4 19:8 22:42 23:6 Acts 1:6 4:9 5:8, 39 8:22 10:18 11:17 13:15 16:15 17:11 18:14 19:2 20:16 21:37 22:25 23:9 24:19 25:5 26:8 27:39 Galatians 1:7 2:14 3:4, 18 4:7 5:11 6:3 Colossians 1:23 2:20 3:1 1Thessalonians 4:14 2Thessalonians 3:10 Hebrews 2:2 3:11 4:3 6:9 7:11 8:4 11:14 12:8

ei (εἰ) [pronounced <i>I</i> ]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
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With the indicative mood, this expresses a 1<sup>st</sup> class condition, which is *if [and it is true]... or if [and we are assuming that this is true]...*

With the optative mood, *the thing in question is possible, [albeit] uncertain and problematic, but nonetheless assumed as probable*.<sup>31</sup>

On rare occasions, where ei (εἰ) [pronounced *I*] is used to begin two phrases, it can be translated, *whether...or (whether)...*

With an oath, ei (εἰ) [pronounced *I*] can be used as a strong negative in the oath.

59. Combo: Colossians 2:5 Hebrews 8:7 9:13

ei (εἰ) [pronounced <i>I</i> ]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Is there a specific meaning for these two particles together? Hebrews 8:7 9:13

<sup>31</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 505.

60. Particle\_combination: ει μη means *if not* (literally); but is better rendered *nevertheless* in Luke 4:26, 27 5:21 6:4 8:51 10:22 11:29 13:3, 9 17:18 18:19 11:19: 1Cor. 7:17 Galatians 1:7, 19 6:14 Hebrews 3:18

ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361

Together, these two particles mean, *nevertheless, only not, except*. Literally, these words mean, *if not*.

61. Particle\_combo: Luke 4:26

ei (εἰ) [pronounced I]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Other translators render these three words, *except (to, unto), but (only) to, only, save, saving*. Another meaning: *except for*.

62. verb ei (εἶ) [pronounced I], which means, you are, thou art. Thayer and Strong definitions only. Strong's #1488. Luke 3:22 4:3, 34 7:19 15:31 19:21 22:58 23:3 Acts 9:5 13:33 21:37 22:8 26:15 Galatians 4:7 Hebrews 1:5, 12 5:5

ei (εἶ) [pronounced I]	<i>you are, thou art</i>	2 <sup>nd</sup> person singular, present indicative	Strong's #1488 (second person singular present of #1510)
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The verb *to be* can also refer to *a state of having something*.

63. X

64. X

65. neuter\_noun eidos (εἶδος) [pronounced I-dos], which means, *the external or outward appearance, form figure, shape; form, kind; sight*. Thayer and Strong definitions only. Strong's #1491. Luke 3:22 9:29 1Thessalonians 5:22

eidos (εἶδος) [pronounced I-dos]	<i>the external or outward appearance, form figure, shape; form, kind; sight</i>	neuter singular noun	Strong's #1491
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66. Verb: oida (οἶδα) [pronounced OY-da], which means, *to know*. Strong's #1492.

67. Verb: eidō (εἶδω) [pronounced I-doh], which means *to see, to perceive, to discern, to know*. Strong's #1492. Judges 4:8 Grace apparatus for perception Luke 1:12 2:15, 17 2:20, 26, 30 4:34, 41 5:2, 8 6:8 7:13, 22 8:20, 28 9:9, 33 10:24, 31 11:13, 17 12:30 13:12, 25 14:18 15:20 17:14, 22 18:15, 20 18:43 19:3, 6 20:7, 14 21:1, 20, 29 22:34, 49, 56 23:8, 47 24:24, 39 Acts 2:22, 30 3:3, 9, 12 5:7 6:15 7:18, 24 8:39 9:12, 40 10:3 11:5, 23 12:3, 9 13:12, 35, 40 14:9 15:6 16:3, 19, 27 19:21 20:22, 25 21:32 22:14 23:5 24:22 26:13, 27 28:4, 15, 26 Galatians 1:19 2:7, 14 4:8, 13 5:2 6:11 Colossians 2:1 4:1 1Thessalonians 1:4, 5 2:1 3:3, 10 4:2, 4, 5 5:2, 12 2Thessalonians 1:8 2:6 3:7 Hebrews 3:9 8:11 10:30 11:5, 13



eidō (εἶδω) [pronounced <i>ī-doh</i> ]; also oida (οἶδα) [pronounced OY-da]	<i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1492
ĩdete (ἴδετε) [pronounced IHD-eh-teh]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person plural, aorist active imperative	The imperative of Strong's #1492
eidō (εἶδω) [pronounced <i>ī-doh</i> ]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492

## 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)

## 68. Combo: Luke 12:56

eidō (εἶδω) [pronounced <i>ī-doh</i> ]	<i>to see, to perceive, to discern, to know</i>	2 <sup>nd</sup> person plural, perfect active indicative	Strong's #1492
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i> ]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	present active infinitive	Strong's #1381

These two words together are variously translated, *to discern, to (rightly) interpret, to judge, to read, to evaluate, to test-decipher, to estimate, to examine, to understand, to analyze, to see (look) and predict; to know how to interpret.*

Jonathan Mitchell renders this: *[You] have seen and come to know [how] to constantly examine and discern, and then to assess and interpret.* (Luke 12:56)

- 69. X
- 70. X
- 71. X
- 72. X
- 73. X
- 74. X
- 75. X
- 76. X
- 77. X

78. X  
 79. X  
 80. X  
 81. adjective: eidōlóthuton (εἰδωλόθυτον) [pronounced *i-do-LOTH-oo-ton*], which means, *food (meat) sacrificed (offered) to idols, an image-sacrifice*. Strong's #1494. Acts 15:29 21:25

eidōlóthuton (εἰδωλόθυτον) [pronounced <i>i-do-LOTH-oo-ton</i> ]	<i>food (meat) sacrificed (offered) to idols, an image-sacrifice</i>	neuter plural adjective, genitive/ablative case	Strong's #1494
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Eidōlóthuton (εἰδωλόθυτον) [pronounced *i-do-LOTH-oo-ton*] is made up of two words. The first is eídōlon (εἶδωλον) [pronounced *iĭ-doe-lon*], which means, *idol, an image (of a heathen god) (for worship), a likeness (of something otherworldly)*; by implication, *a false god, a heathen god*. Strong's #1497. The second word is the verb thuō (θύω) [pronounced *THOO-oh*], which means, *to kill, to slaughter, to sacrifice (by fire), to immolate*. Strong's #2380. So this is all about killing something before an idol or false god. In other words, this is the actual practice of idolatry.

82. noun: eidōlolatρεία (εἰδωλολατρεία) [pronounced *i-do-lol-at-Rĭ-ah*], which means, *idolatry, image worship; the worship of false gods; of the formal sacrificial feasts held in honour of false gods; of avarice, as a worship of Mammon*. In the plural, the vices springing from idolatry and peculiar to it. Strong's #1495. Galatians 5:20 Colossians 3:5 \*\*\*\*

eidōlolatρεία (εἰδωλολατρεία) [pronounced <i>i-do-lol-at-Rĭ-ah</i> ]	<i>idolatry, image worship; the worship of false gods; of the formal sacrificial feasts held in honour of false gods; of avarice, as a worship of Mammon</i>	feminine singular noun; nominative case	Strong's #1495
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83. X  
 84. noun: eídōlon (εἶδωλον) [pronounced *iĭ-doe-lon*], which means, *idol, an image (of a heathen god) (for worship), a likeness (of something otherworldly)*; by implication, *a false god, a heathen god*. Strong's #1497. Acts 7:41 15:20, (29) 1Thessalonians 1:9

eídōlon (εἶδωλον) [pronounced <i>iĭ-doe-lon</i> ]	<i>idol, an image (of a heathen god) (for worship), a likeness (of something otherworldly)</i> ; by implication, <i>a false god, a heathen god</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1497
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eídōla (εἶδωλα) [pronounced <i>iĭ-doe-lah</i> ]	<i>idols, images (of a heathen god) (for worship), likenesses (of something otherworldly)</i> ; by implication, <i>false gods, heathen gods</i>	neuter plural noun; genitive/ablative case	Strong's #1497
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85. Verb: eiên (εἶην) [pronounced *Ī-ane*] which means, *might (could, would or should) be, was, were; to be, to exist, to happen, to be present*. Thayer and Strong definitions only. Strong's #1498 (optative present of #1510). Luke 1:29 3:15 8:9 9:46 15:26 18:36 22:23 Acts 8:20 10:17 20:16 21:33

eiên (εἶην) [pronounced <i>Ī-ane</i> ]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 <sup>rd</sup> person singular, present optative	Strong's #1498 (optative present of #1510)
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The verb *to be* can also refer to a state of having something.

86. x  
 87. adverb: eikē (εἰκῇ) [pronounced *i-KAY*], which means, *inconsiderably, without purpose, without just cause; in vain; without success or effort; idly*. Strong's #1500. Galatians 3:4 4:11 Colossians 2:18 \*\*\*\*\* \*\*

eikē (εἰκῇ) [pronounced <i>i-KAY</i> ]	<i>inconsiderably, without purpose, without just cause; in vain; without success or effort; idly</i>	adverb	Strong's #1500
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88. Noun: eíkosi (εἴκοσι) [pronounced *ī-kohs-ee*], which means, *twenty, a score*. Strong's #1501. Luke 14:31 Acts 1:15 27:28

eíkosi (εἴκοσι) [pronounced <i>ī-kohs-ee</i> ]	<i>twenty, a score</i>	indeclinable noun	Strong's #1501
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89. verb: eíko (εἴκω) [pronounced *ī-ko*], which means, *to yield; to give place; to be weak*. Strong's #1502. Galatians 2:5\*

eíko (εἴκω) [pronounced <i>ī-ko</i> ]	<i>to yield; to give place; to be weak</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #1502 hapax legomena)
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90. X

91. Feminine\_noun: eikōn (εἰκών) [pronounced *ī-KOHN*], which means, *image, figure, likeness, statue, profile, or (figuratively) representation, resemblance*. Strong's #1504. Luke 20:24 Colossians 1:15 3:10 Hebrews 10:1

eikōn (εἰκών) [pronounced <i>ī-KOHN</i> ]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, accusative case	Strong's #1504
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Thayer definitions: 1) *an image, figure, likeness*; 1a) *an image of the things (the heavenly things)*; 1a1) *used of the moral likeness of renewed men to God*; 1a2) *the image of the Son of God, into which true Christians are transformed, is likeness not only to the heavenly body, but also to the most holy and blessed state of mind, which Christ possesses*; 1b) *the image of one*; 1b1) *one in whom the likeness of any one is seen*; 1b2) *applied to man on account of his power of command*; 1b3) *to Christ on account of his divine nature and absolute moral excellence*.

92. X

93. X

94. X

95. X

96. X

97. 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. Rebound (1John 1:4) 1Sam. 2:2 14:42 2Sam. 17:3 1Chron. 15:13 Psalm 10:4 Luke 1:18 3:16 4:41 5:8, 12 7:6 9:18 10:6 11:1 14:26 15:19 18:11 19:11, 22 20:6, 28 21:8 22:24, 27 23:2 24:39 Acts 2:12, 44 4:32 5:36 8:9 9:5 10:21 11:11 13:25 16:12, 13, 15 17:7, 18, 29 18:3, 10, 28 19:1 20:8 21:39 22:3, 6 23:8 25:10 26:15 27:4, 23 28:6 Galatians 2:6 4:21 6:3 Colossians 2:5 1Thessalonians 2:7 3:4, 10 Hebrews 5:12 11:4 12:11, 21

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 <sup>rd</sup> person singular, present active indicative	Strong's #1510
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The verb *to be* can also refer to a state of having something.

ô (ὦ) [pronounced <i>oh</i> ]	<i>to be, is, was, might [could] be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #1510
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A subjunctive mood is used when there is some doubt, uncertainty or indefiniteness; sometimes the uncertainty arises simply because the act has not occurred yet. A subjunctive would be used in a 3<sup>rd</sup> class condition, where the action of the verb depends upon a person's volition or upon circumstances as to whether it occurs or not. The subjunctive is also used in purpose clauses when following ἵνα. The verb form here is ᾗ.

einai (εἶναι) [pronounced <i>ī-nī</i> or <i>ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
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The vocabulary form is eimi (εἰμί) [pronounced eye-ME].

The verb *to be* can also refer to a state of having something.

98. **Verb:** εἶπαι see lēgō below.

99. conditional particle or conjunction: eiper (εἴπερ) [pronounced *ī-per*], which means, *if indeed, since, if after all; seeing; thought*. Strong's #1512. 2Thessalonians 1:6 \*\*\*\*\* \*

eiper (εἴπερ) [pronounced <i>ī-per</i> ]	<i>if indeed, since, if after all; seeing; thought</i>	conditional particle or conjunction	Strong's #1512
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100. X

101. conditional particle or conjunction: εἰ πῶς (εἴ πως) [pronounced *ī-poce*], which means, *if somehow; if indeed, since, if after all; if by any means*. Strong's #1513.

εἰ πῶς (εἴ πως) [pronounced <i>ī-poce</i> ]	<i>if somehow; if indeed, since, if after all; if by any means</i>	conditional particle or conjunction	Strong's #1513
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102. verb: eirēneūō (εἰρηνεύω) [pronounced *i-rane-YOO-oh*], which means, *to be at peace, to make peace; to cultivate (keep) peace, harmony; to live in peace*. Strong's #1514. 1Thessalonians 5:13 \*\*\*\*

eirēneūō (εἰρηνεύω) [pronounced <i>i-rane-YOO-oh</i> ]	<i>to be at peace, to make peace; to cultivate (keep) peace, harmony; to live in peace</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1514
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eirēneūō (εἰρηνεύω) [pronounced <i>i-rane-YOO-oh</i> ]	<i>be at peace, make peace; cultivate (keep) peace, harmony; live in peace</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #1514
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103. Noun: eirēnē (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay], which means *peace, harmony, order, welfare*. Strong's #1515. 1Sam. 30:21 2Sam. 17:3 Luke 1:79 2:14 7:50 8:47 10:5 11:21 12:51 14:32 19:38 24:36 Acts 7:26 9:31 10:36 12:20 15:33 16:36 24:2 Galatians 1:3 5:22 6:16 Colossians 1:2 3:15 1Thessalonians 1:1 5:3 2Thessalonians 1:2 3:16 Hebrews 7:2 11:31 12:14 13:20

eirēnē (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; accusative case	Strong's #1515
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104. adjective: eirēnikós (εἰρηνικός) [pronounced *i-ray-nee-KOSS*], which means, *peaceful, relating to peace; peaceable, pacific, loving peace; bring peace with it, peaceful, salutary*. Strong's #1516. Hebrews 12:11 \*\*

eirēnikós (εἰρηνικός) [pronounced <i>i-ray-nee-KOSS</i> ]	<i>peaceful, relating to peace; peaceable, pacific, loving peace; bring peace with it, peaceful, salutary</i>	feminine singular adjective; accusative case	Strong's #1516
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105. Verb: eirēnopoieō (εἰρηνοποιέω) [pronounced *i-ray-nop-oy-EH-oh*], which means, *to make peace, to establish harmony, to harmonize; to be a peacemaker*. Thayer definitions only. Strong's #1517. Prov. 10:10 Colossians 1:20

eirēnopoieō (εἰρηνοποιέω) [pronounced <i>i-ray-nop-oy-EH-oh</i> ]	<i>to make peace, to establish harmony, to harmonize; to be a peacemaker</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1517
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eirēnopoieō (εἰρηνοποιέω) [pronounced <i>i-ray-nop-oy-EH-oh</i> ]	<i>making peace, establishing harmony, harmonizing; being a peacemaker</i>	masculine singular, aorist active participle; nominative case	Strong's #1517
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106. Adjective: eirēnopoios (εἰρηνοποιός) [pronounced *i-ray-nop-oy-OSS*] which means, *peacemaker, one who makes [brings about] peace*. Strong's #1518.

107. 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. Gen. 4:8 1Sam. 4:1 5:6 13:15 14:23 30:21 2Sam. 17:3 Psalm 44:inscription 46 inscription 118:28 The Doctrine of Tongues (Acts 2:22 19:3 1Cor. 12:13 14:22) Luke 1:9, 33 2:3 3:3 4:4, 31 5:3 6:4 7:1 8:7 9:3 10:1 11:4 12:5 13:9 14:1, 35 15:6, 13, 15 16:4 17:2 18:5 19:4 20:17 21:1, 4, 23 22:3 23:42 24:5 Acts 1:10 2:20 3:1 4:3 5:15 6:11, 12, 15 7:3, 5, 21 8:3 9:1 10:4 11:2, 6 12:4 13:2, 4 14:1 15:2 16:1, 11, 19 17:1 18:1, 6 19:1 20:1, 17, 18 21:1 22:4 23:10 24:11 25:1 26:6, 11 27:1 28:5, 12 Galatians 1:5, 6 2:1 3:6 4:6 5:10, 13 6:4 Colossians 1:4 2:2 3:9 1Thessalonians 1:5 2:9 3:2 4:8 5:9 2Thessalonians 1:3 2:2 3:5 Hebrews 1:5 2:3 3:5 4:1 6:6 7:3 8:3 9:6 10:1 11:3, 7 12:2 13:8

eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; 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; possibly, against</i>	directional preposition	Strong's #1519

It is spelled ἑνός here.

108. **Adjective:** heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*], which means *one*. Zodhiates, Horst Balz and Gerhard Schneider, and Thayer. Strong's #1520. Luke 4:40 5:3, 12 7:41 8:22 9:33 10:42 11:46 12:6, 27 13:10 14:18 15:4, 7 16:5 17:2, 22 18:10 20:1 22:47 23:17, 39 24:1 Acts 1:22 2:3 4:32 11:28 12:10 17:26 19:34 20:7 21:7, 19 23:6, 17 24:21 28:13, 25 Galatians 3:16 4:22 5:14 Colossians 3:15 1Thessalonians 2:11 5:11 2Thessalonians 1:3 Hebrews 2:11 10:12 11:12 12:16

heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
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This word can be used in the place of the indefinite pronoun, and it can be translated *one, anyone, someone*.

With the negative, it means *none, not one*.

There are other uses in conjunction with other words (see Horst Balz and Gerhard Schneider).

109. Combo: Luke 8:22

gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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Sometimes, when there is no specific subject, this can be translated, *and it came to pass, and it was, and so it was; and here is what happened next.*

dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520

This word can be used in the place of the indefinite pronoun, and it can be translated *one, anyone, someone.*

tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250

This phrase is variously translated, *Now on one of those days, Now it occurred on one of the days, One day, Now it came to pass on a certain day, Now it happened, on a certain day.* Literally, this would be rendered, *And it happened, on one of those days.*

110. Verb eisagô (εἰσάγω) [pronounced ice-AG-oh], which means, *to lead in, to bring in; to introduce.* Thayer: 1) to lead in; 2) to bring in, the place into which not being expressly stated. Thayer and Strong definitions only. Strong's #1521. Luke 2:27 22:54 Acts 7:45 9:8 21:28, 29, 37 22:24 Hebrews 1:6

eisagô (εἰσάγω) [pronounced ice-AG-oh]	<i>to lead in, to bring in; to introduce</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1521
eisagô (εἰσάγω) [pronounced ice-AG-oh]	<i>lead in, bring in; introduce</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1521

111. **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 (1Cor. 14:21 Matt. 6:7) Luke 1:13 Acts 10:31 Hebrews 5:7 \*\*\*\*\*

eisakouô (εἰσακούω) [pronounced ice-ahk-OO-oh]	<i>to hear and obey, to hear and give heed to, to listen to, to hear favorably; passively: has heard, has listened to, has given heed to</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1522
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eisakoúō (εἰσακούω) [pronounced <i>ice-ahk-OO-oh</i> ]	<i>hearing and obeying, hearing and giving heed to, listening to, one who hears favorably; passively: being heard, being listened to</i>	masculine singular, aorist active participle, nominative case	Strong's #1522
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112. X

113. Verb: eiseimi (εἴσειμι) [pronounced *ICE-i-mee*], which means, *to go in (to), to enter*. Strong's #1524. Acts 3:3 21:18, 26 Hebrews 9:6\*\*\*\*

eiseimi (εἴσειμι) [pronounced <i>ICE-i-mee</i> ]	<i>to go in (to), to enter</i>	present infinitive	Strong's #1524
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114. Verb: eiserchomai (εἰσερχομαι) [pronounced *ice-ER-khom-ahee*], which means, *to enter [in]; to go in [through]; to come in [through]*. Strong's #1525. Luke 1:9, 28 4:16 6:4 7:1, 6, 36 8:30 9:5 10:5 11:26, 52 13:24 14:23 15:28 17:7, 27 18:17 19:1, 7 21:21 22:3, 10, 40 24:3, 26 Acts 1:13 3:8 5:7, 10 9:6, 12, 17 10:3, 24 11:3 14:1, 20 16:15, 40 17:2 18:19 19:8, 30 20:29 21:8 23:16 25:23 28:8, 16 Hebrews 3:11 4:1, 10 6:19, 20 9:12 10:5

eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1525
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eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>enter [in]; go in [through]; come in [through]; arise, come to be; bring to mind</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #1525
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eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
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Thayer definitions: 1) *to go out or come in: to enter; 1a) of men or animals, as into a house or a city; 1b) of Satan taking possession of the body of a person; 1c) of things: as food, that enters into the eater's mouth; 2) metaphorically; 2a) of entrance into any condition, state of things, society, employment; 2a1) to arise, come into existence, begin to be; 2a2) of men, to come before the public; 2a3) to come into life; 2b) of thoughts that come into the mind*. Thayer and Strong definitions only.

115. verb eisi (εἰσί) [pronounced *i-SEE*], which means, *are, be, were*. Thayer and Strong definitions only. Strong's #1526. Luke 5:25 8:12 9:13, 27 11:7 12:38 13:14 16:8 18:9 20:36 21:22 Acts 2:7, 13 4:13 5:25 13:31 16:17 19:26 21:20, 23 23:21 24:11 Galatians 1:7 3:7, 10 4:24 Colossians 2:3 Hebrews 1:10, 14 7:20 11:13

eisi (εἰσί) [pronounced <i>i-SEE</i> ] eisin (εἰσίν) [pronounced <i>i-SEEM</i> ]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
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The verb *to be* can also refer to a state of having something.

116. X

117. verb: eiskaléō (εἰσκαλέω) [pronounced *ice-kal-EH-oh*], which means, *to invite in, to call in*. Strong's #1528. Acts 10:23\*

eiskaléō (εἰσκαλέω) [pronounced <i>ice-kal-EH-oh</i> ]	<i>to invite in, to call in</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1528
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eiskaléo (εἰσκαλέω) [pronounced <i>ice-kal-EH-oh</i> ]	<i>inviting in, to calling in</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1528
118. Noun: eisodos (εἴσοδος) [pronounced <i>ICE-od-oss</i> ], which means, <i>an entrance; the place or way leading into a place (as a gate); the act of entering; enter (ing) in (to); coming (into)</i> . Strong's #1529. Acts 13:24 1Thessalonians 1:9 2:1 Hebrews 10:19 *****			
eisodos (εἴσοδος) [pronounced <i>ICE-od-oss</i> ]	<i>an entrance; the place or way leading into a place (as a gate); the act of entering; enter (ing) in (to); coming (into)</i>	feminine singular noun; genitive/ablative case	Strong's #1529
119. verb: eispēdāō (εἰσπηδάω) [pronounced <i>ice-pay-DAH-oh</i> ], which means, <i>to rush out; to rush in; to spring in, to rush in impetuously</i> . Strong's #1530. Acts 14:14 16:29**			
eispēdāō (εἰσπηδάω) [pronounced <i>ice-pay-DAH-oh</i> ]	<i>to rush out; to rush in; to spring in, to rush in impetuously</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1530
120. Verb: eisporenomai (εἰσπορεύομαι) [pronounced <i>ice-pohr-YOU-om-ahee</i> ], which means, <i>to come (enter) in, to go into</i> (of persons and things); metaphorically of affections entering the soul. Strong's #1531. Luke 8:16 11:33 18:24 19:30 22:10 Acts 3:2 8:3 9:28 28:30			
eisporenomai (εἰσπορεύομαι) [pronounced <i>ice-pohr-YOU-om-ahee</i> ]	<i>to come (enter) in, to go into</i> (of persons and things); metaphorically of affections entering the soul	3 <sup>rd</sup> person singular, present passive indicative	Strong's #1531
eisporenomai (εἰσπορεύομαι) [pronounced <i>ice-pohr-YOU-om-ahee</i> ]	<i>those coming in, the ones going into, those who enter in</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1531
121. verb: eistréchō (εἰστρέχω) [pronounced <i>ice-TREKH-oh</i> ], which means, <i>to run in, to hasten in</i> . Strong's #1532. Acts 12:14*			
eistréchō (εἰστρέχω) [pronounced <i>ice-TREKH-oh</i> ]	<i>to run in, to hasten in</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1532
eistréchō (εἰστρέχω) [pronounced <i>ice-TREKH-oh</i> ]	<i>having run in, running into, hastening in</i>	feminine singular, aorist active participle, nominative case	Strong's #1532
122. verb eispheō (εἰσφέρω) [pronounced <i>ice-FER-oh</i> ], which means, <i>to bring into, in or to; to lead into</i> . Thayer and Strong definitions only. Strong's #1533. Luke 5:18, 19 11:4 12:11 17:20 Hebrews 13:11			
eispheō (εἰσφέρω) [pronounced <i>ice-FER-oh</i> ]	<i>to bring [into, in or to]; to lead into</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1533
eispheō (εἰσφέρω) [pronounced <i>ice-FER-oh</i> ]	<i>bringing [into, in or to]; leading [to, into]</i>	present active participle	Strong's #1533
123. <b>Adverb:</b> eita (εἴτα) [pronounced <i>I-tah</i> ], which means, <i>then, next, after that (-ward); furthermore, moreover</i> . A particle of succession. Strong's #1534. Luke 8:12 Hebrews 12:9			



eita (εἴτα) [pronounced <i>ī-tah</i> ]	<i>then, next, after that (-ward); furthermore, moreover</i>	adverb; a particle of succession	Strong's #1534
124. <b>Conjunction:</b> eite (εἴτε) [pronounced <i>ī-teh</i> ], which means <i>if, whether...or</i> . It is most often used to set items in contrast or in opposition to one another. Strong's #1535. The Doctrine of Tongues (1Cor. 13:8) Colossians 1:16 1Thessalonians 5:10 2Thessalonians 2:15			
eite (εἴτε) [pronounced <i>ī-teh</i> ]	<i>if, whether...or; if too</i>	conjunction	Strong's #1535

Paul uses this conjunction a lot (over 60 times). Peter uses this word twice in the same passage and the writer of Hebrews does not use it. Only Peter and Paul use this word. This is strong evidence that Paul did not write the book of Hebrews.

I went through and looked at this from the standpoint of the Greek text. My King James Concordance (in e-sword) says something different, but it is wrong (way wrong).

125. X
126. Preposition: ek (ἐκ) [pronounced *ehk*], and it generally means *out of, out from, from, by, at, of*. Strong's #1537. Psalm 73:7 The Doctrine of Tongues (1Cor. 12:27 13:9) Gen. 22:18 (James 2:18) 1Sam. 10:1 13:15 2Sam. 7:23 13:34 Psalm 110:3 Luke 1:5, 15, 27, 78 2:4, 36 3:8, 22 4:22 5:3 6:42, 44 8:3 9:7 10:7, 18, 27 11:5, 15, 49 12:6 14:28 15:4 16:4 17:7 18:21 19:22 20:4 21:4, 16 22:3, (16), 23 23:7, 8 24:13 Acts 2:2 3:2 4:2 5:38 6:3 7:3, 37 8:39 9:3, 33 10:1, 15 11:2, 20 12:7 13:17 14:8 15:2 17:3, 4 18:1 19:16, 25 20:30 21:8 22:6, 18 23:10, 21 24:(7), 10 26:4, 23 27:22 28:4, 17 Galatians 1:1, 8, 15 2:12, 15 3:2, 18 4:4 5:5 6:8 Colossians 1:13 2:12, 19 3:8 1Thessalonians 1:10 2:3 3:10 5:13 2Thessalonians 2:7 Hebrews 1:13 2:11 3:13, 16 4:1 5:1, 7 7:4, 12 8:9 9:28 10:38 11:3, 35 13:10

ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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Here, spelled ex (ἐξ) [pronounced *ehks*], because it comes before a vowel.

Thayer's unabridged (although I abridged it):

1. of place, and
  - a. universally, of the place from which; from a surrounding or enclosing place, from the interior of;
  - b. from the midst (of a group, number, company, community) of many;
    - i. after verbs of going, leading, choosing, removing, etc.
    - ii. before words signifying quantity;
    - iii. to be of the number, company, fellowship, etc., of; see εἰμί, V. 3 a.
  - c. from a local surfacc, as sometimes the Latinex forde; down from:
  - d. of the direction whence;
  - e. of the conditon or state out of which one comes or is brought:
  - f. of any kind of separation or dissolution of connection with a thing or person
2. of the origin, source, cause;
  - a. of generation, birth, race, lineage, nativity;
    - i. after verbs of begetting, being born, etc.
    - ii. ἐκ with the name of the city, race, people, tribe, family, etc., to spring or originate from, come from:
  - b. of any other kind of origin:
  - c. of the material out of which a thing is made, etc.:
  - d. Its use to note the price is related, because the money is as it were, changed into that which is bought (the simple genitive of price is more common,
  - e. especially after neuter and passive verbs, ἐκ is used of the cause (whether thing or person) by which the act expressed by the accompanying verb is aided, sustained,
  - f. of that on which a thing depends, or from which it results:
  - g. of the power on which anyone depends, by which he is prompted and governed, whose

- character he reflects:
- h. of the cause for which; of the reason for (because of) which:
  - i. of the supply out of (from) which a thing is taken, given, received, eaten, drunk, etc.
  - j. of that from which anything is obtained:
  - k. of the whole of which anything is a part:
  - l. of the source;
    - i. universally:
    - ii. of the source of conduct, as to be found in the state of the soul, its feelings, virtues, vices, etc.:
    - iii. of the source of knowledge:
  - m. of that from which a rule of judging or acting is derived; after, according to
3. By Attraction, common in classic Greek, two prepositions coalesce as it were into one, so that ἐκ seems to be used for ἐν,
4. of Time (Winer's Grammar, 367 (344));
- a. of the (temporal) point from which; from, from ... on, since:
  - b. of succession in time, a temporal series:
5. Adverbial phrases, in which lies the idea
- a. of direction whence: ἐξ ἐναντίας, cf. I. 4 above.
  - b. of source: ἐκ συμφώνου, by consent, by agreement, 1Co\_7:5; ἐξ ἀνάγκης of necessity, i. e. by compulsion, 2Co\_9:7; necessarily, Heb\_7:12.
  - c. of the measure or standard: ἐκ μέρους, so that each is a part of the whole, proportionately (R. V. marginal reading each in his part),
6. In Composition ἐκ denotes
- a. egress
  - b. emission, removal, separation:
  - c. origin:
  - d. publicity:
  - e. the unfolding, opening out, of something tied together or rolled up:
  - f. is equivalent to utterly, entirely, denoting completion and perfection:
127. Adjective hekastos (ἑκάστος) [pronounced *HEHK-as-toss*] which means, *each [one], every [man, one]; both, any*. Thayer and Strong definitions only. Strong's #1538. hékaston, the neuter form of hékostos (ἑκάστος) [pronounced *HEH-kas-tos*]. The Doctrine of Tongues (Acts 2:3) Luke 2:3 4:40 6:44 13:15 16:5 Acts 2:3, 38 3:26 4:35 11:29 17:28 Galatians 6:4 1Thessalonians 4:4 2Thessalonians 1:3 Hebrews 3:13 6:11 8:11 11:21

hekastos (ἑκάστος) [pronounced <i>HEHK-as-toss</i> ]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; nominative case	Strong's #1538
128. Possible combo: Luke 16:5 Acts 20:31 21:19			
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i> ]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, accusative case	Strong's #1520
hekastos (ἑκάστος) [pronounced <i>HEHK-as-</i> , which means, <i>toss</i> ]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; accusative case	Strong's #1538

Together, could these words mean, *each one individually*

129. hekastote (ἐκάστοτε) [pronounced *hek-AS-tot-eh*] Strong's #1539.
130. Indeclinable\_numeral: hekatón (ἑκατόν) [pronounced *hehk-at-OHN*], which means, *one hundred, a hundred*. Strong's #1540. Luke 15:4 16:6 Acts 1:15

hekatón (ἑκατόν) [pronounced <i>hehk-at-OHM</i> ]	<i>one hundred, a hundred</i>	Indeclinable numeral adjective/noun	Strong's #1540
131. adjective: hekatontaétēs (ἑκατονταέτης) [pronounced <i>hek-at-on-tah-EHT-ace</i> ], which means, <i>a hundred years old</i> . Strong's #1541. Romans 4:19*			
132. Adjective: hekatontaplasíōn (ἑκατονταπλασίων) [pronounced <i>hek-aht-ohn-ta-plah-SEE-own</i> ], which means, <i>a hundred times (as much), an hundredfold</i> . Strong's #1542. Luke 8:8 ***			
hekatontaplasíōn (ἑκατονταπλασίων) [pronounced <i>hek-aht-ohn-ta-plah-SEE-own</i> ]	<i>a hundred times (as much), an hundredfold</i>	masculine singular, adjective, accusative case	Strong's #1542
133. masculine_noun hekatontarchês/hekatontarchos (ἑκατοντάρχης/ἑκατοντάρχος) [pronounced <i>hek-at-on-TAR-khace, hek-at-on-TAR-khos</i> ], which means, <i>centurionan, captain of one hundred men, an officer in the Roman army</i> . Thayer and Strong definitions only. Strong's #1543. Luke 7:2 23:47 Acts 10:1 21:32 22:25 23:17 24:23 27:1			
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced <i>hek-at-on-TAR-khace, hek-at-on-TAR-khos</i> ]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; genitive/ablative case	Strong's #1543
hekatontarchoi (ἑκατοντάρχοι) [pronounced <i>hek-at-on-TAR-khoy</i> ]	<i>centurions, captains of one hundred men, officers in the Roman army</i>	masculine plural noun; accusative case	Strong's #1543
134. <b>Verb:</b> ekbállō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i> ], which means <i>to throw out; to drive out; to cast out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i> . Strong's #1544. 2Sam. 7:23 Luke 4:29 6:22, 42 9:40 10:2, 35, (54) 11:14, 15 13:28, 32 19:45 20:12, 15 Acts 7:58 9:40 13:50 16:37 Galatians 4:30			
ekballō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i> ]	<i>to throw out; to drive out; to cast out; to send out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1544
ekballō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i> ]	<i>throw out; drive out; cast out; send out; lead forth with force; expel [pluck out]; take out [extract, remove]</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1544
Thayer definitions: 1) to cast out, drive out, to send out; 1a) with notion of violence; 1a1) to drive out (cast out); 1a2) to cast out; 1a2a) of the world, i.e. be deprived of the power and influence he exercises in the world; 1a2b) a thing: excrement from the belly into the sink; 1a3) to expel a person from a society: to banish from a family; 1a4) to compel one to depart; to bid one depart, in stern though not violent language; 1a5) so employed that the rapid motion of the one going is transferred to the one sending forth; 1a5a) to command or cause one to depart in haste; 1a6) to draw out with force, tear out; 1a7) with implication of force overcoming opposite force; 1a7a) to cause a thing to move straight on its intended goal; 1a8) to reject with contempt, to cast off or away; 1b) without the notion of violence; 1b1) to draw out, extract, one thing inserted in another; 1b2) to bring out of, to draw or bring forth; 1b3) to except, to leave out, i.e. not receive; 1b4) to lead one forth or away somewhere with a force which he cannot resist.			

ekballō (ἐκβάλλω) [pronounced ehk-BAHL-loh]	throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]	masculine singular, present active participle, accusative case	Strong's #1544
135. noun: ékbasis (ἐκβασίς) [pronounced EHK-bas-ic], which means, <i>an exit, an egress, a way out; to go out; outcome; figuratively, to find a way out (from a difficulty, from life)</i> . Strong's #1545. Hebrews 11:15 13:7**			
ékbasis (ἐκβασίς) [pronounced EHK-bas-ic]	an exit, an egress, a way out; to go out; outcome; figuratively, to find a way out (from a difficulty, from life)	feminine singular noun	Strong's #1545
136. noun: ekbolê (ἐκβολή) [pronounced ek-bol-ay], which means, <i>jettisoning, ejecting, a casting out; the throwing overboard of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking</i> . Strong's #1546. Acts 27:18*			
ekbolê (ἐκβολή) [pronounced ek-bol-ay]	jettisoning, ejecting, a casting out; the throwing overboard of goods and lading whereby sailors lighten a ship in a storm to keep her from sinking	feminine singular noun, accusative case	Strong's #1546
137. X			
138. X			
139. X			
140. X			
141. Verb: ekdechomai (ἐκδέχομαι) [pronounced ehk-DEHK-oh-mai], which means, <i>to receive, accept; to look for, expect, wait for, await</i> . Thayer only. Strong's #1551. Acts 17:16 Hebrews 10:13 11:10 ***** **			
ekdechomai (ἐκδέχομαι) [pronounced ehk-DEHK-oh-mai]	to receive, to accept; to look for, to expect, to wait for, to await	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1551
ekdechomai (ἐκδέχομαι) [pronounced ehk-DEHK-oh-mai]	receiving, accepting; looking for, expecting, waiting for, awaiting	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1551
142. X			
143. X			
144. verb: ekdídōmi (ἐκδίδωμι) [pronounced ehk-dihd-OH-mee], which means, <i>to give forth, (especially) to lease, to let out for hire; to farm out</i> . Strong's #1554. Luke 20:9 ****			
ekdídōmi (ἐκδίδωμι) [pronounced ehk-dihd-OH-mee]	to give forth, (especially) to lease, to let out for hire; to farm out	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1554
Thayer definitions: <i>to give out of one's house, power, hand, stores; to give out, give up, give over; to let out for hire; to farm out; to let out for one's advantage.</i>			
145. verb: ekdiēgéomai (ἐκδιηγέομαι) [pronounced ek-dee-ayg-EH-om-ahee], which means, <i>to tell (in detail), to narrate in full or wholly; to relate, to explain</i> . Strong's #1555. Acts 13:41 15:3**			
ekdiēgéomai (ἐκδιηγέομαι) [pronounced ek-dee-ayg-EH-om-ahee]	to tell (in detail), to narrate in full or wholly; to relate, to explain, to describe thoroughly	3 <sup>rd</sup> person singular, present (deponent) middle/passive subjunctive	Strong's #1555



ekdiēgéomai (ἐκδιηγέομαι) [pronounced ek-dee-ayg-EH-om-ahee]	telling (in detail), narrating (fully or wholly); relating, explaining; describing thoroughly	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1555
146. verb: ekdikéō (ἐκδικέω) [pronounced ek-dik-EH-oh], which means, <i>to grant justice; to vindicate; to do one justice; to protect, to defend (one person from another); to do right by (someone); to avenge a thing; to punish (a person for a thing)</i> . Strong's #1556. Luke 18:3, 5 *****			
ekdikéō (ἐκδικέω) [pronounced ek-dik-EH-oh]	to grant justice; to vindicate; to do one justice; to protect, to defend (one person from another); to do right by (someone); to avenge a thing; to punish (a person for a thing)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1556
ekdikéō (ἐκδικέω) [pronounced ek-dik-EH-oh]	grant justice; vindicate; do one justice; protect, defend (one person from another); do right by (someone); avenge; punish (a person for a thing)	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1556
147. Feminine_noun: ekdikēsis (ἐκδίκησις) [pronounced ek-DIHK-ay-sis], which means, <i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i> . Strong's #1557. Luke 18:6 21:22 Acts 7:24 2Thessalonians 1:8 Hebrews 10:30 *****			
ekdikēsis (ἐκδίκησις) [pronounced ek-DIHK-ay-sis]	giving of justice; vengeance, a revenging, retribution, punishment; vindication	feminine singular noun, accusative case	Strong's #1557
148. adjective: ékdikos (ἐκδικος) [pronounced EHK-dihk-oss], which means, <i>without law and justice; exacting penalty from one; an avenger, punisher; avenging</i> . Strong's #1558. 1Thessalonians 4:6 **			
ékdikos (ἐκδικος) [pronounced EHK-dihk-oss]	without law and justice; exacting penalty from one; an avenger, punisher; avenging	masculine singular adjective, nominative case	Strong's #1558
149. verb: ekdiōkō (ἐκδιώκω) [pronounced ek-dee-OH-ko], which means, <i>to drive out, banish; to pursue; to persecute, oppress with calamities</i> . Strong's #1559. 1Thessalonians 2:15 **			
ekdiōkō (ἐκδιώκω) [pronounced ek-dee-OH-ko]	to drive out, to banish; to pursue; to persecute, to oppress with calamities	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1559
ekdiōkō (ἐκδιώκω) [pronounced ek-dee-OH-ko]	driving out, banishing; pursuing; persecuting, oppressing with calamities	masculine plural, aorist active participle, genitive/ablative case	Strong's #1559
150. X			
151. adjective: ékdotos (ἐκδοτος) [pronounced EHK-dot-os], which means, <i>given over, surrendered, delivered (up, over) [to enemies, or to the power, the will, of some one]</i> . Strong's #1560. Acts 2:23*			
ékdotos (ἐκδοτος) [pronounced EHK-dot-os]	given over, surrendered, delivered (up, over) [to enemies, or to the power, the will, of some one]	masculine singular adjective, accusative case	Strong's #1560
152. Noun: ekdochē (ἐκδοχή) [pronounced ek-dokh-AY], which means, <i>the act or manner of receiving from; reception; succession; interpretation; expectation, waiting</i> . Strong's #1561. Hebrews 10:27*			
ekdochē (ἐκδοχή) [pronounced ek-dokh-AY]	the act or manner of receiving from; reception; succession; interpretation; expectation, waiting	feminine singular noun; nominative case	Strong's #1561 (hapax legomena)

153. Verb: ekduô (ἐκδύω) [pronounced *ehk-DOO-oh*], which means, *to take off; to strip one of his garments; to take off from one's self, to put off the one's raiments; fig., to put off the body, the clothing of the soul.* Strong's #1562. Luke 10:30 \*\*\*\*\*

ekduô (ἐκδύω) [pronounced <i>ehk-DOO-oh</i> ]	<i>to take off; to strip one of his garments; to take off from one's self, to put off the one's raiments; fig., to put off the body, the clothing of the soul</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1562
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ekduô (ἐκδύω) [pronounced <i>ehk-DOO-oh</i> ]	<i>taking off; to stripping one's garments; taking off from one's self (garments), putting off the one's raiments</i>	masculine plural, aorist active participle, nominative case	Strong's #1562
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154. Adverb ekei (ἐκεῖ) [pronounced *ehk-ī*], Which means, *there, in or to that place.* Thayer and Strong definitions only. Strong's #1563. Luke 2:6 6:6 8:32 9:4 10:6 11:26 12:18 13:28 15:13 17:21, 37 21:2 22:12 23:33 Acts 9:33 16:1 17:14 19:21 25:9, 14 Hebrews 7:8

ekei (ἐκεῖ) [pronounced <i>ehk-ī</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563
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155. Adverb: ekeithen (ἐκεῖθεν) [pronounced *ehk-ī-thehn*], which means, *from that place, (from) thence, there.* Strong's #1564. Luke 9:4 12:59 16:26 Acts 13:4 18:7 20:13 27:12

ekeithen (ἐκεῖθεν) [pronounced <i>ehk-ī-thehn</i> ]	<i>from that place, (from) thence, (from) there</i>	adverb	Strong's #1564
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156. X

157. adverb: ekeîse (ἐκεῖσε) [pronounced *ek-ī-seh*], which means, *there, in that place.* Strong's #1566. Acts 21:3 22:5\*\*

ekeîse (ἐκεῖσε) [pronounced <i>ek-ī-seh</i> ]	<i>there, in that place</i>	adverb	Strong's #1566
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158. Verb: ekzêteô (ἐκζητέω) [pronounced *ek-zay-TEH-oh*], which means *to seek out, to search [diligently] for; to investigate; to desire, to seek to get, to charge with, to require of; to seek out for one's self, beg, crave; to demand back, require.* Zodhiates and Thayer. Strong's #1567. Psalm 10:4 Luke 11:50 Acts 15:17 Heb. 11:6 12:17 \*\*\*\*\* \*\*

ekzêteô (ἐκζητέω) [pronounced <i>ek-zay-TEH-oh</i> ]	<i>to seek out, to search [diligently] for; to investigate; to desire, to seek to get, to charge with, to require of; to seek out for one's self, beg, crave; to demand back, require</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1567
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ekzêteô (ἐκζητέω) [pronounced <i>ek-zay-TEH-oh</i> ]	<i>seeking out, searching [diligently] for; investigating; desiring, seeking to get, charging with, requiring of; one seeking out for one's self, those beggin, those craving; demanding back, requiring</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #1567
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Clarke: Required - *Εκζητηθησεται* may be translated either by the word visited or revenged, and the latter word evidently conveys the meaning of our Lord.<sup>32</sup>

159. X

160. adjective: ékthambos (ἐκθαμβος) [pronounced *EHK-tham-boss*], which means, *utterly astonished, utterly astounded, greatly wondering; terrifying, dreadful.* Strong's #1569. Acts 3:11\*

<sup>32</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Luke 11:51.

ékthambos (ἐκθαμβος) [pronounced EHK-tham-boss]	<i>utterly astonished, utterly astounded, greatly wondering; terrifying, dreadful</i>	masculine plural adjective, nominative case	Strong's #1569
161. adjective: ékthetos (ἐκθετος) [pronounced ek'-thet-os], which means, <i>exposed, put out, exposed to perish, having been cast out</i> . Strong's #1570. Acts 7:19*			
ékthetos (ἐκθετος) [pronounced ek'-thet-os]	<i>exposed, put out, exposed to perish, having been cast out</i>	masculine plural adjective, accusative case	Strong's #1570
162. X			
163. verb: ekkaíō (ἐκκαίω) [pronounced ek-KAH-yo], which means, <i>to be inflamed</i> . Strong's #1572. Romans 1:27*			
164. verb: ekkakéō (ἐκκακέω) [pronounced ek-kak-EH-oh], which means, <i>to be discouraged, to be utterly spiritless, to be wearied out, exhausted; to be (bad or) weak, that is, (by implication) to fail (in heart)</i> . Strong's #1573. Luke 18:1 Galatians 6:9 2Thessalonians 3:13 ***** *			
ekkakéō (ἐκκακέω) [pronounced ek-kak-EH-oh]	<i>to be discouraged, to be utterly spiritless, to be wearied out, exhausted; to be (bad or) weak, that is, (by implication) to fail (in heart)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1573
165. X			
166. X			
167. verb: ekkleíō (ἐκκλείω) [pronounced ek-KLI-oh], which means, <i>to exclude</i> . Strong's #1576. Romans 3:27**			
168. verb: ekkleíō (ἐκκλείω) [pronounced ek-KLI-oh], which means, <i>to exclude, to shut out, to turn out of doors; to prevent the approach of one</i> . Strong's #1576. Galatians 4:17 **			
ekkleíō (ἐκκλείω) [pronounced ek-KLI-oh]	<i>to exclude, to shut out, to turn out of doors; to prevent the approach of one; to isolate</i>	aorist active infinitive	Strong's #1576
169. <b>Noun:</b> ekklēsia (ἐκκλησία) [pronounced ek-klay-SEE-ah], which means <i>church, assembly</i> . Strong's #1577. Bible Translations. Acts 5:11 7:38 8:1 9:31 11:22, 26 12:1 13:1 14:23 15:2, 4, 41 16:5 18:22 19:32, 39 20:17 Galatians 1:2, 13, 22 Colossians 1:18 1Thessalonians 1:1 2:14 2Thessalonians 1:1, 4 Hebrews 2:12 12:23			
ekklēsia (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklēsia</i>	feminine singular noun, accusative case	Strong's #1577

Thayer: 1) *a gathering of citizens called out from their homes into some public place, an assembly; 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating; 1b) the assembly of the Israelites; 1c) any gathering or throng of men assembled by chance, tumultuously; 1d) in a Christian sense; 1d1) an assembly of Christians gathered for worship in a religious meeting; 1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake; 1d3) those who anywhere, in a city, village, constitute such a company and are united into one body; 1d4) the whole body of Christians scattered throughout the earth; 1d5) the assembly of faithful Christians already dead and received into heaven*. From a compound of G1537 and a derivative of G2564.

Strong: From a compound of G1537 and a derivative of G2564; a calling out, that is, (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): - assembly, church.

Bullinger (p. 72): ἐκκλησία (ekklêsia) was used by the Greeks of any *assembly*, but especially of citizens, or as we should say of a selection from the, “burgesses.” The words means *an assembly of those called out, an elect assembly*. Hence, it is used in the Septuagint of Israel as called out from and as being an election from the nations. Then, it was used of the congregation worshiping at the Tabernacle as distinguished from the rest of the people. In this sense, it is used in the Old Testament, the gospels, and partly in the Acts. But in the Pauline Epistles, the Holy Spirit uses this word and exalts it to a far higher meaning: viz., of the special election from both jews and Gentiles, forming them as members of Christ’s Mystical Body into a new *ecclesia* or *assembly*. This is a sense in which it had never been before used. In other words, this refers to the *church*, which is *His body*.

ekklêsiai (ἐκκλησίαι) [pronounced ek-klay-SEE-ī]	churches, assemblies, gatherings, companies; transliterated, ekklêsiai	feminine plural noun, accusative case	Strong’s #1577
170. <b>Verb:</b> ekklinô (ἐκκλίνω) [pronounced ehk-KLEE-noh], which means <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> . (Combination of Strong’s #1537 & #2827). Strong’s #1578. 1Sam. 14:7			
ekklinô (ἐκκλίνω) [pronounced ehk-KLEE-noh]	<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 <sup>rd</sup> person singular, present active subjunctive verb	Strong’s #1578
171. verb: ekkolumbáō (ἐκκολυβάω) [pronounced ek-kol-oom-BAH-oh], which means, <i>to swim away, to escape by swimming</i> . Strong’s #1579. Acts 27:42*			
ekkolumbáō (ἐκκολυβάω) [pronounced ek-kol-oom-BAH-oh]	<i>to swim away, to escape by swimming</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #1579 (hapax legomena)
ekkolumbáō (ἐκκολυβάω) [pronounced ek-kol-oom-BAH-oh]	<i>swimming away, escaping by swimming</i>	masculine singular, aorist active participle, nominative case	Strong’s #1579 (hapax legomena)
172. verb ekkomizô (ἐκκομίζω) [pronounced ek-kom-ID-zoh], which means, <i>to bear, to carry out [a dead man for burial]</i> . Thayer and Strong definitions only. Strong’s #1580. Luke 7:12*			
ekkomizô (ἐκκομίζω) [pronounced ek-kom-ID-zoh]	<i>to bear, to carry out [a dead man for burial]</i>	3 <sup>rd</sup> person singular; imperfect passive indicative	Strong’s #1580
173. verb ekkoptô (ἐκκόπτω) [pronounced ek-KOP-toe], which means, <i>cut down (off, out), hew down, figuratively to frustrate, to hinder</i> . Thayer: 1) to cut out, cut off; 1a) of a tree; 2) metaphorically to cut off occasion. Thayer and Strong definitions only. Strong’s #1581. Luke 3:9 13:7, 9			
ekkoptô (ἐκκόπτω) [pronounced ek-KOP-toe]	<i>to cut down (off, out), to hew down, figuratively to frustrate, to hinder</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong’s #1581
174. verb: ekkremamai (ἐκκρέμαμαι) [pronounced ek-krem'-am-ahee], which means, <i>to hang on (upon the lips of a speaker), to listen closely, to be very attentive</i> . Strong’s #1582. Luke 19:48*			
ekkremamai (ἐκκρέμαμαι) [pronounced ek-krem'-am-ahee]	<i>to hang on (upon the lips of a speaker), to listen closely, to be very attentive</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong’s #1582



175. verb: eklaléō (ἐκλαλέω) [pronounced *ek-lal-EH-oh*], which means, *to speak out, to tell, to divulge*. Strong's #1583. Acts 23:22\*

eklaléō (ἐκλαλέω) [pronounced <i>ek-lal-EH-oh</i> ]	<i>to speak out, to tell, to divulge</i>	aorist active infinitive	Strong's #1583
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176. X

177. verb: eklanthánomai (ἐκλανθάνομαι) [pronounced *ek-lan-THAHN-ohm-ahee*], which means, *to forget (altogether), to be caused to forget; to be utterly oblivious of*. Strong's #1585. Hebrews 12:5\*

eklanthánomai (ἐκλανθάνομαι) [pronounced <i>ek-lan-THAHN-ohm-ahee</i> ]	<i>to forget (altogether), to be caused to forget; to be utterly oblivious of</i>	2 <sup>nd</sup> person plural, perfect passive indicative	Strong's #1585 (hapax legomena)
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178. Verb: eklegomai (ἐκλέγομαι) [pronounced *ek-LEHG-om-ahee*], which means, *to select, to make a choice, to choose (out); the chosen*. Thayer: 1) to pick out, choose, to pick or choose out for one's self; 1a) choosing one out of many, i.e. Jesus choosing his disciples; 1b) choosing one for an office; 1c) of God choosing whom he judged fit to receive his favours and separated from the rest of mankind to be peculiarly his own and to be attended continually by his gracious oversight; 1c1) i.e. the Israelites; 1d) of God the Father choosing Christians, as those whom he set apart from the irreligious multitude as dear unto himself, and whom he has rendered, through faith in Christ, citizens in the Messianic kingdom: (James 2:5) so that the ground of the choice lies in Christ and his merits only. Thayer Definition only. Strong's #1586. Luke 6:13 9:35 10:42 14:7 Acts 1:2, 24 6:5 13:17 15:7, 22, 25

eklegomai (ἐκλέγομαι) [pronounced <i>ek-LEHG-om-ahee</i> ]	<i>to select, to make a choice, to choose (out); the chosen</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1586
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eklegomai (ἐκλέγομαι) [pronounced <i>ek-LEHG-om-ahee</i> ]	<i>selecting, making a choice, choosing (out); those chosen</i>	masculine singular, aorist middle participle; nominative case	Strong's #1586
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179. Verb: ekleípō (ἐκλείπω) [pronounced *ehk-LIE-poe*], which means, *to cease; to fail; to leave (out), to omit, to pass by; to quit, to cease, to stop*. This word can be used for the failing or eclipse of the light of the sun and the moon. Strong's #1587. Luke 16:9 22:32 23:45 Hebrews 1:12 \*\*\*\*\* \*

ekleípō (ἐκλείπω) [pronounced <i>ehk-LĪ-poe</i> ]	<i>to cease; to fail; to leave (out), to omit, to pass by; to quit, to stop</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #1587
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ekleípō (ἐκλείπω) [pronounced <i>ehk-LĪ-poe</i> ]	<i>ceasing; failing; leaving (out), omitting, passing by; quitting, stopping</i>	masculine singular, present active participle, genitive/ablative case	Strong's #1587
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180. adjective: eklektós (ἐκλεκτός) [pronounced *ek-lek-TOSS*], which means, *elect, chosen, selected (ones)*. Strong's #1588. Luke 18:7 23:35 Colossians 3:12

eklektós (ἐκλεκτός) [pronounced <i>ek-lek-TOSS</i> ]	<i>elect, chosen, selected (ones)</i>	masculine plural adjective; genitive/ablative case	Strong's #1588
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Thayer definitions: 1) *picked out, chosen*; 1a) *chosen by God*; 1a1) *to obtain salvation through Christ*; 1a1a) *Christians are called "chosen or elect" of God*; 1a2) *the Messiah is called "elect", as appointed by God to the most exalted office conceivable*; 1a3) *choice, select, i.e. the best of its kind or class, excellence preeminent: applied to certain individual Christians*.

181. noun: eklogê (ἐκλογή) [pronounced *ek-log-AY*], which means, *(divine) selection, chosen, election*. Strong's #1589. Acts 9:15 1Thessalonians 1:4 \*\*\*\*\* \*\*

eklogê (ἐκλογή) [pronounced ek-log-AY]	(divine) selection, chosen, election	feminine singular noun, genitive/ablative case	Strong's #1589
Thayer definitions: 1) the act of picking out, choosing; 1a) of the act of God's free will by which before the foundation of the world he decreed his blessings to certain persons; 1b) the decree made from choice by which he determined to bless certain persons through Christ by grace alone; 2) a thing or person chosen; 2a) of persons: God's elect.			
182. Verb ekluô (ἐκλύω) [pronounced ek-LOO-oh], which means, to loose, to unloose, to set free; to dissolve, metaphorically, to weaken, to relax, to exhaust; to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak or weary, to be tired out; to be despondent, to become faint hearted. Strong's #1590. Galatians 6:9 Hebrews 12:3, 5 ***** *			
ekluô (ἐκλύω) [pronounced ek-LOO-oh]	to loose, to unloose, to set free; to dissolve, metaphorically, to weaken, to relax, to exhaust; to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak or weary, to be tired out; to be despondent, to become faint hearted	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1590
ekluô (ἐκλύω) [pronounced ek-LOO-oh]	loose, unloose, set free; dissolve, metaphorically, weaken, relax, exhaust; have one's strength relaxed, be enfeebled through exhaustion, grow weak or weary, be tired out; be despondent, become faint hearted	2 <sup>nd</sup> person singular, present passive imperative	Strong's #1590
ekluô (ἐκλύω) [pronounced ek-LOO-oh]	loosening, unloosening, setting free; dissolving, metaphorically, weakening, relaxing, being (enfeebled through) exhausted; having one's strength relaxed, growing weak or weary, being tired out; being despondent, becoming faint hearted	masculine plural, present passive participle; nominative case	Strong's #1590
183. verb ekmassô (ἐκμάσσω) [pronounced ek-MASS-so], which means, to wipe off, to wipe [dry, away]. Thayer and Strong definitions only. Strong's #1591. Luke 7:38 *****			
ekmassô (ἐκμάσσω) [pronounced ek-MASS-so]	to wipe off, to wipe [dry, away]	3 <sup>rd</sup> person singular; imperfect active indicative	Strong's #1591
184. Verb: ekmyktērízō (ἐκμυκτηρίζω) [pronounced ehk-mook-ter-IHD-zoh], which means, to ridicule, to sneer at, to demean, to deride, to scoff at. Strong's #1592. Luke 16:14 23:35**			
ekmyktērízō (ἐκμυκτηρίζω) [pronounced ehk-mook-ter-IHD-zoh]	to ridicule, to sneer at, to demean, to deride, to scoff at	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1592
185. Adverb: hekousiōs (ἐκουσίως) [pronounced hek-oo-SEE-oce], which means, deliberately, voluntarily, willingly, of one's own accord; to sin wilfully as opposed to sins committed inconsiderately, and from ignorance or from weakness. Strong's #1596. Hebrews 10:26 **			

hekousiōs (ἐκουσίως) [pronounced hek-oo-SEE-ocē]	<i>deliberately, voluntarily, willingly, of one's own accord; to sin wilfully as opposed to sins committed inconsiderately, and from ignorance or from weakness</i>	adverb	Strong's #1596
186. verb ekpeirazō (ἐκπειράζω) [pronounced ek-pi-RAD-zoh], which means, <i>to prove, test, thoroughly; to put to proof God's character and power, to tempt</i> . Thayer and Strong definitions only. Strong's #1598. Luke 4:12 10:25 ****			
ekpeirazō (ἐκπειράζω) [pronounced ek-pi-RAD-zoh]	<i>to prove, test, [thoroughly]; to put to proof God's character and power, to tempt</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1598
ekpeirazō (ἐκπειράζω) [pronounced ek-pi-RAD-zoh]	<i>proving, testing [thoroughly]; putting to test [or proving] God's character and power, tempting</i>	masculine singular, present active participle, nominative case	Strong's #1598
187. verb: ekpēmpō (ἐκπέμπω) [pronounced ek-PEHM-poe], which means, <i>to send (out, away, forth); to despatch</i> . Strong's #1599. Acts 13:4 17:10**			
ekpēmpō (ἐκπέμπω) [pronounced ek-PEHM-poe]	<i>to send (out, away, forth); to despatch</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1599
ekpēmpō (ἐκπέμπω) [pronounced ek-PEHM-poe]	<i>sending out, being sent (out, away, forth); despatching; being dispatched</i>	masculine plural, aorist passive participle, nominative case	Strong's #1599
188. X			
189. Verb: ekriptō (ἐκρίπτω) [pronounced ehk-PIHP-toh], which means <i>to fall off, to fall from, to fall</i> . 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. Strong's #1601. The Doctrine of Tongues (1Cor. 13:8) Acts 12:7 27:17, 25 Galatians 5:4			
ekriptō (ἐκρίπτω) [pronounced ehk-PIHP-toh]	<i>to fall off, to fall from, to fall; to be cast [into]; to be driven off one's course</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1601
This verb is also used of an audience hissing an actor off the stage.			
Thayer full definitions: 1) <i>to fall out of, to fall down from, to fall off</i> ; 2) <i>metaphorically</i> ; 2a) <i>to fall from a thing, to lose it</i> ; 2b) <i>to perish, to fall</i> ; 2b1) <i>to fall from a place from which one cannot keep</i> ; 2b2) <i>fall from a position</i> ; 2b3) <i>to fall powerless, to fall to the ground, be without effect</i> ; 2b3a) <i>of the divine promise of salvation</i> .			
190. verb: ekplēō (ἐκπλέω) [pronounced ek-PLEH-oh], which means, <i>to sail (from, away), to depart by ship</i> . Strong's #1602. Acts 15:39 18:18 20:6 ***			
ekplēō (ἐκπλέω) [pronounced ek-PLEH-oh]	<i>to sail (from, away), to depart by ship</i>	aorist active infinitive	Strong's #1602
191. verb: ekplērōō (ἐκπληρώω) [pronounced ek-play-ROW-oh], which means, <i>to fulfill; to fill full, to fill up completely; to accomplish entirely; to make good</i> . Strong's #1603. Acts 13:33*			
ekplērōō (ἐκπληρώω) [pronounced ek-play-ROW-oh]	<i>to fulfill; to fill full, to fill up completely; to accomplish entirely; to make good</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1603

192. noun: ekplêrōsis (ἐκπλήρωσις) [pronounced *ek-PLAY-ro-sis*], which means, *completion, fulfillment, accomplishment*. Strong's #1604. Acts 21:26\*

ekplêrōsis (ἐκπλήρωσις) [pronounced <i>ek-PLAY-ro-sis</i> ]	<i>completion, fulfillment, accomplishment</i>	feminine singular noun, accusative case	Strong's #1604
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193. Verb: ekplêssō (ἐκπλήσσω) [pronounced *ehk-PLACE-so*], which means, *to strike with astonishment; to amaze, to astonish; to be astonished*. Thayer: 1) *to strike out, expel by a blow, drive out or away*; 2) *to cast off by a blow, to drive out*; 2a) *commonly, to strike one out of self-possession, to strike with panic, shock, astonish*; 3) *to be struck with amazement, astonished, amazed*. Thayer Definition only. Strong's #1605. Luke 2:48 4:32 9:43 13:12

ekplêssō (ἐκπλήσσω) [pronounced <i>ehk-PLACE-so</i> ]	<i>to strike with astonishment; to amaze, to astonish; to be astonished</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1605
ekplêsomai (ἐκπλήσομαι) [pronounced <i>ehk-PLACE-ohm-ī</i> ]	<i>to be struck with astonishment; to be amazed, to be astonished (surprised, taken aback); to be struck with panic or shock</i>	3 <sup>rd</sup> person singular, imperfect middle indicative (found only in the middle/passive voice)	Strong's #1605
ekplêssō (ἐκπλήσσω) [pronounced <i>ehk-PLACE-so</i> ]	<i>striking with astonishment; being amazed, being astonished; being struck with panic (shock)</i>	masculine singular, present passive participle, nominative case	Strong's #1605

Literally, this means, *to stand outside of oneself, to stand beside oneself*. It is a combination of Strong's #1537 (*out, out from, away from*) and Strong's #2476 (*to stand, to take a stand*).

194. verb: ekpneō (ἐκπνέω) [pronounced *ek-PNEH-oh*], which means, *to breathe out, to breathe (one's last, out one's life), to exhale; to expire*. Strong's #1606. Luke 23:46 \*\*\*

ekpneō (ἐκπνέω) [pronounced <i>ek-PNEH-oh</i> ]	<i>to breathe out, to breathe (one's last, out one's life), to exhale; to expire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1606
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195. verb ekporeuomai (ἐκπορεύομαι) [pronounced *ek-por-YOO-om-ahee*], which means, *to depart, to be discharged, to proceed, to project; to come (forth, out of), to go (forth, out), to issue, to proceed (out of)*. Thayer: 1) *to go forth, go out, depart*; 2) *metaphorically*; 2a) *to come forth, to issue, to proceed*; 2a1) *of feelings, affections, deeds, sayings*; 2b) *to flow forth*; 2b1) *of a river*; 2c) *to project, from the mouth of one*; 2d) *to spread abroad, of a rumour*. Thayer and Strong definitions only. Strong's #1607. Luke 3:7 4:22, 37 Acts 9:28 19:12 25:4

ekporeuomai (ἐκπορεύομαι) [pronounced <i>ek-por-YOO-om-ahee</i> ]	<i>to depart, to be discharged, to proceed (out of), to project; to come (forth, out of), to go (forth, out), to issue</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1607
ekporeuomai (ἐκπορεύομαι) [pronounced <i>ek-por-YOO-om-ahee</i> ]	<i>departing, being discharged, proceeding [out of], projecting; the ones coming (forth, out of), those going (forth, out), issuing [out from]</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #1607

196. **Verb:** ekporneuō (ἐκπορνεύω) [pronounced *ek-porn-YOO-o*], which means, *to go a whoring, "give one's self over to fornication", giving oneself over to immorality, to indulge in immorality*. Thayer, Arndt and



Gingrich, and Horst Balz and Gerhard Schneider definitions. Strong's #1608. Homosexuality and the Bible.

197. verb: ekptuō (ἐκπτύω) [pronounced *ek-PTOO-oh*], which means, *to spit out; to reject, to spurn, loathe; to disdain*. Strong's #1609. Galatians 4:14\*

ekptuō (ἐκπτύω) [pronounced <i>ek-PTOO-oh</i> ]	<i>to spit out; to reject, to spurn, loathe; to disdain</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #1609
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198. Verb: ekrizōō (ἐκρίζω) [pronounced *ek-rid-ZOH-oh*], which means, *to pluck up (by the roots), to root out, to uproot*. Strong's #1610. Luke 17:6 \*\*\*\*

ekrizōō (ἐκρίζω) [pronounced <i>ek-rid-ZOH-oh</i> ]	<i>to pluck up (by the roots), to root out, to uproot</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1610
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ekrizōō (ἐκρίζω) [pronounced <i>ek-rid-ZOH-oh</i> ]	<i>pluck up (by the roots), root out, uproot</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #1610
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199. 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 Luke 5:26 Acts 3:10 10:10 11:5 22:17 \*\*\*\*\* \*\*

ekstasis (ἔκστασις, εως, ἡ) [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

200. X

201. verb: ektarássō (ἐκταράσσω) [pronounced *ek-tar-AHS-so*], which means, *to agitate, to trouble exceedingly, to greatly disturb; to throw into confusion*. Strong's #1613. Acts 16:20\*

ektarássō (ἐκταράσσω) [pronounced <i>ek-tar-AHS-so</i> ]	<i>to agitate, to trouble exceedingly, to greatly disturb; to throw into confusion</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #1613
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202. verb ekteinō (ἐκτείνω) [pronounced *ek-TI-no*], which means, *to stretch [out, forth, over], to extend, to cast [put] forth [towards, against one]*. Thayer and Strong definitions only. Strong's #1614. Luke 5:13 6:10 22:53 Acts 4:30 26:1 27:30

ekteinō (ἐκτείνω) [pronounced <i>ek-TI-no</i> ]	<i>to stretch [out, forth, over], to extend, to cast [put] forth [towards, against one]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1614
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ekteinō (ἐκτείνω) [pronounced ek-TI-no]	<i>stretching [out, forth, over], extending, casting [putting] forth [towards, against one]</i>	feminine singular, aorist active participle; nominative case	Strong's #1614
203. Verb: ekteléō (ἐκτελέω) [pronounced ehk-tehl-EH-oh], which means, <i>to complete (fully), to finish</i> . Strong's #1615. Luke 14:29 **			
ekteléō (ἐκτελέω) [pronounced ehk-tehl-EH-oh]	<i>to complete (fully), to finish</i>	aorist active infinitive	Strong's #1615
204. noun: ekténeia (ἐκτένεια) [pronounced ek-TEHN-i-ah], which means, <i>earnestness, extension; intentness (of mind)</i> . Strong's #1616. Acts 26:7*			
ekténeia (ἐκτένεια) [pronounced ek-TEHN-i-ah]	<i>earnestness, extension; intentness (of mind)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1616
This is a very rare word, found only here in the New Testament. Its adverbial cognate (Strong's #1617) is also found by once in Luke 22:44.			
205. adverb: ektenésteron (ἐκτενέστερον) [pronounced ek-ten-EHS-ter-ohn], which means, <i>ferently, more intently, more earnestly</i> . Strong's #1617. Luke 22:44*			
ektenésteron (ἐκτενέστερον) [pronounced ek-ten-EHS-ter-ohn]	<i>ferently, more intently, more earnestly</i>	adverb	Strong's #1617
206. X			
207. adverb: ektenōs (ἐκτενώς) [pronounced ek-ten-OCE], which means, <i>eagerly, earnestly, ferently, intently, intensely</i> . Strong's #1619. Acts 12:5*			
ektenōs (ἐκτενώς) [pronounced ek-ten-OCE]	<i>eagerly, earnestly, ferently, intently, intensely</i>	adverb	Strong's #1619
208. verb: ektíthēmi (ἐκτίθημι) [pronounced ek-TIHTH-ay-mee], which means, <i>to expose; to cast out; to place (put) outside; to set up; to exhibit; figuratively, to set forth, to declare, to expound, to explain</i> . Strong's #1620. Acts 7:21 11:4 18:26 28:23****			
ektíthēmi (ἐκτίθημι) [pronounced ek-TILTH-ay-mee]	<i>to expose; to cast out; to place (put) outside; to set up; to exhibit; figuratively, to set forth, to declare, to expound, to explain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1620
ektíthēmi (ἐκτίθημι) [pronounced ek-TILTH-ay-mee]	<i>being exposed; casting out; being place (put) outside; setting up; exhibiting; figuratively, setting forth, declaring, expounding, explaining</i>	masculine singular, aorist passive participle, genitive/ablative case	Strong's #1620
209. verb: ektinássō (ἐκτινάσσω) [pronounced ek-tin-AS-so], which means, <i>to shake off (vigorously, expressively); cleaning one's sandals by shaking</i> . Strong's #1621. Acts 13:51 18:6 ****			
ektinássō (ἐκτινάσσω) [pronounced ek-tin-AS-so]	<i>to shake off (vigorously, expressively); to clean one's sandals by shaking</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1621

ektinássō (ἐκτινάσσω) [pronounced ek-tin-AS-so]	<i>shaking off (vigorously, expressively); cleaning one's sandals by shaking</i>	masculine plural, aorist middle participle, nominative case	Strong's #1621
210. adverb: ektós (ἐκτός) [pronounced ek-TOSS], which means, <i>outside, beyond; the outside, exterior; outside of; beyond, apart from, besides, except</i> . Strong's #1622. Acts 26:22 *****			
ektós (ἐκτός) [pronounced ek-TOSS]	<i>outside, beyond; the outside, exterior; outside of; beyond, apart from, besides, except</i>	adverb	Strong's #1622
211. Adjective: hektos (ἕκτος) [pronounced HEHK-toss] which means, <i>the sixth</i> . Thayer and Strong definitions only. Strong's #1623. Luke 1:26 23:44 Acts 10:9			
hektos (ἕκτος) [pronounced HEHK-toss]	<i>the sixth</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1623
212. verb: ektrépō (ἐκτρέπω) [pronounced ek-TREHP-oh], which means, <i>to turn, to twist out; in a medical sense used of dislocated limbs; to turn (off, aside); to be turned aside; to turn away from, to shun a thing, to avoid meeting or associating with one</i> . Strong's #1624. Hebrews 12:13 *****			
ektrépō (ἐκτρέπω) [pronounced ek-TREHP-oh]	<i>to turn, to twist out; in a medical sense used of dislocated limbs; to turn (off, aside); to be turned aside; to turn away from, to shun a thing, to avoid meeting or associating with one</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1624
213. X			
214. X			
215. Verb: ekphérō (ἐκφέρω) [pronounced ehk-FEHR-oh], which means, <i>to carry out, to bear forth (the dead for burial); to bring, to lead out; to bring forth, to produce (of the earth bearing plants)</i> . Strong's #1627. Luke 15:22 Acts 5:6, 9 Hebrews 2:8 ***** **			
ekphérō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>to carry out, to bear forth (the dead for burial); to bring (out, forth), to lead out; to produce (of the earth bearing plants)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1627
ekphérō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>carry out, bear forth (the dead for burial); bring, lead out; bring forth, produce (of the earth bearing plants)</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1627
ekphérō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>carrying out, bearing forth (the dead for burial); [those] bringing (out, forth), leading out; producing (of the earth bearing plants)</i>	masculine plural, aorist active participle, nominative case	Strong's #1627
Interestingly enough, this verb is used many times by Luke, once by Paul and twice in the book of Hebrews. Luke 15:22 Acts 5:6, 9, 10, 15 1Timothy 6:7 Hebrews 2:8 6:8.			
216. verb: ekpheúgō (ἐκφεύγω) [pronounced ehk-FYOO-go], which means, <i>to escape, to flee (out, away); to seek safety in flight</i> . Strong's #1628. Luke 21:36 Acts 16:27 19:16 1Thessalonians 5:3 Hebrews 2:3 12:25 ***** **			
ekpheúgō (ἐκφεύγω) [pronounced ehk-FYOO-go]	<i>to escape, to flee (out, away); to seek safety in flight</i>	aorist active infinitive	Strong's #1628
217. X			

218. adjective: ékphobos (ἐκφοβος) [pronounced *EHK-fob-oss*], which means, *stricken with fear or terror, (exceedingly) frightened, (so) terrified, frightened out of one's wits*. Strong's #1630. Hebrews 12:21 \*\*

ékphobos (ἐκφοβος) [pronounced <i>EHK-fob-oss</i> ]	<i>stricken with fear or terror, (exceedingly) frightened, (so) terrified, frightened out of one's wits</i>	masculine singular adjective; nominative case	Strong's #1630
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219. X

220. Verb: ekchéō (ἐκξέω) [pronounced *ek-KHEH-oh*], which means *to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute*. Strong's #1632. Job 16:13 Luke 5:37 22:20 Acts 1:18 2:17 10:45 22:20

ekchéō (ἐκξέω) [pronounced <i>ek-KHEH-oh</i> ]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1632
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ekchéō (ἐκξέω) [pronounced <i>ek-KHEH-oh</i> ]	<i>poured out; spilled; gushing out; shedding [abroad, forth]; metaphorically: bestowing, distributing</i>	neuter singular, perfect passive participle, nominative case	Strong's #1632
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221. verb: ekchōréō (ἐκχωρέω) [pronounced *ehk-kho-REH-oh*], which means, *to go out, to depart (from), to remove from in the sense of fleeing from*. Strong's #1633. Luke 21:21\*

ekchōréō (ἐκχωρέω) [pronounced <i>ehk-kho-REH-oh</i> ]	<i>go out, depart (from), remove from in the sense of fleeing from</i>	3 <sup>rd</sup> person plural, present active imperative	Strong's #1633
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222. verb: ekpsuchō (ἐκψύχω) [pronounced *ek-PSOO-kho*], which means, *to expire, to breathe out one's life, to breathe one's last*. Strong's #1634. Acts 5:5, 10 12:23\*\*\*

ekpsuchō (ἐκψύχω) [pronounced <i>ek-PSOO-kho</i> ]	<i>to expire, to breathe out one's life, to breathe one's last</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1634
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223. adjective: hekōn (ἐκών) [pronounced *hek-OWN*], which means, *voluntarily*. Strong's #1635. Romans 8:20 \*\*

224. Noun: elaia (ἐλαία,ας,ή) [pronounced *el-AH-yah*], which means *olive, olive tree, olive fruit*. Thayer definitions only. Strong's #1636. Olive Tree in Scripture (Psalms) 2Sam. 15:18 Luke 19:29 21:37 22:39

elaia (ἐλαία,ας,ή) [pronounced <i>el-AH-yah</i> ]	<i>olive, olive tree, olive fruit</i>	feminine singular noun, genitive case	Strong's #1636
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225. neuter\_noun elaion (ἐλαιον) [pronounced *EHL-ah-yon*] which means, *olive oil*. In that era, olive oil was used for fuel for lamps; for healing the sick; for anointing the head and body at feasts; mentioned among articles of commerce. Thayer and Strong definitions only. Strong's #1637. Luke 7:46 10:34 16:6 Hebrews 1:9

elaion (ἐλαιον) [pronounced <i>EHL-ah-yon</i> ]	<i>olive oil</i>	neuter singular noun; dative, locative, instrumental case	Strong's #1637
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226. noun: elaiōn (ἐλαιών) [pronounced *el-ah-YONE*], which means, *olive grove, an olive-orchard, the Mount of Olives, Olivet*. Strong's #1638. Acts 1:12\*

elaiōn (ἐλαιών) [pronounced <i>el-ah-YONE</i> ]	<i>olive grove, an olive-orchard, the Mount of Olives, Olivet</i>	masculine singular noun, genitive/ablative case	Strong's #1638
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227. Proper\_noun: Elamītēs (Ἑλαμίτης) [pronounced *el-am-EE-tace*], which means, *an Elamite or Persian*. Strong's #1639. Acts 2:9\*



Elamítēs (Ἑλαμίτης) [pronounced <i>el-am-EE-tace</i> ]	<i>an Elamite or Persian</i>	masculine plural proper noun, nominative case	Strong's #1639
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Thayer: *an Elamite, i.e. an inhabitant of the province of Elymais, a region stretching southwards to the Persian Gulf, but boundaries of which are variously given.*

228. Adjective: elassôn/elattôn (ἐλάσσων/ἐλάττων) [pronounced *ehl-AS-sohn/ehl-AHT-tone*], which means, *less, smaller (in size, quantity, age or quality); inferior; under, worse, younger*. Strong's #1640. Hebrews 7:7 \*\*\*\*\*

elassôn/elattôn (ἐλάσσων/ἐλάττων) [pronounced <i>ehl-AS-sohn/ehl-AHT-tone</i> ]	<i>less, lesser, smaller (in size, quantity, age or quality); inferior; under, worse, younger</i>	neuter singular comparative adjective; nominative case	Strong's #1640
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229. X

230. Verb: elattoô (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 Hebrews 2:7, 9\*\*\*

elattoô (ἐλαττώ) [pronounced <i>el-at-TOH-oh</i> ]	<i>to make inferior, to make lower, to diminish, to lessen [in rank or influence]</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #1642
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elattoô (ἐλαττώ) [pronounced <i>el-at-TOH-oh</i> ]	<i>making inferior, being made lower, diminishing, being lessened [in rank or influence]</i>	masculine singular, perfect passive participle, accusative case	Strong's #1642
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231. Verb: elaunô (ἐλαύνω) [pronounced *ehl-OW-noh*], which means, *to drive, being driven; propelling by rowing; being carried to a ship; sailing*. Used of the wind driving ships or clouds; of sailors propelling a vessel by oars, *to row; to be carried in a ship, to sail; of demons driving to some place the men whom they possess*. Strong's #1643. Luke 8:29 \*\*\*\*\*

elaunô (ἐλαύνω) [pronounced <i>ehl-OW-noh</i> ]	<i>to drive, being driven; propelling by rowing; being carried to a ship; sailing</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1643
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232. X

233. Superlative adjective: eláchistos (ἐλάχιστος) [pronounced *ehl-AKH-ihs-toss*], which means, *least, very little (small), smallest (in size, amount, dignity, etc)*. Strong's #1646. Luke 12:26 16:10 19:17

eláchistos (ἐλάχιστος) [pronounced <i>ehl-AKH-ihs-toss</i> ]	<i>least, very little (small), smallest (in size, amount, dignity, importance, rank, authority, commandments, etc.)</i>	superlative adjective	Strong's #1646
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234. X

235. X

236. X

237. Masculine\_noun: elegchos (ἔλεγχος) [pronounced *EHL-ehg-khoss* or *EL-eng-khos*], which means, *a proof, that by which a thing is proved or tested; conviction; evidence; persuasion; a refutation of adversaries*. Definitions from Thayer, Strong and Zodhiates. Strong's #1650. Psalm 105:41 Hebrews 11:1 \*\*

elegchos (ἔλεγχος) [pronounced <i>EHL-ehg-khos</i> ]	<i>a proof, that by which a thing is proved or tested; conviction; evidence; persuasion; a refutation of adversaries</i>	masculine singular noun; nominative case	Strong's #1650
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238. **Verb:** elegchô (ἐλέγχω) [pronounced *ehl-EHNG-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*. Thayer definitions: *to convince someone of something; to point something out to someone; 1) to convict, refute, confute;*

1a) generally with a suggestion of shame of the person convicted; 1b) by conviction to bring to the light, to expose; 2) to find fault with, correct; 2a) by word; 2a1) to reprehend severely, chide, admonish, reprove; 2a2) to call to account, show one his fault, demand an explanation; 2b) by deed; 2b1) to chasten, to punish. Thayer and Bobby. Strong's #1651. The Doctrine of Tongues (1Cor. 14:24) Prov. 10:10 Luke 3:19 Hebrews 12:5 Jude 22

elégchō (ἐλέγχω) [pronounced eh-LEG-khoh]	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	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1651
elégchō (ἐλέγχω) [pronounced eh-LEG-khoh]	shaming, disgracing in classical Greek, but in the koine, it means convicting, proving [showing, revealing] that someone is in the wrong, shaming; by implication, it means reproving, rebuking, admonishing, correcting, morally chastising	masculine singular, present passive participle; nominative case	Strong's #1651
239. adjective: eleeinós (ἐλεεινός) [pronounced el-eh-i-NOSS], which means, <i>pitiable</i> . Strong's #1652. Revelation 3:17 **			
240. Verb: eleeō (ἐλέεω) [pronounced ehl-eh-EH-oh], which means, <i>to have mercy on, to have compassion for, to be compassionate; to help an afflicted person</i> . Thayer definitions: 1) to have mercy on; 2) to help one afflicted or seeking aid; 3) to help the afflicted, to bring help to the wretched; 4) to experience mercy. Thayer definitions only. Strong's #1653. Luke 16:24 17:13 18:38 Jude 22			
eleeō (ἐλέεω) [pronounced ehl-eh-EH-oh]	to have mercy on, to have compassion for, to be compassionate; to help an afflicted person	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1653
eleeō (ἐλέεω) [pronounced ehl-eh-EH-oh]	have mercy on, have compassion for, be compassionate; help an afflicted person	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1653
241. <b>Feminine_noun:</b> eleēmosunē (ἐλεημοσύνη) [pronounced el-eh-ay-mos-OO-nay], which means, <i>mercy, pity; especially as exhibited in giving alms, charity; the benefaction itself, a donation to the poor, alms</i> . Thayer Definition only. Strong's #1654. Lule 11:41 12:33 Acts 3:2 9:36 10:2, 4 24:17			
eleēmosunē (ἐλεημοσύνη) [pronounced el-eh-ay-mos-OO-nay]	mercy, pity; especially as exhibited in giving alms, charity; the benefaction itself, a donation to the poor, alms	feminine singular noun, accusative case	Strong's #1654
eleēmosunai (ἐλεημοσύναι) [pronounced el-eh-ay-mos-OO-nī]	mercies, acts of pity; especially as exhibited in the giving of alms, charity works; the benefactions themselves, a donations to the poor, alms	feminine plural noun, accusative case	Strong's #1654
242. adjective: eleēmōn (ἐλεήμων) [pronounced el-eh-AY-mone], which means, <i>merciful, compassionate</i> . Strong's #1655. **			
eleēmōn (ἐλεήμων) [pronounced el-eh-AY-mone]	merciful, compassionate	masculine singular adjective; nominative case	Strong's #1655

243. Neuter\_noun: eleos (ἐλεος) [pronounced *EHL-eh-os*], which means, 1) *mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them*; 1a) *of men towards men: to exercise the virtue of mercy, show one's self merciful*; 1b) *of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ*; 1c) *the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life*. Thayer definition only. Strong's #1656. 2Sam. 15:20 Luke 1:50 10:37 Galatians 6:16 Hebrews 4:16

eleos (ἐλεος) [pronounced <i>EHL-eh-oss</i> ]	grace, mercy, kindness, compassion; clemency	neuter singular noun; nominative case	Strong's #1656
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Thayer definitions: 1) *mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them*; 1a) *of men towards men: to exercise the virtue of mercy, show one's self merciful*; 1b) *of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ*; 1c) *the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life*.

244. noun: eleuthería (ἐλευθερία) [pronounced *el-yoo-ther-EE-ah*], which means, *liberty, freedom; ability to do as one pleases; license*. Strong's #1657. Galatians 2:4 5:1, 13

eleuthería (ἐλευθερία) [pronounced <i>el-yoo-ther-EE-ah</i> ]	liberty, freedom; ability to do as one pleases; license	feminine singular noun; accusative case	Strong's #1657
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245. adjective: eleútheros (ἐλεύθερος) [pronounced *el-YOO-ther-oss*], which means, *free; freeborn; exempt, unrestrained, not bound by an obligation; in an ethical sense: free from the yoke of the Mosaic Law*. Strong's #1658. Galatians 3:28 4:22, 26 Colossians 3:11

eleútheros (ἐλεύθερος) [pronounced <i>el-YOO-ther-oss</i> ]	free; freeborn; exempt, unrestrained, not bound by an obligation; in an ethical sense: free from the yoke of the Mosaic Law	masculine singular adjective, nominative case	Strong's #1658
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246. verb: eleutherōō (ἐλευθερώω) [pronounced *el-yoo-ther-OH-oh*], which means, *to free, to make free; set at liberty, to liberate, to deliver (from the dominion of sin); to exempt*. Strong's #1659. Galatians 5:1 \*\*\*\*\*

eleutherōō (ἐλευθερώω) [pronounced <i>el-yoo-ther-OH-oh</i> ]	to free, to make free; set at liberty, to liberate, to deliver (from the dominion of sin); to exempt	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1659
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247. noun: éleusis (ἐλευσις) [pronounced *EHL-yoo-sis*], which means, *a coming, advent, an arrival*. Strong's #1660. Acts 7:52\*

éleusis (ἐλευσις) [pronounced <i>EHL-yoo-sis</i> ]	a coming, advent, an arrival	feminine singular noun, genitive/ablative case	Strong's #1660
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248. X

249. masculine\_proper\_noun Eliakeim (Ἐλιακείμ) [pronounced *el-ee-ak-IME*], which means, *raising up by God*; transliterated, *Eliakim, Eliakeim*. At least two men have this name: 1) the eldest son of Abiud or Judah, both of Joseph, and father of Azor Matt. 1:12–13) son of Melea, and father of Jonan Luke 3:30. Thayer and Strong definitions only. Strong's #1662. Luke 3:30\*\*\*

Eliakeim (Ἐλιακείμ) [pronounced <i>el-ee-ak-IME</i> ]	raising up by God; transliterated, Eliakim, Eliakeim	masculine singular proper noun	Strong's #1662
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250. masculine\_proper\_noun Eliezer (Ἐλιέζερ) [pronounced *el-ee-ED-zer*], which means, *God is his help*; transliterated, *Eliezer*. He is the son of Jorim, in the genealogy of Christ. Luke 3:29. Thayer and Strong definitions only. Strong's #1663. Luke 3:29\*

Eliezer (Ἐλιέζερ) [pronounced <i>el-ee-ED-zer</i> ]	<i>God is his help</i> ; transliterated, <i>Eliezer</i>	masculine singular proper noun	Strong's #1663
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This is transliterated from the Hebrew #461.

251. X

252. Proper\_noun/feminine: Elisabeth (Εἰσαβέτη) [pronounced *el-ee-SAB-et*], which means, *oath of God*; transliterated, *Elisabeth*. Used of the wife of Zacharias and mother of John the Baptist, of the priestly family, and a relative of Mary's. Luke 1:36. Thayer and Strong definitions only. Strong's #1665. Luke 1:5

Elisabeth (Εἰσαβέτη) [pronounced <i>el-ee-SAB-et</i> ]	<i>oath of God</i> ; Greek transliteration: <i>Elisabeth</i> ; Hebrew transliteration: <i>Elizabeth</i>	proper noun/feminine	Strong's #1665
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Used of the wife of Zacharias and mother of John the Baptist, of the priestly family, and a relative of Mary's. Luke 1:36.

253. proper\_masculine\_noun Elissaios (Ἐλισσαῖος) [pronounced *el-is-SAH-yoss*], which means, *God his salvation*; transliterated, *Eliseus, Elisha*. This is the distinguished OT prophet, the disciple, companion, and successor of Elijah. Thayer and Strong definitions only. Strong's #1666. Luke 4:27\*

Elissaios (Ἐλισσαῖος) [pronounced <i>el-is-SAH-yoss</i> ]	<i>God his salvation</i> ; transliterated, <i>Eliseus, Elisha</i>	proper singular masculine noun, genitive/ablative case	Strong's #1666
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254. verb: helíssō (ἐλίσσω) [pronounced *hel-IHS-so*], which means, *to roll up, to fold (up, together)*. Strong's #1667. Hebrews 1:12\*

helíssō (ἐλίσσω) [pronounced <i>hel-IHS-so</i> ]	<i>to roll up, to fold (up, together)</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #1667 (hapax legomena)
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255. Neuter\_noun: hélkos (ἔλκος) [pronounced *HEHL-koss*], which means, *sores, ulcers, wounds (producing discharge, pus)*. Strong's #1668. Luke 16:21 \*\*\*

hélkos (ἔλκος) [pronounced <i>HEHL-koss</i> ]	<i>sores, ulcers, wounds (producing discharge, pus)</i>	neuter plural noun, accusative case	Strong's #1668
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256. Verb: helkóō (ἐλκόω) [pronounced *hel-KOE-oh*], which means, *covered in sores, being ulcerous*. Strong's #1669. Luke 16:20\*

helkóō (ἐλκόω) [pronounced <i>hel-KOE-oh</i> ]	<i>covered in sores, being ulcerous</i>	masculine singular, perfect passive participle, nominative case	Strong's #1669
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257. verb: helkuō/hélkō (ἐλκύω/ἔλκω) [pronounced *hel-KOO-o/HEHL-ko*], which means, *to drag off*; metaphorically, *to draw by inward power, to lead, to impel*. Strong's #1670. Acts 16:19 21:30 \*\*\*\*\* \*\*\*

helkuō/hélkō (ἐλκύω/ἔλκω) [pronounced <i>hel-KOO-o/HEHL-ko</i> ]	<i>to drag off</i> ; metaphorically, <i>to draw by inward power, to lead, to impel</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1670
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258. location: Hellás (Ἑλλάς) [pronounced *hel-LAS*], which means, *unstable: the miry one, Greece*; transliterated, *Hellen, Hellenes, Hellas*. Strong's #1671. Acts 20:2\*



Hellás (Ἑλλάς) [pronounced <i>hel-LAS</i> ]	<i>unstable: the miry one, Greece; transliterated, Hellen, Hellenes, Hellas</i>	feminine singular proper noun; a location; accusative case	Strong's #1671
259. propernoungrouping: Hállēn (Ἑλλην) [pronounced <i>HEHL-lane</i> ], which means, <i>Greek (citizen, resident), one who has assumed Greek customs and language; transliterated, Hellen, Hellenist. Strong's #1672. Acts 14:1 16:3 17:4 18:4 19:10 20:21 21:28 Galatians 2:3 3:28 Colossians 3:11</i>			
Hállēn (Ἑλλην) [pronounced <i>HEHL-lane</i> ]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; accusative case	Strong's #1672
Hállēnes (Ἑλληνες) [pronounced <i>HEHL-lane-ehs</i> ]	<i>Greeks (citizens, residents), those who have assumed Greek customs and language; transliterated, Hellen, Hellenists</i>	masculine plural proper noun; a grouping; accusative case	Strong's #1672
Thayer definitions: 1) a Greek either by nationality, whether a native of the main land or of the Greek islands or colonies; 2) in a wider sense the name embraces all nations not Jews that made the language, customs, and learning of the Greeks their own; the primary reference is to a difference of religion and worship.			
260. proper_adjective: Hellēnikós (Ἑλληνικός) [pronounced <i>hel-lay-nee-KOSS</i> ], which means, <i>Greek (language), Grecian; transliterated Hellenic. Strong's #1673. Luke 23:38 **</i>			
Hellēnikós (Ἑλληνικός) [pronounced <i>hel-lay-nee-KOSS</i> ]	<i>Greek (language), Grecian; transliterated Hellenic</i>	neuter plural proper adjective; dative, locative, instrumental case	Strong's #1673
261. propernoungrouping: Hellēnís (Ἑλληνίς) [pronounced <i>hel-lay-NIHS</i> ], which means, <i>a Grecian woman, a female Greek; gentile woman; non-Jewish woman. Strong's #1674.</i>			
Hellēnís (Ἑλληνίς) [pronounced <i>hel-lay-NIHS</i> ]	<i>a Grecian woman, a female Greek; gentile woman; non-Jewish woman</i>	feminine singular proper noun; a grouping; genitive/ablative case	Strong's #1674
Hellēnídes (Ἑλληνίδες) [pronounced <i>hel-lay-DEHS</i> ]	<i>a Grecian women, a female Greeks; gentile women; non-Jewish women</i>	feminine singular proper noun; a grouping; genitive/ablative case	Strong's #1674
262. propernoungrouping: Hellēnistês (Ἑλληνιστής) [pronounced <i>hel-lay-nis-TACE</i> ], which means, <i>those imitating mannerisms, language, religion of the Greeks; Jews in foreign lands who speak Greek, Grecian; transliterated, Hellenist. Strong's #1675. Acts 6:1 9:29 11:20 ***</i>			
Hellēnistês (Ἑλληνιστής) [pronounced <i>hel-lay-nis-TACE</i> ]	<i>one imitating mannerisms, language, religion of the Greeks; a Jew in foreign land who speaks Greek, Grecian; transliterated, Hellenist</i>	masculine singular proper noun, grouping; genitive/ablative case	Strong's #1675
Hellēnisteis (Ἑλληνιστεῖς) [pronounced <i>hel-lay-nis-TICE</i> ]	<i>those imitating mannerisms, language, religion of the Greeks; Jews in foreign lands who speak Greek, Grecian; transliterated, Hellenists</i>	masculine plural proper noun, grouping; accusative case	Strong's #1675
263. properadverbgroup: Hellēnistí (Ἑλληνιστί) [pronounced <i>hel-lay-nis-TEE</i> ], which means, <i>in Greek, Hellenistically, in the Grecian language. Strong's #1676. Acts 21:37 **</i>			

Hellēnistí (Ἑλληνιστί) [pronounced <i>hel-lay-nis-TEE</i> ]	<i>in Greek, Hellenistically, in the Grecian language</i>	proper adverb; a grouping	Strong's #1676
264. verb: ellogéō (ἐλλογέω) [pronounced <i>el-log-EH-oh</i> ], which means, <i>to charge to one's account</i> . Strong's #1677. Philemon 18			
265. masculine_proper_noun Elmôdam (Ἐλμωδάμ) [pronounced <i>el-moh-DAM</i> ], which means, <i>measure</i> ; transliterated, <i>Elmodam</i> . He was the son of Er, in the genealogy of Joseph, Luke 3:28. Thayer and Strong definitions only. Strong's #1678. Luke 3:28*			
Elmôdam (Ἐλμωδάμ) [pronounced <i>el-moh-DAM</i> ]	<i>measure</i> ; transliterated, <i>Elmodam</i>	masculine singular proper noun	Strong's #1678
266. verb: elpizō (ἐλπίζω) [pronounced <i>el-PID-zoh</i> ], which means, <i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i> . Thayer and Strong definitions only. Strong's #1679. Luke 6:34 23:8 24:21, 26 26:7 Hebrews 11:1			
elpizō (ἐλπίζω) [pronounced <i>el-PID-zoh</i> ]	<i>to hope; to trust; to expect; to confide; in a religious sense, to wait for salvation with joy and full confidence; hopefully to trust in</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1679
elpizō (ἐλπίζω) [pronounced <i>el-PID-zoh</i> ]	<i>hoping; trusting; expecting; confiding; in a religious sense, waiting for salvation with joy and full confidence; hopefully trusting in</i>	masculine singular, present active participle, nominative case	Strong's #1679
267. Feminine_noun: elpís (ἐλπίς) [pronounced <i>el-PIS</i> ], which means, <i>hope; confidence; desire of some good with expectation of obtaining it</i> . That latter phrase means <i>confidence</i> . When the Bible speaks of the <i>hope of the resurrection</i> or <i>our hope of salvation</i> ; the word is obviously <i>confidence, expectation</i> . It only means <i>hope</i> in the sense of being the opposite of the Gentiles <i>who have no hope</i> or <i>who are hopeless</i> . Zodhiates. Strong's #1680. The Doctrine of Tongues (1Cor. 13:13) Acts 2:26 16:19 23:6 24:14 26:6 27:20 28:20 Galatians 5:5 Colossians 1:5 1Thessalonians 1:3 2:19 4:13 5:8 2Thessalonians 2:16 Hebrews 3:6 6:11 7:19 10:23			
elpís (ἐλπίς) [pronounced <i>el-PIS</i> ]	<i>hope; confidence, a confident expectation; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680
268. propernounperson: Elumas (Ἐλύμας) [pronounced <i>el-OO-mas</i> ], which means, <i>a wise man</i> ; transliterated, <i>Elymus, Elumos</i> . Strong's #1681. Acts 13:8*			
Elumas (Ἐλύμας) [pronounced <i>el-OO-mental attitude sins</i> ]	<i>a wise man</i> ; transliterated, <i>Elymus, Elumos</i>	masculine singular proper noun; a person; nominative case	Strong's #1681
Thayer: [This is] the Arabic name of the Jewish magnus or sorcerer Bar-jesus.			
269. X			
270. pronoun emautou/emautô/emauton (ἐμαυτοῦ/ἐμαυτῶ/ἐμαυτόν) [pronounced <i>em-ow-TOO, em-ow-TOE, em-ow-TON</i> ], which means, <i>I, me, myself, mine, my own self</i> . Thayer and Strong definitions only. Strong's #1683. Luke 7:7, 8 Acts 20:24 24:10 26:2, 9 Galatians 2:18			
emautou/emautô/emauton (ἐμαυτοῦ/ἐμαυτῶ/ἐμαυτόν) [pronounced <i>em-ow-TOO, em-ow-TOE, em-ow-TON</i> ]	<i>I, me, myself, mine, my own self</i>	genitive, dative and accusative forms compound pronoun	Strong's #1683 (compound of #1700 & #846)

271. verb *embainō* (ἐμβαίνω) [pronounced *em-BAhee-no*], which means, *to go into, to step [in, into], to walk [on, into], to enter; to embark [on a vessel], to take ship*. Thayer and Strong definitions only. Strong's #1684. Luke 5:3 8:22, 37 Acts 21:6

<i>embainō</i> (ἐμβαίνω) [pronounced <i>em-BAhee-no</i> ]	<i>to go into, to step [in, into], to walk [on, into], to enter; to embark [on a vessel], to take ship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1684
<i>embainō</i> (ἐμβαίνω) [pronounced <i>em-BAhee-no</i> ]	<i>going into, stepping [in, into], walking [on, into], entering; the one embarking [on a vessel], taking ship</i>	masculine singular, aorist active participle; nominative case	Strong's #1684

272. Verb: *embállō* (ἐμβάλλω) [pronounced *ehm-BALL-loh*], which means, *to throw in, to cast into*. Strong's #1685. Luke 12:5\*

<i>embállō</i> (ἐμβάλλω) [pronounced <i>ehm-BALL-loh</i> ]	<i>to throw in, to cast into</i>	aorist active infinitive	Strong's #1685
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273. X

274. verb: *embateúō* (ἐμβατεύω) [pronounced *em-bat-YOO-oh*], which means, *to go into detail; to intrude (on, upon, into)*. Strong's #1687. Colossians 2:18\*

<i>embateúō</i> (ἐμβατεύω) [pronounced <i>em-bat-YOO-oh</i> ]	<i>to go into detail; to intrude (on, upon, into)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1687 (hapax legomena)
<i>embateúō</i> (ἐμβατεύω) [pronounced <i>em-bat-YOO-oh</i> ]	<i>going into detail; intruding (on, upon, into)</i>	masculine singular; present active participle; nominative case	Strong's #1687 (hapax legomena)

Thayer definitions: 1) *to enter, to frequent, haunt; 1a) often of the gods frequenting favourite sports; 1b) often to come into possession of a thing; 1c) to invade, make hostile incursion into; 2) to enter; 2a) to go into details in narrating; 2b) to investigate, search into, scrutinise minutely.*

275. verb: *embibázō* (ἐμβιβάζω) [pronounced *em-bib-AD-zo*], which means, *to place on, to put (in, on), to lead (in, onto), to cause to enter*. Strong's #1688. Acts 27:6\*

<i>embibázō</i> (ἐμβιβάζω) [pronounced <i>em-bib-AD-zo</i> ]	<i>to place on, to put (in, on), to lead (in, onto), to cause to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1688
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276. verb: *emblérō* (ἐμβλέπω) [pronounced *em-BLEHP-oh*], which means, *to look (at, on, upon), to observe fixedly, to discern clearly, to behold, to gaze up, to see; metaphorically, to look at with the mind, to consider*. Strong's #1689. Luke 20:17 22:61 Acts 22:11

<i>emblérō</i> (ἐμβλέπω) [pronounced <i>em-BLEEP-oh</i> ]	<i>to look (at, on, upon), to observe fixedly, to discern clearly, to behold, to gaze up, to see; metaphorically, to look at with the mind, to consider</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1689
<i>emblérō</i> (ἐμβλέπω) [pronounced <i>em-BLEEP-oh</i> ]	<i>looking (at, on, upon), observing fixedly, discerning clearly, beholding, gazing up, seeing; metaphorically, looking at with the mind, considering</i>	masculine singular, aorist active participle, nominative case	Strong's #1689

277. X

278. Pronoun\_accusative: *eme* (ἐμέ) [pronounced *ehm-EH*], which means, *I, me, myself, my*. Thayer and Strong definitions only. Strong's #1691. Luke 1:43 4:17 9:48 10:16 13:33 23:28 24:39 Acts 3:22 7:37 13:25 22:6, 8 23:22 24:19 26:18

eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
279. verb: eméō (ἐμέω) [pronounced em-EH-oh], which means, <i>to vomit (up, forth), to throw up, to spew</i> . Strong's #1692. Revelation 3:16*			
280. verb: emmaínomai (ἐμμαίνομαι) [pronounced em-MAH-ee-nom-ahee], which means, <i>to be enraged, to rage at, to be mad against</i> . Strong's #1693. Acts 26:11*			
emmaínomai (ἐμμαίνομαι) [pronounced em-MAH-ee-nom-ahee]	<i>to be enraged, to rage at, to be mad against</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1693
emmaínomai (ἐμμαίνομαι) [pronounced em-MAH-ee-nom-ahee]	<i>being enraged, raging at, being mad against; expressing great fury</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1693
281. X			
282. proper_noun/location Emmaoús (Ἐμμοούς) [pronounced em-mah-OOÇ], which means, <i>warm baths</i> ; transliterated, <i>Emmaus</i> . Strong's #1695. Luke 24:13*			
Emmaoús (Ἐμμοούς) [pronounced em-mah-OOÇ]	<i>warm baths; transliterated, Emmaus</i>	proper singular noun/location	Strong's #1695
283. Verb: emmenô (ἐμμένω) [pronounced em-MEHN-oh], which means, <i>to remain in, to continue (in, with); to persevere in anything (a state of mind); to hold fast, to be true to, to abide by, to keep</i> . Strong's #1696. Acts 14:22 Galatians 3:10 Hebrews 8:9 ***			
emmenô (ἐμμένω) [pronounced em-MEHN-oh]	<i>to remain in, to continue (in, with); to persevere in anything (a state of mind); to hold fast, to be true to, to abide by, to keep</i>	present active infinitive	Strong's #1696
284. propernounperson: Emmer (Ἐμμόρ) [pronounced em-MOHR], which means, <i>an ass</i> ; transliterated, <i>Hamor</i> . Strong's #1697. Acts 7:16*			
Emmer (Ἐμμόρ) [pronounced em-MOHR]	<i>an ass; transliterated, Hamor, Emmor</i>	masculine singular proper noun person	Strong's #1697
285. X			
286. Pronoun: emos (ἐμός) [pronounced ehm-OSS], which means, <i>me, my (own), mine</i> . Strong's #1699. Luke 9:26 15:31 Galatians 1:13 6:11 2Thessalonians 3:17			
emos (ἐμός) [pronounced ehm-OSS]	<i>me, my (own), mine</i>	1 <sup>st</sup> person, masculine singular pronoun, accusative case	Strong's #1699 (from the oblique cases of #1473)
emos (ἐμός) [pronounced ehm-OSS]	<i>me, my (own), mine</i>	1 <sup>st</sup> person, masculine plural pronoun, accusative case	Strong's #1699 (from the oblique cases of #1473)
287. X			
288. noun: empaigmós (ἐμπαιγμός) [pronounced emp-aheeg-MOSS], which means, <i>mocking, scoffing, derision</i> . Strong's #1701. Hebrews 11:36*			



empaigmós (ἐμπαιγμός) [pronounced <i>emp-aheeg-MOSS</i> ]	<i>mocking, scoffing, derision</i>	masculine singular noun; genitive/ablative case	Strong's #1701 (hapax legomena)
empaigmoi (ἐμπαιγμοί) [pronounced <i>emp-aheeg-MOY</i> ]	<i>mockings, scoffings, words of derision</i>	masculine plural noun; genitive/ablative case	Strong's #1701 (hapax legomena)

289. Verb: empaizō (ἐμπαίζω) [pronounced *ehmp-AHEED-zoh*], which means, *to play with, trifle with; to mock, to ridicule, to deride, to scorn; to delude, to deceive*. Thayer+ definitions only. Strong's #1702. Luke 18:32 22:63 23:11, 36

empaizō (ἐμπαίζω) [pronounced <i>ehmp-AHEED-zoh</i> ]	<i>to play with, trifle with; to mock, to ridicule, to deride, to scorn; to delude, to deceive</i>	present active infinitive	Strong's #1702
empaizō (ἐμπαίζω) [pronounced <i>ehmp-AHEED-zoh</i> ]	<i>playing with, trifling with; mocking, ridiculing, deriding, scorning; deluding, deceiving</i>	masculine singular, aorist active participle, nominative case	Strong's #1702

290. **Masculine noun:** empaiktês (ἐμπαίκτης) [pronounced *ehmp-aheek-TACE*], which means, a mocker, a scoffer, scorner, one who scorns. Thayer+ definitions only. Strong's #1703.

291. **Masculine noun:** empaiktês (ἐμπαίκτης) [pronounced *emp-aheek-TACE*], which means, *a mocker, a scoffer; those who speak derisively*. Nasty sarcasm is their weapon of choice. Thayer and Thieme definitions only. They use this to dominate and control those around them. Thayer Definition only. Strong's #1703.

292. Verb empiplêmi/emplêthō (ἐμπίπλημι/ἐμπλήθω) [pronounced *em-PIP-lay-mee/em-PLAY-tho*], which means, *to fill up, fill full; to take one's fill of, glut one's desire for, satisfy, satiate*. Thayer and Strong definitions only. Strong's #1705. Luke 1:53 6:25 Acts 14:17 \*\*\*\*\*

empiplêmi/emplêthō (ἐμπίπλημι/ἐμπλήθω) [pronounced <i>em-PIP-lay-meet/em-PLAY-tho</i> ]	<i>to fill up, fill full; to take one's fill of, glut one's desire for, satisfy, satiate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1705
empiplêmi/emplêthō (ἐμπίπλημι/ἐμπλήθω) [pronounced <i>em-PIP-lay-meet/em-PLAY-tho</i> ]	<i>filling up, filled until full; taking one's fill of, glutting one's desire for, those being satisfied or satiated</i>	masculine plural, perfect passive participle; nominative case	Strong's #1705

293. **Verb:** 1Sam. 29:3 Luke 6:39 10:36 Hebrews 10:31\*\*\*

emriptō (ἐμπίπτω) [pronounced <i>em-PIHP-toh</i> ]	<i>to fall on [among, into]; to fall into [one's power], to be entrapped by; to be overwhelmed with</i>	3 <sup>rd</sup> 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.

emriptō (ἐμπίπτω) [pronounced <i>em-PIHP-toh</i> ]	<i>falling on [among, into]; falling into [one's power], being entrapped by; being overwhelmed with</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1706
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294. X

295. X

296. verb: empnéō (ἐμπνέω) [pronounced *emp-NEH-oh*], which means, *to breathe, to inhale, (figuratively) to be animated by (bent upon)*. Strong's #1709. Acts 9:1\*

empnéō (ἐμπνέω) [pronounced emp-NEH-oh]	<i>to breathe, to inhale, (figuratively) to be animated by (bent upon)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1709
Thayer: <i>[breathing] threatenings and slaughter were so to speak the element from which he drew his breath.</i>			
empnéō (ἐμπνέω) [pronounced emp-NEH-oh]	<i>breathing, inhaling, (figuratively) being animated by (bent upon)</i>	masculine singular, present active participle, nominative case	Strong's #1709
297. X			
298. X			
299. X			
300. X			
301. X			
302.	Preposition/adverb: emprosthen (ἐμπροσθεν) [pronounced EM-pross-thehn], which means <i>in front of, before, in the presence of</i> . Strong's #1715. 1Sam. 2:29 Luke 5:19 7:27 10:21 12:8 14:2 19:4, 27 21:36 Acts 10:4 18:17 Galatians 2:14 1Thessalonians 1:3 2:19 3:9		
emprosthen (ἐμπροσθεν) [pronounced EM-pross-thehn]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
emprosthen (ἐμπροσθεν) [pronounced EM-pross-thehn]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715
303.	verb: emptuō (ἐμπτύω) [pronounced emp-TOO-oh], which means, <i>to spit (at, on, upon)</i> . Strong's #1716. Luke 18:32 ***** *		
emptuō (ἐμπτύω) [pronounced emp-TOO-oh]	<i>to spit (at, on, upon)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #1716
304.	adjective: emphanês (ἐμφανής) [pronounced em-fan-ACE], which means, <i>visible, apparent, manifest, openly</i> . Strong's #1717. Acts 10:40 **		
emphanês (ἐμφανής) [pronounced em-fan-ACE]	<i>visible, apparent, manifest, openly</i>	masculine singular adjective, accusative case	Strong's #1717
Thayer: <i>[This word is used figuratively] of God giving proofs of his saving grace and thus manifesting himself.</i>			
305.	Verb: emphanizō (ἐμφανίζω) [pronounced em-fan-IHD-zoh], which means, <i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known</i> . Strong's #1718. Acts 23:15, 22 24:1 25:1, 15 Hebrews 9:24 11:14 *****		
emphanizō (ἐμφανίζω) [pronounced em-fan-IHD-zoh]	<i>to reveal; to manifest, to exhibit to view; to show one's self, to come to view, to appear, to be manifest; to indicate, to disclose, to declare, to make known, to notify</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1718
emphanizō (ἐμφανίζω) [pronounced em-fan-IHD-zoh]	<i>reveal; manifest, exhibit to view; show one's self, come to view, appear, be manifest; indicate, disclose, declare, make known, notify</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1718

306. adjective: émphobos (ἐμφοβος) [pronounced *em'-fob-os*], which means, *afraid, in fear, alarmed, affrighted, trembling, terrified*. Strong's #1719. Luke 24:5, 37 Acts 10:4 24:25 \*\*\*\*\* \*

émphobos (ἐμφοβος) [pronounced <i>em'-fob-os</i> ]	<i>afraid, in fear, alarmed, affrighted, trembling, terrified</i>	masculine plural adjective, genitive/ablative case	Strong's #1719
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307. Verb: emphusáô (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)

308. **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. Gen. Judges 4:8 1Sam. 4:1 5:6 10:1 14:15, 41 2Sam. 7:23, 34 14:30 15:18 1Chron. 15:13 Rebound (1John 1:5) Tongues (Baptism of the Holy Spirit, Matt 3:11 1Cor. 12:13) Luke 1:1, 8, 17, 21 2:6, 27 3:1 4:1 5:1 6:1 7:9, 11 8:2 9:12, 18 10:3 11:1 12:1 13:1 14:1 15:4 16:3 17:11 18:2 19:5,13 20:1 21:5 22:16 23:4 24:4 Acts 1:3 2:1 3:6 4:2 5:4 6:1 7:2 8:1 9:3 10:3 11:5 12:5, 7, 11 13:1 14:1 15:7 17:11 18:4 19:1 20:5 21:11 22:3 23:6 24:12 25:4 26:4 27:7 28:7 Galatians 1:6, 24 2:2 3:5 4:14 5:4 6:1 Colossians 1:2 2:1 3:1 4:2 1Thessalonians 1:1 2:2 3:1 4:1 5:2 2Thessalonians 1:1 2:6 3:4 Hebrews 1:1 2:8 3:2 4:3 6:17 7:10 8:1 9:2 10:3 11:2 12:2 13:3

en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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en (ἐν) [pronounced <i>en</i> ]	<i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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309. Combo: Luke 12:1 26:12

en (ἐν) [pronounced <i>en</i> ]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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hois (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
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These two words are variously translated, *in the meantime, at which time, meanwhile, about this time, at that time, in this state of things*. Several translations ignore these words altogether. This is based upon Luke 12:1.

en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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hois (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
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In Acts 26:12, these particles are translated, *in which (also, pursuits, persecutions); upon which, on which, in which things also; whereupon, thereupon; in this connection; during this time; while so engaged, while thus occupied, in this pursuit, in which pursuit, among which persecutions, and in these circumstances, it was for this purpose, that is how I happened (to be), within the midst of which [activities], during which, with this view, on this errand, while I was doing this, while thus engaged, meanwhile as, while in this business.* This is not even all the translations. As you can see, there are almost as many interpretations as translations.

This neuter plural relative pronoun could also be a masculine plural; but still, there is nothing in the previous verse to match this, apart from the masculine plural, dative pronoun. Let me offer three possible solutions: (1) *in the midst [of persecuting] these (people);* (2) *during which [persecutions].* The first solution is probably the most accurate; but the second takes that interpretation and smooths it out. (3) *while, at which time, meanwhile, at this time, during which time* (see Luke 12:1).

310. X

311. X

312. Adverb: ἐναντί (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 Luke 1:8 Acts 8:21

ἐναντί (ἐναντί) [pronounced <i>EN-an-tee</i> ]	<i>before, in front of, in the presence of, in the sight of, in the judgment of</i>	adverb	Strong's #1725
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This particular adverb appears to only be found in Luke 1:7–8 24:52 and Acts 8:21.

313. **Preposition:** εναντίον (ἐναντίον) [pronounced *en-an-TEE-on*], which means, *before, in the presence of; over against, opposite; of place, opposite, contrary (of the wind); metaphorically: opposed as an adversary, hostile, antagonistic in feeling or act; an opponent.* Thayer and Strong definitions only. Strong's #1726. Luke 1:6 20:26 24:19 Acts 7:10 8:32

εναντίον (ἐναντίον) [pronounced <i>en-an-TEE-on</i> ]	<i>before, in the presence of; over against, opposite; metaphorically: opposed as an adversary, hostile, antagonistic; an opponent</i>	preposition/adverb	Strong's #1726
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A fuller set of definitions: *before, in the presence of; over against, opposite; of place, opposite, contrary (of the wind); metaphorically: opposed as an adversary, hostile, antagonistic in feeling or act; an opponent*

314. adjective: εναντίος (ἐναντίος) [pronounced *en-an-TEE-oss*], which means, *opposed; opposite, contrary; hostile, antagonistic.* Strong's #1727. Acts 26:9 27:4 28:17 1Thessalonians 2:15 \*\*\*\*\* \*\*\*

εναντίος (ἐναντίος) [pronounced <i>en-an-TEE-oss</i> ]	<i>opposed; opposite, contrary; hostile, antagonistic</i>	neuter plural adjective, accusative case	Strong's #1727
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Thayer definitions: 1) *over against, opposite; 1a) of place, opposite, contrary (of the wind); 2) metaphorically; 2a) opposed as an adversary, hostile, antagonistic in feeling or act; 2b) an opponent.*

315. verb: ενάρχομαι (ἐνάρχομαι) [pronounced *en-AR-khom-ahee*], which means, *to begin, to start, to make a beginning.* Strong's #1728. Galatians 3:3 \*\*

ενάρχομαι (ἐνάρχομαι) [pronounced <i>en-AR-khom-ahee</i> ]	<i>to begin, to start, to make a beginning</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1728
ενάρχομαι (ἐνάρχομαι) [pronounced <i>en-AR-khom-ahee</i> ]	<i>beginning, making a start, one who is beginning</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #1728



316. adjective: andes (ἐνδεής) [pronounced *en-deh-ACE*], which means, *poor, needy, in need, lacking, deficient, destitute*. Strong's #1729. Acts 4:34\*

andes (ἐνδεής) [pronounced <i>en-deh-ACE</i> ]	<i>poor, needy, in need, lacking, deficient, destitute</i>	masculine singular adjective, nominative case	Strong's #1729
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317. noun: éndeigma (ἐνδειγμα) [pronounced *EN-dighe-mah*], which means, *(manifest) token, evidence, proof; a (concrete) indication*. Strong's #1730. 2Thessalonians 1:5\*

éndeigma (ἐνδειγμα) [pronounced <i>EN-dight-mah</i> ]	<i>(manifest) token, evidence, proof; a (concrete) indication</i>	neuter singular noun, nominative case	Strong's #1730 (hapax legomena)
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318. Verb: endeiknumi (ἐνδείκνυμι) [pronounced *en-DIKE-noo-mee*], which means, *to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth*. Strong's #1731. Hebrews 6:10, 11

endeiknumi (ἐνδείκνυμι) [pronounced <i>en-DIKE-noo-mee</i> ]	<i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i>	2 <sup>nd</sup> person plural, aorist middle indicative	Strong's #1731
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319. noun: éndeixis (ἐνδειξις) [pronounced *EHN-dike-sis*], which means, *demonstration*. Strong's #1732. Romans 3:25 \*\*\*\*

320. Cardinalnumeral: héndeka (ἐνδεκα) [pronounced *EN-deh-kah*], which means, *eleven*; literally, *one&ten*. 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) Luke 24:9 Acts 1:26 2:14 \*\*\*\*\* \*

héndeka (ἐνδεκα) [pronounced <i>EN-deh-kah</i> ]	<i>eleven; literally, one&amp;ten</i>	indeclinable cardinal numeral	Strong's #1733
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321. X

322. Verb: endéchetai (ἐνδέχεται) [pronounced *en-DEHKH-eh-ta-hee*], which means, *to be possible; (impersonally) it is accepted in, to be admitted, to be allowed; to receive, to approve*. Strong's #1735. Luke 13:33\*

endéchetai (ἐνδέχεται) [pronounced <i>en-DEHKH-eh-ta-hee</i> ]	<i>to be possible; (impersonally) it is accepted in, to be admitted, to be allowed; to receive, to approve</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1735
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323. X

324. Verb: endiduskō (ἐνδιδύσκω) [pronounced *en-dihd-OOS-koh*], which means, *to put on, to clothe, to dress, to put on one's self, be clothed in*. Strong's #1737. Luke 16:19 \*\*

endiduskō (ἐνδιδύσκω) [pronounced <i>en-dihd-OOS-koe</i> ]	<i>to put on, to clothe, to dress, to put on one's self, be clothed in</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #1737
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325. adjective: éndikos (ἐνδικος) [pronounced *EHN-dee-koss*], which means, *righteous*. Strong's #1738. Romans 3:8 \*\*

326. adjective: éndikos (ἐνδικος) [pronounced *EHN-dee-koss*], which means, *righteous; according to right, in the right, just*. Strong's #1738. Hebrews 2:2 \*\*

éndikos (ἐνδικος) [pronounced <i>EHN-dee-koss</i> ]	<i>righteous; according to right, in the right, just</i>	feminine singular adjective; accusative case	Strong's #1738
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327. X

328. verb: endoxázō (ἐνδοξάζω) [pronounced *en-dox-AD-zo*], which means, *to glorify; to adorn with glory; to be glorified*. Strong's #1740. 2Thessalonians 1:10, 12\*\*

endoxázō (ἐνδοξάζω) [pronounced <i>en-dox-AD-zo</i> ]	<i>to glorify; to adorn with glory; to be glorified</i>	aorist passive infinitive	Strong's #1740
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329. adjective endoxos (ἐνδοξος) [pronounced *EN-dox-oss*], which means, *in glory, splendid, noble, glorious, gorgeous [-ly], honourable*. Thayer: 1) held in good or in great esteem, of high repute; 1a) illustrious, honourable, esteemed; 1b) notable, glorious; 1c) splendid; 1c1) of clothing; 1c2) fig., free from sins. Thayer and Strong definitions only. Strong's #1741. Luke 7:25 13:17 \*\*\*\*

endoxos (ἐνδοξος) [pronounced <i>EN-dox-oss</i> ]	<i>in glory, splendid, noble, glorious, gorgeous [-ly], honourable</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1741
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330. Masculine\_noun: énduma (ἔνδυμα) [pronounced *EHN-doo-mah*], which means, *clothing, apparel, garment, raiment, cloak, an outer garment*. Strong's #1742. Luke 12:23 \*\*\*\*\* \*\*

énduma (ἔνδυμα) [pronounced <i>EHN-doo-mah</i> ]	<i>clothing, apparel, garment, raiment, cloak, an outer garment</i>	masculine singular noun, genitive/ablative case	Strong's #1742
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331. Verb: endunamoō (ἐνδυναμώω) [pronounced *ehn-doo-nam-OH-oh*], which means, *to be strong, to endue with strength, to strengthen; to receive strength, to be strengthened, to increase in strength; in a bad sense: to be bold, to be headstrong*. Strong's #1743. Acts 9:22 \*\*\*\*\* \*\*

endunamoō (ἐνδυναμώω) [pronounced <i>ehn-doo-nam-OH-oh</i> ]	<i>to be strong, to endue with strength, to strengthen; to receive strength, to be strengthened, to increase in strength; in a bad sense: to be bold, to be headstrong</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1743
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332. X

333. X

334. Verb: endue (ἐνδύω) [pronounced *ehn-DOO-oh*], which means, *to sink into (clothing), to put on, to clothe oneself, to array (oneself)*. Strong's #1746. Luke 8:27 12:22 15:22 24:49 Acts 12:21 Galatians 3:27 Colossians 3:10, 12 1Thessalonians 5:8

endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i> ]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself), to wear [clothing]</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1746
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endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i> ]	<i>sink into (clothing), put on, clothe (oneself, another), array (oneself), make wear [clothing]</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1746
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endue (ἐνδύω) [pronounced <i>ehn-DOO-oh</i> ]	<i>putting on, clothing oneself, arraying (oneself), wearing [clothing], sinking into (clothing)</i>	masculine singular, aorist middle participle, nominative case	Strong's #1746
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335. noun: enédra (ἐνέδρα) [pronounced *en-EHD-rah*], which means, *ambush, lying in wait, a trap, an assassination plot*. Strong's #1747. Acts 23:16 25:3\*

enédra (ἐνέδρα) [pronounced <i>en-EHD-rah</i> ]	<i>ambush, lying in wait, a trap, an assassination plot</i>	feminine singular noun, accusative case	Strong's #1747
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336. Verb: enedreúō (ἐνεδρεύω) [pronounced *ehn-ehd-RYOO-oh*], which means, *to lie in wait for, to lay wait for, prepare a trap for; possibly, to plot an assassination*. Strong's #1748. Luke 11:54 Acts 23:21 \*\*

enedreúō (ἐνεδρεύω) [pronounced <i>ehn-ehd-RYOO-oh</i> ]	<i>to lie in wait for, to lay wait for, prepare a trap for; possibly, to plot an assassination</i>	3 <sup>rd</sup> person masculine singular, present active indicative	Strong's #1748
enedreúō (ἐνεδρεύω) [pronounced <i>ehn-ehd-RYOO-oh</i> ]	<i>lying in wait for, laying wait for, preparing a trap for; possibly, plotting an assassination</i>	masculine plural, present active participle, nominative case	Strong's #1748

337. X

338. X

339. Verb: éneimi (ἐνεῖμι) [pronounced *EHN-ī-meef*], which means, *to be in, what is within [the soul]*. Strong's #1751. Luke 11:41 \*\*\*\*

éneimi (ἐνεῖμι) [pronounced <i>EHN-ī-mee</i> ]	<i>to be in, what is within [the soul]</i>	Verb	Strong's #1751
éneimi (ἐνεῖμι) [pronounced <i>EHN-ī-mee</i> ]	<i>being in (side), what is within [the soul]</i>	neuter plural, present participle; accusative case	Strong's #1751

340. preposition heneka/heneken/heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced *HEN-ek-ah, HEN-ek-en, HI-nek-en*], which means, *because, on account of, for the (cause, sake) of, by reason of, that*. Thayer: 1) on account of, for the sake of, for; 2) for this cause, therefore. Thayer and Strong definitions only. Strong's #1752. Luke 4:18 6:22 9:24 18:29 21:12 Acts 19:32 26:21 28:20

heneka/heneken /heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced <i>HEN-ek-ah, HEN-ek-en, HI-nek-en</i> ]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
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341. Combo: Luke 4:18

hou (οὗ) [pronounced <i>hoo</i> ]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
heneka/heneken /heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced <i>HEN-ek-ah, HEN-ek-en, HI-nek-en</i> ]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752

Perhaps these words together may be understood to mean *on which account, because*.

342. noun: enérgeia (ἐνέργεια) [pronounced *en-ERG-i-ah*], which means, *working; efficiency, energy, operation; always superhuman power in the New Testament*. Strong's #1753. Colossians 1:29 2:11 2Thessalonians 2:9, 11 \*\*\*\*\* \*\*\*

enérgeia (ἐνέργεια) [pronounced <i>en-ERG-i-ah</i> ]	<i>working; efficiency, energy, operation; always superhuman power in the New Testament</i>	feminine singular noun; accusative case	Strong's #1753
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343. verb: energéō (ἐνεργέω) [pronounced *en-erg-EH-oh*], which means, *to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative*. Strong's #1754. Galatians 2:8 3:5 5:6 1Thessalonians 2:13 2Thessalonians 2:7

energēō (ἐνεργέω) [pronounced en-erg-EH-oh]	<i>to work, to produce, to be effective; to be operative, to be at work, to put forth power; to work for one, to aid one; to display one's activity, to show one's self operative</i>	3 <sup>rd</sup> person singular, present middle indicative	Strong's #1754
energēō (ἐνεργέω) [pronounced en-erg-EH-oh]	<i>working (for someone), producing, being effective (effectual); being operative, being at work, putting forth power; a worker/workers, being of aid to someone; displaying one's activity, showing one's self operation</i>	masculine singular, aorist active participle, nominative case	Strong's #1754

344. X

345. Adjective: energēs (ἐνεργής) [pronounced ehn-er-GACE], which means, *effective, active, operative, effectual, powerful; energetic*. Strong's #1756. Hebrews 4:12 \*\*\*

energēs (ἐνεργής) [pronounced ehn-er-GACE]	<i>effective, active, operative, effectual, powerful; energetic</i>	masculine singular adjective; nominative case	Strong's #1756
346. Verb eneulogeō (ἐνευλογέω) [pronounced ehn-yoo-log-EH-oh], which means, <i>to confer benefits on, to bless; to bless in or through someone</i> . Thayer and Zodhiates definitions only. Strong's #1757. Galatians 3:8 **			
eneulogeō (ἐνευλογέω) [pronounced ehn-yoo-log-EH-oh]	<i>to confer benefits on, to bless; to bless in or through someone</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #1757

347. **Verb:** ενεπυρισαν

ενεπυρισαν	<i>possibly to set on fire</i>	3 <sup>rd</sup> person plural, aorist active indicative	No Strong's #
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This Greek word, without the two prepositions, appears to be related to words that mean *to burn*; note the similarity to pyro, which we take from the Greek to mean something related to fire.

348. noun: epiméleia (ἐπιμέλεια) [pronounced ep-ee-MEHL-i-ah], which means, *attention, care, carefulness, kind attention (hospitality)*. Strong's #1958. Acts 27:3\*

epiméleia (ἐπιμέλεια) [pronounced ep-ee-MEHL-i-ah]	<i>attention, care, carefulness, kind attention (hospitality)</i>	feminine singular noun, genitive/ablative case	Strong's #1958
349. Verb: enéchō (ἐνέχω) [pronounced ehn-EHKH-oh], which means, <i>to have within, to hold in; to be held, entangled, be held ensnared; to be engaged with, set one's self against, hold a grudge against someone</i> . Strong's #1758. Luke 11:53 Galatians 5:1 ***			
enéchō (ἐνέχω) [pronounced ehn-EHKH-oh]	<i>to have within, to hold in; to be held, entangled, be held ensnared; to be engaged with, set one's self against, hold a grudge against someone</i>	present active infinitive	Strong's #1758
enéchō (ἐνέχω) [pronounced ehn-EHKH-oh]	<i>have within, hold in; be held, be entangled, be ensnared; be engaged with, set one's self against, hold a grudge against someone</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #1758

From ἐν [Strong's #1722 = *in*] and ἔχω [Strong's #2192 = *to have and hold*].



350. Adverb: entháde (ἐνθάδε) [pronounced *en-THAHD-eh*], which means, *here, within (a place)*. Strong's #1759. Luke 16:26 24:41 Acts 10:18 16:28 17:6 25:17 \*\*\*\*\* \*\*

entháde (ἐνθάδε) [pronounced <i>en-THAHD-eh</i> ]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759
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351. verb: enthuméomai (ἐνθυμέομαι) [pronounced *en-thoo-MEH-om-ahee*], which means, *to consider; to think, to bring to mind, to revolve in mind, to ponder; to deliberate*. Strong's #1760. Acts 10:19 \*\*\*

enthuméomai (ἐνθυμέομαι) [pronounced <i>en-thoo-MEH-om-ahee</i> ]	<i>to consider; to think, to bring to mind, to revolve in mind, to ponder; to deliberate</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1760
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enthuméomai (ἐνθυμέομαι) [pronounced <i>en-thoo-MEH-om-ahee</i> ]	<i>considering; thinking, bringing to mind, revolving in the mind, pondering; deliberating</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1760
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352. noun: enthumēsis (ἐνθύμησις) [pronounced *en-THOO-may-sis*], which means, *thought, deliberation, thinking, consideration*. Strong's #1761. Acts 17:29 Hebrews 4:12 \*\*\*\*

enthumēsis (ἐνθύμησις) [pronounced <i>en-THOO-may-sis</i> ]	<i>thought, deliberation, (reflective, inward) thinking, pondering, consideration; feeling</i>	feminine singular noun; genitive/ablative case	Strong's #1761
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enthumēseis (ἐνθυμήσεις) [pronounced <i>en-thoo-MAY-sice</i> ]	<i>thoughts, deliberations, thinking, pondering, considerations, inward thoughts, reflections; feelings</i>	feminine plural noun; genitive/ablative case	Strong's #1761
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353. verb: éni (ἐνι) [pronounced *EHN-ee*], which means, *there is; is in, is among, has place, is present; it can be, is possible, is lawful*. Strong's #1762. Galatians 3:28 Colossians 3:11 \*\*\*\*\*

éni (ἐνι) [pronounced <i>EHN-ee</i> ]	<i>there is; is in, is among, has place, is present; it can be, is possible, is lawful</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #1762
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354. masculine\_noun eniautos (ἐνιαυτός) [pronounced *en-ee-ow-TOSS*], which means, *a year, in a wider sense, a fixed definite period of time*. Thayer and Strong definitions only. Strong's #1763. Luke 4:19 Acts 11:26 18:11 Galatians 4:10 Hebrews 9:7, 25 10:1

eniautos (ἐνιαυτός) [pronounced <i>en-ee-ow-TOSS</i> ]	<i>a year, in a wider sense, a fixed definite period of time</i>	masculine singular noun, accusative case	Strong's #1763
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eniautoi (ἐνιαυτοί) [pronounced <i>en-ee-ow-TOY</i> ]	<i>years, in a wider sense, fixed definite periods of time</i>	masculine plural noun, accusative case	Strong's #1763
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355. Verb: enistēmi (ἐνίστημι) [pronounced *en-IHS-tay-mee*], which means, *to place in or among, to put in; to be upon, to impend, to threaten; to be close at hand, to be at hand; to be present; to come*. Strong's #1764. Galatians 1:4 2Thessalonians 2:2 Hebrews 9:9 \*\*\*\*\* \*\*

enistēmi (ἐνίστημι) [pronounced <i>en-IHS-tay-mee</i> ]	<i>to place in or among, to put in; to be upon, to impend, to threaten; to be close at hand, to be at hand; to be present; to come</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #1764
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enistēmi (ἐνίστημι) [pronounced <i>en-IHS-tay-mee</i> ]	<i>placing in or among, putting in; being upon, impending, threatening; being close at hand, being at hand; being present; a thing coming</i>	masculine singular, perfect active participle; genitive/ablative case	Strong's #1764
356. verb: enischuō (ἐνισχύω) [pronounced <i>en-is-KHOO-oh</i> ], which means, <i>to strengthen; to grow strong, to invigorate</i> (transitively or reflexively). Strong's #1765. Luke 22:43 Acts 9:19**			
enischuō (ἐνισχύω) [pronounced <i>en-is-KHOO-oh</i> ]	<i>to strengthen; to grow strong, to make strong, to invigorate</i> (transitively or reflexively)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1765
enischuō (ἐνισχύω) [pronounced <i>en-is-KHOO-oh</i> ]	<i>strengthening; growing strong, making strong, invigorating</i> (transitively or reflexively)	masculine singular, present active participle, nominative case	Strong's #1765
357. adjective: énnatos (ἐννατός) [pronounced <i>EHN-nat-oss</i> ], which means, <i>ninth</i> . Strong's #1766. Luke 23:44 Acts 3:1 10:3, 30 *****			
énnatos (ἐννατός) [pronounced <i>EHN-nat-oss</i> ]	<i>ninth</i>	feminine singular adjective, genitive/ablative case	Strong's #1766
From Thayer: <i>the ninth hour corresponds to our 3 o'clock in the afternoon for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day is 6 A.M. to us.</i>			
358. Indeclinable_noun: ennéa (ἐννέα) [pronounced <i>en-neh'-ah</i> ], which means, <i>nine</i> . Strong's #1767. Luke 15:4 17:17 ****			
ennéa (ἐννέα) [pronounced <i>en-NEH-ah</i> ]	<i>nine</i>	indeclinable noun	Strong's #1767
359. Indeclinable_numeral: ennenēkontaennéa (ἐννενηκονταεννέα) [pronounced <i>en-nen-ay-kon-tah-en-NEH-ah</i> ], which means, <i>ninety</i> . Strong's #1768. Luke 15:4 ****			
ennenēkontaennéa (ἐννενηκονταεννέα) [pronounced <i>en-nen-ay-kon-tah-en-NEH</i> ]	<i>ninety, ninety-nine</i>	Indeclinable numeral	Strong's #1768
In Luke 15:4, this is connected to the number <i>nine</i> .			
360. adjective: enneós (ἐννεός) [pronounced <i>en-neh-os'</i> ], which means, <i>speechless, dumb, mute, destitute of power of speech; unable to speak for terror, struck dumb, astounded</i> . Strong's #1769. Acts 9:7*			
enneós (ἐννεός) [pronounced <i>en-neh-OSS</i> ]	<i>speechless, silent, in silence, dumb, mute, destitute of power of speech; unable to speak for terror, struck dumb, astounded</i>	masculine plural adjective, nominative case	Strong's #1769
361. Verb enneuō (ἐννεύω) [pronounced <i>en-NYOO-oh</i> ], which means, <i>to nod to, signify or express by a nod or a sign, to beckon, to communicate by gesture</i> . Thayer and Strong definitions only. Strong's #1770. Luke 1:62*			
enneuō (ἐννεύω) [pronounced <i>en-NYOO-oh</i> ]	<i>to nod to, signify or express by a nod or a sign, to beckon, to communicate by gesture</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1770
362. noun: éнноia (ἐννοία) [pronounced <i>EHN-noy-ah</i> ], which means, <i>intention; the act of thinking, consideration, meditation; a thought, notion, conception; mind, understanding, will, manner of feeling, and thinking; purpose, design; moral understanding</i> . Strong's #1771. Hebrews 4:12 **			

έννοια (ἔννοια) [pronounced EHN-noy-ah]	<i>intention; the act of thinking, consideration, meditation; a thought, notion, conception; mind, understanding, will, manner of feeling, thinking; purpose, design; moral understanding</i>	feminine singular noun; genitive/ablative case	Strong's #1771
έννοiai (ἔννοiai) [pronounced EHN-noy-ī]	<i>intentions; acts of thinking, considerations, meditations; thoughts, notions, conceptions; understanding, will, manners of feeling, purposes, designs; moral understandings</i>	feminine plural noun; genitive/ablative case	Strong's #1771
363. adjective: έννομος (έννομος) [pronounced EHN-nom-oss], which means, <i>legal, bound to the law; bound by the law, lawful; lawful, regular</i> . Strong's #1772. Acts 19:39 **			
έννομος (έννομος) [pronounced EHN-nom-oss]	<i>legal, bound to the law; bound by the law, lawful; lawful, regular</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #1772
364. X			
365. verb: enoikéō (ἐνοικέω) [pronounced en-oy-KWH-oh], which means, <i>to live, to dwell in, to inhabit; to be at home; metaphorically to dwell in one and influence him (for good)</i> . Strong's #1774. Colossians 3:16 *****			
enoikéō (ἐνοικέω) [pronounced en-oy-KWH-oh]	<i>to live, to dwell in, to inhabit; to be at home; metaphorically to dwell in one and influence him (for good)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1774
enoikéō (ἐνοικέω) [pronounced en-oy-KWH-oh]	<i>live, dwell in, inhabit; be at home; metaphorically dwell in one and influence him (for good)</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #1774
366. X			
367. verb: enochleō (ἐνοχλέω) [pronounced en-okh-LEH-oh], which means, <i>to excite, disturbance, to trouble, annoy; to crowd in</i> . Thayer and Strong definitions only. Strong's #1776. Luke 6:18 Hebrews 12:15*			
enochleō (ἐνοχλέω) [pronounced en-okh-LEH-oh]	<i>to excite, disturbance, to trouble, annoy; to crowd in</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1776
enochleō (ἐνοχλέω) [pronounced en-okh-LEH-oh]	<i>exciting, disturbing, troubling, annoying; being crowded in</i>	masculine plural, present passive participle; nominative case	Strong's #1776
368. adjective: έννοχος (έννοχος) [pronounced EHN-okh-oss], which means, <i>subject (to); guilty, worthy of punishment; bound, under obligation, liable (to, for)</i> . Strong's #1777. Hebrews 2:15 ***** *****			
έννοχος (έννοχος) [pronounced EHN-okh-oss]	<i>subject (to); guilty, worthy of punishment; bound, under obligation, liable (to, for)</i>	masculine plural adjective, nominative case	Strong's #1777

Thayer definitions: 1) *bound, under obligation, subject to, liable; 1a) used of one who is held by, possessed with love, and zeal for anything; 1b) in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with that against whom or which he has offended; 1b1) guilty, worthy of punishment; 1b2) guilty of anything; 1b3) of the crime; 1b4) of the penalty; 1b5) liable to this or that tribunal, i.e. the punishment to be imposed by this or that tribunal; 1b6) of the place where punishment is to be suffered.*

369. noun: éntalma (ἐντάλμα) [pronounced *EHN-tal-mah*], which means, *commandment, an injunction, a (religious) precept*. Strong's #1778. Colossians 2:21 \*\*\*

éntalma (ἐντάλμα) [pronounced <i>EHN-tal-mah</i> ]	<i>commandment, an injunction, a (religious) precept</i>	neuter singular noun; accusative case	Strong's #1778
entalmata (ἐντάλματα) [pronounced <i>ehn-TAHL-maht-ah</i> ]	<i>commandments, injunctions, (religious) precepts</i>	neuter plural noun; accusative case	Strong's #1778

370. X

371. X

372. verb entellomai (ἐντέλλομαι) [pronounced *en-TEHL-lom-ahee*], which means, *to order, to command [to be done], enjoin, to charge*. Thayer and Strong definitions only. Strong's #1781. Luke 4:10 Acts 1:2 13:47 Hebrews 9:20 11:22

entellomai (ἐντέλλομαι) [pronounced <i>en-TEHL-lom-ahee</i> ]	<i>to order, to command [to be done], to enjoin, to charge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1781
entellomai (ἐντέλλομαι) [pronounced <i>en-TEHL-lom-ahee</i> ]	<i>ordering, commanding [to be done], enjoining, charging</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #1781

373. adverb enteuthen (ἐντεύθεν) [pronounced *ent-YOO-then*], which means, *from this place; from both sides; on the one side and on the other, on each [either] side*. Thayer and Strong definitions only. Strong's #1782. Luke 4:9 13:31

enteuthen (ἐντεύθεν) [pronounced <i>ent-YOO-then</i> ]	<i>from this place, from here; from both sides; on the one side and on the other, on each [either] side</i>	adverb	Strong's #1782
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374. X

375. adjective entimos (ἐντιμος) [pronounced *EN-tee-moss*] which means, *valued, held in honour, prized, precious*. Thayer and Strong definitions only. Strong's #1784. Luke 7:2 14:8 \*\*\*\*\*

entimos (ἐντιμος) [pronounced <i>EN-tee-moss</i> ]	<i>valued, held in honour, prized, precious</i>	masculine singular adjective; nominative case	Strong's #1784
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376. Feminine\_noun: entolê (ἐντολή) [pronounced *en-tol-AY*], which means, *an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment*. Also, a prescribed rule in accordance with which a thing is done; a precept relating to lineage, of the Mosaic precept concerning the priesthood; ethically used of the commandments in the Mosaic law or Jewish tradition. Thayer and Strong definitions only. Strong's #1785. Luke 1:6 15:29 18:20 23:56 Acts 17:15 Hebrews 7:5, 16 9:19

entolê (ἐντολή, ἐντολή) [pronounced <i>en-tol-AY</i> ]	<i>an order, command, charge, precept, injunction; that which is prescribed to one by reason of his office; a commandment</i>	feminine singular noun; accusative case	Strong's #1785
entolai (ἐντολαί) [pronounced <i>en-tol-ĭ</i> ]	<i>orders, commands, charges, precepts, injunctions; those things which are prescribed to one by reason of his office; commandments</i>	feminine plural noun; dative, accusative case	Strong's #1785

377. adjective: entópios (ἐντόπιος) [pronounced *en-TOP-ee-oss*], which means, *locals, residents in a place, those native to an area, dwellers in a particular area*. Strong's #1786. Acts 21:12\*



entópios (ἐντόπιος) [pronounced en-TOP- ee-oss]	<i>locals, residents in a place, those native to an area, dwellers in a particular area</i>	masculine plural adjective, nominative case	Strong's #1786
378. Preposition: entos (ἐντός) [pronounced ehn-TOSS], which means, <i>within, inside; within you, in the midst of you) within you, within your soul</i> . Thayer & Strong definitions only. Strong's #1787. Luke 17:21 **			
entos (ἐντός) [pronounced ehn- TOSS]	<i>within, inside; within you, in the midst of you) within you, within your soul</i>	preposition; adverb	Strong's #1787
379. verb: entrépō (ἐντρέπω) [pronounced en-TREP-oh], which means, <i>to have regard for, to respect, to reverence a person; to shame [one], to be ashamed; to turn about</i> . Strong's #1788. Luke 18:2, 4 20:13 2Thessalonians 3:14 Hebrews 12:9 ***** ****			
entrépō (ἐντρέπω) [pronounced en-TREP- oh]	<i>to have regard for, to respect, to reverence a person; to shame [one], to be ashamed; to turn about</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1788
entrépō (ἐντρέπω) [pronounced en-TREP- oh]	<i>having regards for, respecting, having reverence for a person; shaming [one], being ashamed; turning about</i>	masculine singular, present passive participle; nominative case	Strong's #1788
380. X			
381. adjective: éntromos (ἐντρομος) [pronounced EHN-trom-oss], which means, <i>trembling, terrified</i> . Strong's #1790. Acts 7:32 16:29 Hebrews 12:21***			
éntromos (ἐντρομος) [pronounced EHN- trom-oss]	<i>trembling, terrified</i>	masculine singular adjective, nominative case	Strong's #1790
382. Feminine_noun: entropê (ἐντροπή) [pronounced en-troh-PAY], which means <i>humiliation, shame; respect, reverence</i> . Strong's #1791.			
383. X			
384. Verb: entugchanô (ἐντυγχάνω) [pronounced en-toong-KHAN-oh], which means, <i>to appeal; to chance upon, (by implication) to confer with; by extension to entreat (in favor or against); to deal with, to make intercession (for)</i> . Strong's #1793. Other definitions <i>to turn to, to appeal to</i> (Strong's #1793). Christ Our Intercessor; Acts 25:24 Hebrews 7:25 ***** see below			
entugchanô (ἐντυγχάνω) [pronounced en-toong- KHAN-oh]	<i>to appeal; to petition; to chance upon, (by implication) to confer with; by extension to entreat (in favor or against); to deal with, to make intercession (for)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1793

Thayer definitions: 1) *to light upon a person or a thing, fall in with, hit upon, a person or a thing*; 2) *to go to or meet a person, especially for the purpose of conversation, consultation, or supplication*; 3) *to pray, entreat*; 4) *make intercession for any one*.

385. Entugchanô (ἐντυγχάνω) [pronounced en-toong-KHAN-oh] also means *to approach, to appeal to someone, to petition*—all functions, by the way, of a lawyer—to approach the bench. This is compatible with our Lord's function in 1 John 2:1. So this means not only intercession, but it also means that Jesus Christ as a lawyer approaches the bench on our behalf—"who also petitions." Then hupér (ὑπέρ) [pronounced hoop-AIR] plus the genitive plural of the pronoun egó (ἐγώ) [pronounced ehg-OH]—"on behalf of us." If Jesus Christ is our defence attorney in heaven, what right does any believer have to judge us? That is the point. The intercessory principle is not really found here as such, this is the function of a lawyer who approaches the bench on behalf of His erring clients, who petitions on behalf of His clients. Jesus Christ approaches the throne of God as a defence attorney. He is retained as our attorney. Every time we sin Satan is going to accuse us, and He approaches the bench on our behalf. Strong's #1793.

386. verb: entulíssō (ἐντυλίσσω) [pronounced *en-too-LIHS-so*], which means, *to wrap up, to wrap (around, together), to roll up*. Strong's #1794. Luke 23:52 \*\*\*

entulíssō (ἐντυλίσσω) [pronounced <i>en-too-LIHS-so</i> ]	<i>to wrap up, to wrap (around, together), to roll up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1794
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387. X

388. Verb: enubrizō (ἐνυβρίζω) [pronounced *en-oo-BRIHD-zoh*], which means, *to insult, to outrage, to treat contemptuously*. Strong's #1796. Hebrews 10:29\*

enubrizō (ἐνυβρίζω) [pronounced <i>en-oo-BRIHD-zoh</i> ]	<i>to insult, to outrage, to treat contemptuously</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1796 (hapax legomena)
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enubrizō (ἐνυβρίζω) [pronounced <i>en-oo-BRIHD-zoh</i> ]	<i>insulting, causing outrage, being outraged; treating contemptuously</i>	masculine singular, aorist active participle; nominative case	Strong's #1796 (hapax legomena)
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389. verb: eupniázomai (ἐυπνιάζομαι) [pronounced *en-oop-nee-AD-zom-ahee*], which means, *to dream; to see (divinely suggested) dreams; metaphorically, to be beguiled with sensual images and carried away to an impious course of conduct*. Strong's #1797. Acts 2:17 \*\*

eupniázomai (ἐυπνιάζομαι) [pronounced <i>en-oop-nee-AD-zom-ahee</i> ]	<i>to dream; to see (divinely suggested) dreams; metaphorically, to be beguiled with sensual images and carried away to an impious course of conduct</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #1797
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390. noun: eupnion (ἐνύπνιον) [pronounced *en-OOP-nee-on*], which means, *dream, something seen in sleep, a dream (vision in a dream)*. Strong's #1798. Acts 2:17\*

eupnion (ἐνύπνιον) [pronounced <i>en-OOP-nee-on</i> ]	<i>dream, something seen in sleep, a dream (vision in a dream)</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1798
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391. Improper\_preposition: enôpion (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 Luke 1:15, 17, 19, 75 4:7 5:18 8:47 12:6 13:26 14:10 15:10 16:15 23:14 24:11, 43 Acts 2:25 4:10, 19 6:5 7:45 9:15 10:30 19:9 27:35 Galatians 1:20 Hebrews 4:13 13:21

enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i> ]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
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392. masculine\_proper\_noun Enôs (Ἐνώς) [pronounced *en-OCE*], which means, *mortal man; transliterated, Enos, Enosh*. He is the son of Seth. Thayer and Strong definitions only. Strong's #1800. Luke 3:38\*

Enôs (Ἐνώς) [pronounced <i>en-OCE</i> ]	<i>mortal man; transliterated, Enos, Enosh</i>	masculine singular proper noun	Strong's #1800
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393. verb: enōtízomai (ἐνωτίζομαι) [pronounced *en-oh-TIHD-zom-ahee*], which means, *to give ear, to receive by (in) the ear; to listen*. Strong's #1801. Acts 2:14\*

enōtízomai (ἐνωτίζομαι) [pronounced <i>en-oh-TIHD-zom-ahee</i> ]	<i>to give ear, to receive by (in) the ear; to listen</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1801
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enōtízomai (ἐνωτίζομαι) [pronounced <i>en-oh-TIHD-zom-ahee</i> ]	<i>give ear to, receive by (in) the ear; listen</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle imperative	Strong's #1801
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394. masculine\_proper\_noun Enoch (Ἐνώχ) [pronounced *en-OKE*], which means, *dedicated*; transliterated, *Enoch, Chanok, Hanoch*. He was the son of Jared and father of Methuselah. Thayer and Strong definitions only. Strong's #1802. Luke 3:37 Hebrews 11:5

Enoch (Ἐνώχ) [pronounced <i>en-OKE</i> ]	<i>dedicated</i> ; transliterated, <i>Enoch, Chanok, Hanoch</i>	masculine singular proper noun	Strong's #1802
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395. indeclinable\_noun hex (ἕξ) [pronounced *hex*] which means, *six*. Thayer and Strong definitions only. Strong's #1803. Luke 4:25 13:14 Acts 11:12 18:11 27:37

hex (ἕξ) [pronounced <i>hex</i> ]	<i>six</i>	indeclinable numeral adjective	Strong's #1803
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396. X

397. verb: exagorázō (ἐξαγοράζω) [pronounced *ex-ag-or-AHD-zo*], which means, *to redeem, to buy up, to buy up for one's self; to ransom; to make the most of*. Strong's #1805. Galatians 3:13 4:5 Colossians 4:5  
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exagorázō (ἐξαγοράζω) [pronounced <i>ex-ag-or-AHD-zo</i> ]	<i>to redeem, to buy up, to buy up for one's self; to ransom; to make the most of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1805
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Thayer and Strong definitions: *to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity); 1) to redeem; 1a) by payment of a price to recover from the power of another, to ransom, buy off; 1b) metaphorically of Christ freeing the elect from the dominion of the Mosaic Law at the price of his vicarious death; 2) to buy up, to buy up for one's self, for one's use; 2a) to make wise and sacred use of every opportunity for doing good, so that zeal and well doing are as it were the purchase money by which we make the time our own.*

398. Verb: exagō (ἐξάγω) [pronounced *ex-AG-oh*], which means, *to lead (out, forth), to bring (forth, out), to fetch*. Strong's #1806. Luke 24:50 Acts 5:19 7:36 12:17 13:17 16:37, 39 21:38 Hebrews 8:9

exagō (ἐξάγω) [pronounced <i>ex-AG-oh</i> ]	<i>to lead (out, forth), to bring (forth, out), to fetch</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1806
exagō (ἐξάγω) [pronounced <i>ex-AG-oh</i> ]	<i>lead (out, forth), bring (forth, out), fetch</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #1806
exagō (ἐξάγω) [pronounced <i>ex-AG-oh</i> ]	<i>leading (out, forth), bringing (forth, out), fetching</i>	masculine singular, aorist active participle, nominative case	Strong's #1806

399. verb: exairéō (ἐξαίρῃω) [pronounced *ex-ahee-REH-oh*], which means, *to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue*. Strong's #1807. Acts 7:10, 34 12:11 23:27 26:17 Galatians 1:4 \*\*\*\*\* \*\*\*

exairéō (ἐξαίρῃω) [pronounced <i>ex-ahee-REH-oh</i> ]	<i>to deliver, to tear out; middle voice, to select; figuratively, to release, to pluck out, to rescue</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1807
exairéō (ἐξαίρῃω) [pronounced <i>ex-ahee-REH-oh</i> ]	<i>delivering, tearing out; middle voice, selecting; figuratively, releasing, plucking out, rescuing</i>	masculine singular, present middle participle, nominative case	Strong's #1807

400. X

401. verb: exaitéomai (ἐξαιτέομαι) [pronounced *ex-ahee-TEH-om-ahee*], which means, *to ask for, to demand (for trial), to desire*. Strong's #1809. Luke 22:31\*

exaitéomai (ἐξαιτέομαι) [pronounced <i>ex-ahēe-THE-om-ahēe</i> ]	<i>to ask for, to demand (for trial), to desire</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #1809
Thayer definitions: 1) <i>to ask from, demand of; 1a) to ask or beg for one's self, to ask that one be given up to one from the power of another; 1b) in a good sense; 1b1) to beg one from another; 1b2) ask for the pardon; 1b3) the safety of some one; 1c) in a bad sense; 1c1) for torture; 1c2) for punishment.</i>			
402. Adverb exaiphnês (ἐξαίφνης) [pronounced <i>ex-AHeef-nace</i> ], which means, <i>of a sudden, suddenly, unexpectedly</i> . Thayer and Strong definitions only. Strong's #1810. Luke 2:13 9:39 Acts 9:3 22:6			
exaiphnês (ἐξαίφνης) [pronounced <i>ex-AHeef-nace</i> ]	<i>of a sudden, suddenly, unexpectedly</i>	adverb	Strong's #1810
403. exakoloutheô (ἐξακολουθέω) [pronounced <i>ex-ak-ol-oo-THEH-oh</i> ] Strong's #1811.			
404. X			
405. Adjective: hexakosioi (ἐξακόσιοι) [pronounced <i>hex-ak-OSS-ee-oy</i> ], which means, <i>six hundred</i> . Thayer definition only. Strong's #1812. 2Sam. 15:18			
hexakosioi (ἐξακόσιοι) [pronounced <i>hex-ak-OSS-ee-oy</i> ]	<i>six hundred</i>	masculine plural adjective; nominative case	Strong's #1812
406. Verb: 1Sam. 5:6 6:1			
exezesen (ἐξέξεσεν) [pronounced <i>ex-EH-zeh-sen</i> ]	<i>to burst out</i> (according to Brenton); possibly from <i>ex + zeô</i> ( <i>to boil, to seeth</i> )?	3 <sup>rd</sup> person singular, Aorist active indicative	No Strong's #
407. verb: exaleiphō (ἐξαλείφω) [pronounced <i>ex-al-Ī-foe</i> ], which means, <i>to wipe away, to blot out, to smear out, to obliterate</i> ( <i>to erase tears, figuratively, to pardon sin</i> ). Strong's #1813. Acts 3:19 Colossians 2:14 *****			
exaleiphō (ἐξαλείφω) [pronounced <i>ex-al-Ī-foe</i> ]	<i>to wipe away, to blot out, to smear out, to obliterate; to erase tears, figuratively, to pardon sin</i>	aorist passive infinitive	Strong's #1813
exaleiphō (ἐξαλείφω) [pronounced <i>ex-al-Ī-foe</i> ]	<i>wiping away, blotting out, smearing out, obliterating; erasing tears, figuratively, pardoning sin</i>	masculine singular; aorist active participle; nominative case	Strong's #1813
408. verb: exállomai (ἐξάλλομαι) [pronounced <i>ex-AL-lom-ahēe</i> ], which means, <i>to leap (up), to spring (up, forth), to jump (up)</i> . Strong's #1814. Acts 3:8*			
exállomai (ἐξάλλομαι) [pronounced <i>ex-AL-lom-ahēe</i> ]	<i>to leap (up), to spring (up, forth), to jump (up)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1814
exállomai (ἐξάλλομαι) [pronounced <i>ex-AL-lom-ahēe</i> ]	<i>leaping (up), springing (up, forth), jumping (up)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1814
409. X			
410. X			
411. verb: exanístēmi (ἐξανίστημι) [pronounced <i>ehx-ahn-IHS-tay-mee</i> ], which means, <i>to rise up, to raise up; to stand up; to produce, (figuratively) to beget; subjectively, to arise, (figuratively) to object</i> . Strong's #1817. Luke 20:28 Acts 15:5 ***			



exanístēmi (ἐξανίστημι) [pronounced ehx-ahn-IHS-tay-mee]	<i>to rise up, to raise up; to stand up; to produce, (figuratively) to beget; subjectively, to arise, (figuratively) to object</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #1817
412. verb: exapatáō (ἐξαπατάω) [pronounced ex-ap-at-AH-oh], which means, <i>to deceive, to beguile, to seduce wholly</i> . Strong's #1818. 2Thessalonians 2:3 *****			
exapatáō (ἐξαπατάω) [pronounced ex-ap-at-AH-oh]	<i>to deceive, to beguile, to seduce wholly</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #1818
413. X			
414. X			
415. Verb exapostellō (ἐξαποστέλλω) [pronounced ex-ap-oss-TEHL-loh], which means, <i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i> . Thayer and Strong definitions only. Strong's #1821. Luke 1:53 20:10, 11 24:49 Acts 7:12 9:30 11:22 12:11 13:26 17:14 22:21 Galatians 4:4, 6			
exapostellō (ἐξαποστέλλω) [pronounced ex-ap-oss-TEHL-loh]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1821
416. verb: exartízō (ἐξαρτίζω) [pronounced ex-ar-TIHD-zoh], which means, <i>to complete, to finish; to furnish perfectly; to accomplish, (as it were, to render the days complete); to bring to an end; to equip</i> . Strong's #1822. Acts 21:5 **			
exartízō (ἐξαρτίζω) [pronounced ex-ar-TIHD-zoh]	<i>to complete, to finish; to furnish perfectly; to accomplish, (as it were, to render the days complete); to bring to an end; to equip</i>	aorist active infinitive	Strong's #1822
417. Verb: exastraptō (ἐξαστράπτω) [pronounced ex-as-TRAP-toh], which means, <i>being radiant, glistening, shining; sending forth lightning; lightning</i> . Strong's #1823. Luke 9:29*			
exastraptō (ἐξαστράπτω) [pronounced ex-as-TRAP-toh]	<i>being radiant, glistening, gleaming, shining; sending forth lightning; lightning</i>	masculine singular, present active participle, nominative case	Strong's #1823
418. adverb: exautēs (ἐξαυτῆς) [pronounced ex-OW-tace], which means, <i>at once, from that hour, instantly, immediately, presently, straightway</i> . Strong's #1824. Acts 10:33 11:11 21:32 ***** *			
exautēs (ἐξαυτῆς) [pronounced ex-OW-tace]	<i>at once, from that hour, instantly, immediately, presently, straightway</i>	adverb	Strong's #1824
419. X			
420. verb: éxeimi (ἐξειμι) [pronounced EX-ī-mee], which means, <i>to go out, to issue, to leave (a place), to escape (to the shore); to depart, to get (to land)</i> . Strong's #1826. Acts 13:42 17:15 20:7 27:43****			
éxeimi (ἐξειμι) [pronounced EX-ī-mee]	<i>to go out, to issue, to leave (a place), to escape (to the shore); to depart, to get (to land)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1826
éxeimi (ἐξειμι) [pronounced EX-ī-mee]	<i>going out, issuing, leaving (a place), escaping (to the shore); departing, getting (to land)</i>	masculine plural, aorist participle; genitive/ablative case	Strong's #1826
421. X			
422. X			
423. X			

424. X

425. Verb: exerchomai (ἐξέρχομαι) [pronounced *ex-EHR-khoh-mai*], which means *to go out, to come out, to go away; to retire; to proceed 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 2Sam. 13:39 Luke 1:22 2:1 4:14, 35, 42 5:8 6:12, 19 7:17, 24 8:2, 5, 27, 29, 33 9:4, 5 10:10 11:14, 24 12:59 13:31 14:18, 21, 23 15:28 17:29 21:37 22:7, 39, 52 22:62 Acts 1:21 7:3, 4, 7 8:7 10:23 11:25 12:9 14:20 15:40 16:3, 36 17:32 18:23 20:1 21:5 22:18 28:3 1Thessalonians 1:8 Hebrews 3:16 7:5 11:8 (11:15) 13:13

exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1831
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>go out, come out, go away; retire; proceed from, be descended from</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1831
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	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

426. verb exesti (ἐξεστι) [pronounced *EX-es-tee*] which means, *to be lawful, to be right*. Thayer and Strong definitions only. Strong's #1832. Luke 6:2, 4, 9 14:3 20:22 Acts 16:21 21:37 22:25

exesti (ἐξεστι) [pronounced <i>EX-es-tee</i> ]	<i>to be lawful, to be right; to be permitted</i>	3 <sup>rd</sup> person singular, aorist impersonal active indicative	Strong's #1832
exesti (ἐξεστι) [pronounced <i>EX-es-tee</i> ]	<i>being lawful, being right; being permitted</i>	neuter singular, present impersonal active participle, nominative case	Strong's #1832

427. X

428. verb: exēgéomai (ἐξηγέομαι) [pronounced *ex-ayg-EH-ohm-ahee*], which means, *to describe; to tell, to declare; to consider (out) (aloud), to rehearse, to unfold*. Strong's #1834. Luke 24:35 Acts 10:8 15:12, 13 21:19 Hebrews 13:13 \*\*\*\*\*

exēgéomai (ἐξηγέομαι) [pronounced <i>ex-ayg-EH-ohm-ahee</i> ]	<i>to describe; to tell, to declare; to consider (out) (aloud), to rehearse, to unfold</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #1834
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Thayer definitions: 1) *to lead out, be leader, go before*; 2) *metaphorically, to draw out in narrative, unfold a teaching*; 2a) *to recount, rehearse*; 2b) *to unfold, declare*; 2b1) *the things relating to God*; 2b2) *used in Greek writing of the interpretation of things sacred and divine, oracles, dreams, etc.*

exēgéomai (ἐξηγέομαι) [pronounced ex-ayg- EH-ohm-ahee]	<i>describing; telling, declaring; considering (out) (aloud), rehearsing, unfolding</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1834
429. noun: hexêkonta (ἐξήκοντα) [pronounced hex-AY-kon-tah], which means, <i>sixty, threescore</i> . Strong's #1835. Luke 24:13 ***** **			

hexêkonta (ἐξήκοντα) [pronounced hex-AY- kon-tah]	<i>sixty, threescore</i>	indeclinable noun	Strong's #1835
430. adverb hexês (ἐξῆς) [pronounced hex-ACE], which means, <i>successively in order; the next following, the next in succession</i> ; taken in the sense of <i>adjoining events; following, next, after</i> . Thayer and Strong definitions only. Strong's #1836. Luke 7:11 9:37 Acts 21:1 25:17 27:18*****			

hexês (ἐξῆς) [pronounced hex-ACE]	<i>successively in order; the next following, the next in succession; taken in the sense of adjoining events; following, next, after</i>	adverb	Strong's #1836
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This is a word used exclusively by Luke, suggested more attention was paid to recording his biography of Jesus chronologically. Luke 7:11 9:37, Acts 21:1 25:17 27:18.

See Luke 7:11 for more info.

431. verb: exēchéomai (ἐξηχέομαι) [pronounced ex-ay-KHEH-om-ahee], which means, <i>to sound forth, to emit a sound, to resound, to echo forth; to be generally reported</i> . Strong's #1837. 1Thessalonians 1:8*			
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exēchéomai (ἐξηχέομαι) [pronounced ex-ay- KHEH-om-ahee]	<i>to sound forth, to emit a sound, to resound, to echo forth; to be generally reported</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1837
432. noun: héxis (ἔξις) [pronounced HEHX-iss], which means, <i>a habit whether of body or mind; a power acquired by custom, practice, use; maturity</i> . Strong's #1838. Hebrews 5:14*			
héxis (ἔξις) [pronounced HEHX- iss]	<i>a habit whether of body or mind; a power acquired by custom, practice, use; maturity</i>	feminine singular noun; accusative case	Strong's #1838 (hapax legomena)

433. Verb: exístêmi (ἐξίστημι) [pronounced ex-ee-STAY-me], which means <i>to remove out of a place or state</i> ; literally, <i>to stand outside [onself]</i> ; therefore, used when one <i>stands outside his mind</i> ; when one <i>is beside himself</i> ; and more clearly, <i>to be astonished, to be amazed, to be astounded</i> . This is actually a compound verb from the word <i>out</i> and the verb <i>to stand</i> . Strong's #1839. The Doctrine of Tongues (Acts 2:7, 12 10:45) 1Sam. 14:15 Luke 2:47 8:56 24:22 Acts 2:7, 12 8:9 9:21 10:45 12:16			
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exístêmi (ἐξίστημι) [pronounced ex-ee- STAY-me]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1839
exístêmi (ἐξίστημι) [pronounced ex-ee- STAY-me]	<i>lit., to stand outside [oneself]; to remove out of a place or state; to be astonished [amazed, astounded]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1839

existēmi (ἐξίστημι) [pronounced ex-ee-STAY-me]	lit., <i>standing outside [oneself]; removing out of a place or state; being astonished [amazed, astounded]</i>	masculine singular, present active participle, nominative case	Strong's #1839
434. <b>Verb:</b> exischuō (ἐξισχύω) [pronounced ex-is-KHOO-oh], which means, <i>to be eminently able, able, to have full strength</i> . Thayer definition only. Strong's #1840. Grace apparatus for perception			
435. <b>Masculine_noun:</b> exodos (ἐξοδος) [pronounced EX-ohd-oss], which means, 1) <i>an exit, i.e. departure; a going forth</i> ; 2) <i>the close of one's career, one's final fate</i> ; 3) <i>departure from life, decease</i> . Mostly Thayer definitions. Strong's #1841.			
436. <b>Masculine_noun:</b> exodos (ἐξοδος) [pronounced EX-ohd-oss], which means, 1) <i>exit, i.e. departure</i> ; 2) <i>the close of one's career, one's final fate</i> ; 3) <i>departure from life, decease</i> . This is from whence we get the English word <i>exodus</i> . Thayer definition only. Strong's #1841. Gen. 15:14 Luke 9:31 Hebrews 11:22			
exodos (ἐξοδος) [pronounced EX-ohd-oss]	1) <i>exit, i.e. departure</i> ; 2) <i>the close of one's career, one's final fate</i> ; 3) <i>departure from life, decease</i> ; transliterated, <i>exodus</i>	masculine singular noun, accusative case	Strong's #1841
437. verb: exolothreúō (ἐξολοθρεύω) [pronounced ex-ol-oth-RYOO-oh], which means, <i>to destroy utterly, to destroy out of its place, to extirpate</i> . Strong's #1842. Acts 3:23*			
exolothreúō (ἐξολοθρεύω) [pronounced ex-ol-oth-RYOO-oh]	<i>to destroy utterly, to destroy out of its place, to extirpate</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #1842
438. Verb: exomologeō (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh], which means <i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise [to do something], to agree; to engage</i> . From the words ἐκ (which means <i>out of, out from, away from</i> ) and ὁμολογέω (which means <i>to confess, to name, to cite</i> ). Strong's #1843. Psalm 118:28 Luke 10:21 22:6 Acts 19:18			
exomologeō (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh]	<i>to confess; to profess, to acknowledge openly and joyfully; to praise, to celebrate; to promise or agree [to do something]</i>	1 <sup>st</sup> person singular, present middle indicative	Strong's #1843
exomologeō (ἐξομολογέω) [pronounced ex-o-mo-lo-GEH-oh]	<i>confessing; professing, acknowledging openly and joyfully; praising, celebrating; promising or agreeing [to do something]</i>	masculine plural, present middle participle, nominative case	Strong's #1843
439. X			
440. noun: exorkistēs (ἐξορκιστής) [pronounced ex-or-kis-TACE], which means, <i>exorcist, one who employs a formula of conjuration for expelling demons; one who extracts an oath</i> . Strong's #1845. Acts 19:13*			
exorkistēs (ἐξορκιστής) [pronounced ex-or-kis-TACE]	<i>exorcist, one who employs a formula of conjuration for expelling demons; one who extracts an oath</i>	masculine singular noun; genitive/ablative case	Strong's #1845
exorkistai (ἐξορκισταί) [pronounced ex-or-kis-ī]	<i>exorcist, one who employs a formula of conjuration for expelling demons; one who extracts an oath</i>	masculine plural noun; genitive/ablative case	Strong's #1845
441. verb: exorussō (ἐξορύσσω) [pronounced ex-or-OOCE-so], which means, <i>to dig (out, through), to pluck out (the eyes), to extract (an eye), to tear out</i> . Strong's #1846. Galatians 4:15 **			



exorussō (ἐξορύσσω) [pronounced ex-or-OOCE-so]	<i>to dig (out, through), to pluck out (the eyes), to extract (an eye), to tear out</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1846
exorussō (ἐξορύσσω) [pronounced ex-or-OOCE-so]	<i>digging (out, through), plucking out (the eyes), extracting (an eye), tearing out</i>	masculine plural, aorist active participle; nominative case	Strong's #1846

442. X

443. Verb: exoutheneō (ἐξουθενέω) [pronounced ex-oo-then-EH-oh], which means, *to make of no account, despise utterly; seeing as contemptible, to despise, being least esteemed*. Thayer definition only. Strong's #1848. Luke 18:9 23:11 Acts 4:11 5:20 Galatians 4:14

exoutheneō (ἐξουθενέω) [pronounced ex-oo-then-EH-oh]	<i>to make of no account, to despise utterly, to disdain; to see as contemptible, being least esteemed</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1848
exoutheneō (ἐξουθενέω) [pronounced ex-oo-then-EH-oh]	<i>make of no account, despise utterly, disdain; see as contemptible, making (something) the least esteemed</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #1848
exoutheneō (ἐξουθενέω) [pronounced ex-oo-then-EH-oh]	<i>making another of no account, despising utterly, disdain; seeing as contemptible, being least esteemed</i>	masculine plural, present active participle; accusative case	Strong's #1848

444. feminine\_noun exousia (ἐξουσία) [pronounced ex-oo-SEE-ah], which means, *authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence*. Strong's #1849. Luke 4:6, 32, 36 5:24 7:8 9:1 10:19 12:5, 11 19:17 20:2, 20 22:53 23:7 Acts 1:7 5:4 8:19 9:14 26:10, 12 Colossians 1:13, 16 2:10, 14 2Thessalonians 3:9 Hebrews 13:10

exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
exousiai (ἐξουσίαι) [pronounced ex-oo-SEE-ī]	<i>authorities, jurisdictions, powers, rights, shows of strength; privileges, that is, (subjectively) forces, capacities, competencies, freedoms; or (objectively) masteries (concretely) magistrates, superhumans, potentates, delegated influences</i>	feminine plural noun, accusative case	Strong's #1849

Thayer: 1) power of choice, liberty of doing as one pleases; 1a) leave or permission; 2) physical and mental power; 2a) the ability or strength with which one is endowed, which he either possesses or exercises; 3) the power of authority (influence) and of right (privilege); 4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed); 4a) universally; 4a1) authority over mankind; 4b) specifically; 4b1) the power of judicial decisions; 4b2) of authority to manage domestic affairs; 4c) metonymically; 4c1) a thing subject to authority or rule; 4c1a) jurisdiction; 4c2) one who possesses authority; 4c2a) a ruler, a human magistrate; 4c2b) the leading and more powerful among created beings superior to man, spiritual potentates; 4d) a sign of the husband's authority over his wife; 4d1) the veil with which propriety required a woman to cover herself; 4e) the sign of regal authority, a crown. Thayer and Strong definitions only.

445. verb: exousiázō (ἐξουσιάζω) [pronounced ex-oo-see-AD-zoh], which means, *to have authority over, to control, to bring under the (have) power of*. Strong's #1850. Luke 22:25 \*\*\*\*

exousiázō (ἐξουσιάζω) [pronounced ex-oo-see-AD-zoh]	<i>to have authority (power) over, to control, to bring under the power of</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1850
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Thayer Definitions: 1) *to have power or authority, use power*; 1a) *to be master of any one, exercise authority over one*; 1b) *to be master of the body*; 1b1) *to have full and entire authority over the body*; 1b2) *to hold the body subject to one's will*; 1c) *to be brought under the power of anyone*.

exousiázō (ἐξουσιάζω) [pronounced ex-oo-see-AD-zoh]	<i>having authority (power) over, controlling, bringing under the power of</i>	masculine plural, present active participle, nominative case	Strong's #1850
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446. noun: exochê (ἐξοχή) [pronounced ex-okh-AY], which means, *any prominence or projection, as a peak or summit of a mountain; in medical writing a proturbance, swelling, wart; metaphorically eminence, excellence, superiority*. Strong's #1851. Acts 25:23\*

exochê (ἐξοχή) [pronounced ex-okh-AY]	<i>any prominence or projection, as a peak or summit of a mountain; in medical writing a proturbance, swelling, wart; metaphorically eminence, excellence, superiority</i>	feminine singular noun, accusative case	Strong's #1851
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447. X

448. adjective: éxupnos (ἐξυπνος) [pronounced EX-oo-p-noss], which means, *awake, aroused (roused) from a sleep*. Strong's #1853. Acts 16:27\*

éxupnos (ἐξυπνος) [pronounced EX-oo-p-noss]	<i>awake, aroused (roused) from a sleep</i>	masculine singular adjective, nominative case	Strong's #1853
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449. Adverb: exô (ἐξω) [pronounced EH-X-oh] which means, *outside, without, out of doors; outward*. Thayer and Strong definitions only. Strong's #1854. Luke 1:10 4:29 8:20, (54) 13:25, 28 14:35 20:15 22:62 Acts 4:15 5:34 7:58 9:40 14:19 16:13 21:5, 30 26:11 1Thessalonians 4:12 Hebrews 13:11, 12

exô (ἐξω) [pronounced EH-X-oh]	<i>outside, without, out of doors; outward; possibly, foreign</i>	adverb	Strong's #1854
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450. Adverb: éxōthen (ἐξωθεν) [pronounced EX-oh-thehn], which means, *outside, from without, outward, external (ly)*. Strong's #1855. Luke 11:39

éxōthen (ἐξωθεν) [pronounced EX-oh-thehn]	<i>outside, from without, outward, external (ly)</i>	adverb	Strong's #1855
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451. verb: exōthéō/exōthō (ἐξωθέω/ἐξώθω) [pronounced ex-o-THEH-oh; ex-OH-thoh], which means, *to push out; to expel (from one's home), to drive out; to thrust into; to run ashore by implication, to propel*. Strong's #1856. Acts 7:45 27:39\*\*

exōthēō/exōthō (ἐξωθέω/ἐξώθω) [pronounced <i>ex-oh-THEH-oh</i> ; <i>ex-OH-thoh</i> ]	<i>to push out; to expel (from one's home), to drive out; to thrust into; to run ashore by implication, to propel</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1856
452. X			
453. X			
454. feminine_noun heortê (ἑορτή) [pronounced <i>heh-or-TAY</i> ], which means, <i>feast [day], festival; holy day</i> . Thayer and Strong definitions only. Strong's #1859. Luke 2:41 22:1 Acts 18:21 Colossians 2:16			
heortê (ἑορτή) [pronounced <i>heh-or-TAY</i> ]	<i>feast [day], festival; holy day</i>	feminine singular noun;	Strong's #1859
455. Noun: epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i> ], which means, <i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i> . Strong's #1860. Luke 24:49 Acts 1:4 2:33, 39 7:17 13:23 23:21 26:6 Galatians 3:14, 16 4:23 Hebrews 4:1 6:12, 15 7:6 8:6 9:15 10:36 11:9, 13, 17			
epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i> ]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860
epaggeliai (ἐπαγγελίαι) [pronounced <i>ehp-ang-ehl-EE-ī</i> ]	<i>announcements (for information, assent or pledges; especially divine assurances of good); messages, promises (of good, of blessing)</i>	feminine plural noun, nominative case	Strong's #1860
456. Verb: epaggellō (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i> ], which means, <i>to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess an art, to profess one's skill in something</i> . Strong's #1861. Acts 7:5 Galatians 3:19 Hebrews 6:13 10:23 11:11 12:26			
epaggellō (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i> ]	<i>to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess an art, to profess one's skill in something</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1861
epaggellō (ἐπαγγέλλω) [pronounced <i>ehp-ang-EHL-low</i> ]	<i>announcing that one is about to do or furnish something; promising (of one's own accord); engaging voluntarily (in); professing an art, professing one's skill in something</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1861
457. X			
458. Verb: epagō (ἐπάγω) [pronounced <i>ep-AW-goh</i> ], which means <i>to bring on, to bring something upon someone; to cause something to befall someone (usually evil); to lead</i> . From Strong's #1909 and #71. Strong's #1863. 1Sam. 5:6 Acts 5:28			
epagō (ἐπάγω) [pronounced <i>ep-AW-goh</i> ]	<i>to bring on, to bring something upon someone; to cause something to befall someone (usually evil); to lead</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1863
459. <b>Verb:</b> epagōnizomai (ἐπαγωνίζομαι) [pronounced <i>ehp-ag-oh-NEED-zom-ah-ee</i> ], which means, <i>to contend</i> . Thayer Definition only. Strong's #1864.			

460. Verb: *epathroizō* (ἐπαθροίζω) [pronounced *ehp-ath-ROID-zoh*], which means, *gathering [together], assembling [next to], accumulating [with those already present]*. Strong's #1865. Luke 11:29\*

<i>epathroizō</i> (ἐπαθροίζω) [pronounced <i>ehp-ath-ROID-zoh</i> ]	<i>gathering [together], assembling [next to], accumulating [with those already present]</i>	masculine plural, present passive participle; genitive/ablative case	Strong's #1865
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461. X

462. Verb: *epainēō* (ἐπαινέω) [pronounced *ehp-ahee-NEH-oh*], which means, *to praise, to applaud, to commend, to approve*. Strong's #1867. Luke 16:8 \*\*\*\*\*

<i>epainēō</i> (ἐπαινέω) [pronounced <i>ehp-ahee-NEH-oh</i> ]	<i>to praise, to applaud, to commend, to approve</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1867
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463. noun: *épainos* (ἔπαινος) [pronounced *EHP-ahee-noss*], which means, *praise*. Strong's #1868. Romans 2:29

464. verb *epairō* (ἐπαίρω) [pronounced *ep-AHEE-row*], which means, *to lift up, to take up, to raise [up, on high]; metaphorically: to be lifted up with pride, to exalt one's self*. Thayer and Strong definitions only. Strong's #1869. Luke 6:20 11:27 16:23 18:13 21:28 24:50 Acts 1:9 2:14 14:11 22:22 27:40

<i>epairō</i> (ἐπαίρω) [pronounced <i>ep-AHEE-row</i> ]	<i>to lift up, to take up, to raise [up, on high]; metaphorically: to be lifted up with pride, to exalt one's self</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1869
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<i>epairō</i> (ἐπαίρω) [pronounced <i>ep-AHEE-row</i> ]	<i>lift up, take up, raise [up, on high]; metaphorically: be lifted up with pride, exalt one's self</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1869
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<i>epairō</i> (ἐπαίρω) [pronounced <i>ep-AHEE-row</i> ]	<i>lifting up, taking up, raising [up, on high]; metaphorically: being lifted up with pride, exalting one's self</i>	masculine singular, aorist active participle; nominative case	Strong's #1869
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465. Verb: *epaischunomai* (ἐπαισχύνομαι) [pronounced *ehp-ahee-SKHOO-nom-ahee*], which means, *to feel shame for something, to be ashamed*. Strong's #1870. Luke 9:25 Hebrews 2:11 11:16

<i>epaischunomai</i> (ἐπαισχύνομαι) [pronounced <i>ehp-ahee-SHOO-nom-ahee</i> ]	<i>to feel shame for something, to be ashamed</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive subjunctive	Strong's #1870
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466. Verb: *epaitēō* (ἐπαιτέω) [pronounced *ep-ahee-TEH-oh*], which means, *to beg, to ask for money, to ask ago*. Strong's #1871. Luke 16:3 18:35\*

<i>epaitēō</i> (ἐπαιτέω) [pronounced <i>ep-ahee-TEH-oh</i> ]	<i>to beg, to ask for money, to ask ago</i>	present active infinitive	Strong's #1871
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<i>epaitēō</i> (ἐπαιτέω) [pronounced <i>ep-ahee-TEH-oh</i> ]	<i>begging, asking for money, asking again and again</i>	masculine singular, present active participle, nominative case	Strong's #1871
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467. X

468. 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



επακουῶ (ἐπακούω) [pronounced ep-ah-KOO-oh]	<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 <sup>nd</sup> person singular, Aorist active indicative	Strong's #1873
469. verb: επακροάομαι (ἐπακροάομαι) [pronounced ep-ak-ro-AH-om-ahee], which means, <i>to (intently) listen to</i> . Strong's #1874. Acts 16:25*			
επακροάομαι (ἐπακροάομαι) [pronounced ep-ak-ro-AH-om-ahee]	<i>to (intently) listen to</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #1874
470. Conjunction: εpan (ἐπάν) [pronounced ehp-AHN], which means, <i>after, when, whenever, as soon as</i> . Strong's #1875. Luke 11:22 ***			
εpan (ἐπάν) [pronounced ehp-AHN]	<i>after, when, whenever, as soon as</i>	conjunction; a particle of indefinite contemporaneous- ness	Strong's #1875; (from G1909 and G302)
471. adverb: επάνανκες (ἐπάνανγκες) [pronounced ep-AHN-ang-kes], which means, <i>of a necessary naturen necessity, necessarily</i> . Strong's #1876. Acts 15:28*			
επάνανκες (ἐπάνανγκες) [pronounced ep-AHN-ang-kes]	<i>of a necessary naturen necessity, necessarily</i>	adverb	Strong's #1876
With the definite article, many translated this combination as, <i>the essentials, these essentials, these necessary things, these essential requirements, these necessary rules (conditions)</i> .			
472. verb επαναγῶ (ἐπανάγω) [pronounced ep-an-AG-oh], which means, <i>to put out to sea, to launch; to lead up upon; a ship upon the deep, to put out; to lead back; to return</i> . Thayer and Strong definitions only. Strong's #1877. Luke 5:3, 4 ***			
επαναγῶ (ἐπανάγω) [pronounced ep-an-AG-oh]	<i>to put out to sea, to launch; to lead up upon; a ship upon the deep, to put out; to lead back; to return</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1877
473. X			
474. Verb: επαναπαύομαι (ἐπαναπαύομαι) [pronounced ehp-ahn-ah-POW-ohm-ahee], which means, <i>to settle on; to remain; figuratively to rely, to rest (in, upon)</i> . Strong's #1879. Luke 10:6 **			
επαναπαύομαι (ἐπαναπαύομαι) [pronounced ehp-ahn-ah-POW-ohm-ahee]	<i>to settle on; to remain; figuratively to rely, to rest (in, upon)</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #1879
475. Verb: επανέρχομαι (ἐπανέρχομαι) [pronounced ep-an-ER-khom-ahee], which means, <i>to return, to come back again</i> . Strong's #1880. Luke 10:35 19:15 **			
επανέρχομαι (ἐπανέρχομαι) [pronounced ep-an-ER-khom-ahee]	<i>to return, to come back again</i>	present (deponent) middle/passive infinitive	Strong's #1880
476. X			
477. Feminine_noun: επανόρθωσις (ἐπανόρθωσις) [pronounced ep-ah-NOHR-thoh-sihs or ep-an-OHR-thoh-sihs], which means <i>a straightening up again, that is, (figuratively) rectification (reformation): - correction; 1) restoration to an upright or right state; 2) correction, improvement of life or character</i> . Properly, this means <i>to set up straight again; but more to the point, a restoration to a proper moral/spiritual posture; discipline</i>			

*which corrects.* Definitions from Strong, Thayer, and extrapolated from Zodhiates. Strong's #1882. Psalm 105:41

478. adverb epanō (ἐπάνω) [pronounced ep-AN-oh], which means, *above, up above, on, over (of place); more than (of number)*. Thayer and Strong definitions only. Strong's #1883. Luke 4:39 10:19 11:44 19:17

epanō (ἐπάνω) [pronounced ep-AN-oh]	<i>above, up above, on, over (of place); more than (of number)</i>	adverb	Strong's #1883
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479. X

480. noun: eparchía (ἐπαρχία) [pronounced ep-ar-KHEE-ah], which means, *province, a special region of government, a Roman praefecture*. Strong's #1885. Acts 23:34 25:1\*\*

eparchía (ἐπαρχία) [pronounced ep-ar-KHEE-ah]	<i>province, a special region of government, a Roman praefecture</i>	feminine singular noun, genitive/ablative case	Strong's #1885
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Thayer definitions: 1) *the office of a governor or prefect*; 2) *the region subject to a prefect*; 2a) *a province of the Roman empire, either a larger province, or an appendage to a larger province, as Palestine was to that of Syria*.

481. noun: épaulis (ἔπαυλις) [pronounced EHP-ow-lis], which means, *homestead, dwelling; farm*. Strong's #1886. Acts 1:20\*

épaulis (ἔπαυλις) [pronounced EHP-ow-lis]	<i>homestead, dwelling; farm</i>	feminine singular noun, nominative case	Strong's #1886
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482. adverb: epaurion (ἐπαύριον) [pronounced ep-OW-ree-on], which means, *on the next day, occurring on the succeeding day, the day following, tomorrow, the day after*. Strong's #1887. Acts 10:9, 23 14:20 20:7 21:8 22:30 23:32 25:6, 23

epaurion (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887
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483. X

484. propernounperson: Epaphrâs (Ἐπαφρᾶς) [pronounced ep-af-RASS], which means, *lovely*; transliterated, *Epaphras*. Strong's #1889. Colossians 1:7 \*\*\*

Epaphrâs (Ἐπαφρᾶς) [pronounced ep-af-RASS]	<i>lovely; transliterated, Epaphras</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #1889
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485. X

486. X

487. verb: epegeirō (ἐπεγείρω) [pronounced ep-eg-Ī-row], which means, *to excite (against), to stir up, to raise up (using emotional ploys)*. Strong's #1892. Acts 13:50 14:1\*\*

epegeirō (ἐπεγείρω) [pronounced ep-Exodus generation-Ī-row]	<i>to excite (against), to stir up, to raise up (using emotional ploys)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1892
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488. Preposition: epeí (ἐπεί) [pronounced ehp-IH], which means, regarding time: *as, when, since, after that*; regarding cause: *since, seeing that, because, inasmuch as*. 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.<sup>33</sup> Strong's #1893. The Doctrine of Tongues (1Cor. 14:16) Luke 1:34 Hebrews 2:14 4:6 5:2, 11 6:13 9:17, 26 10:2 11:11

epeí (ἐπεῖ) [pronounced ehp-IH]	regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as; otherwise, else</i>	conjunction; preposition	Strong's #1893
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The writer of Hebrews uses this word 9x in this epistle; Paul uses this word 10x in all of his epistles (interestingly enough, 5x in 1Corinthians).

From A Manual Greek Lexicon of the New Testament (by G. Abbott-Smith, D.D., D.C.L.): *With ellipsis, otherwise, else: Romans 11:6; Romans 11:22, Hebrews 9:26; ἐ. ἄρα, 1Corinthians 5:10; 1Corinthians 7:14; introducing a question, Romans 3:6, 1Corinthians 14:16; 1Corinthians 15:29, Hebrews 10:2 (cf. 4Ma. 1:33; 4Ma. 2:7; 4Ma. 2:10; 4Ma. 4:24-26)..*

489. Conjunction: epeidē (ἐπειδὴ) [pronounced ep-ih-DAY], which means, *when [now], since [now]; after that, because, whereas, since, seeing that, forasmuch as*. It 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 (1Cor. 14:16) Luke 7:1 11:5 Acts 13:46 14:12 15:24

epeidē (ἐπειδὴ) [pronounced ep-ih-DAY]	<i>when [now], since [now]; after that, because, whereas, since, seeing that, forasmuch as</i>	a conjunction of time or cause	Strong's #1894
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490. **Conjunction:** epeidēper (ἐπειδὴπερ) [pronounced ehp-i-DAY-per] which means, *seeing that, forasmuch as*. Thayer definitions only. Strong's #1895. Luke 1:1

epeidēper (ἐπειδὴπερ) [pronounced ehp-i-DAY-per]	<i>seeing that, forasmuch as, inasmuch as</i>	conjunction	Strong's #1895
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491. Verb epeidon (ἐπεῖδον) [pronounced ehp-Ī-don], which means, *to look upon, to regard [favorably or not]; to behold*. Thayer and Strong definitions only. Strong's #1896. Luke 1:25 Acts 4:29

epeidon (ἐπεῖδον) [pronounced ehp-Ī-don]	<i>to look upon, to regard [favorably or not]; to behold</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1896
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epeidon (ἐπεῖδον) [pronounced ehp-Ī-don]	<i>look upon, regard [favorably or not]; behold</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1896
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492. conjunction epeiper (ἐπεῖπερ) [pronounced ep-Ī-per], which means, *because*. (or conjunctive particle enclitic particle) Strong's #1897. Romans 3:30\*

493. Noun: epeisagôgê (ἐπεισαγωγή) [pronounced ehp-ice-ag-oh-GAY], which means, *a bringing in besides or in addition to what is or has been brought in; used of the introduction of a new wife in the place of one repudiated; to come in besides or to those who are already within; to enter afterwards; to come in upon, come upon by entering; to enter against*. Strong's #1898. Hebrews 7:19\*

epeisagôgê (ἐπεισαγωγή) [pronounced ehp-ice-ag-oh-GAY]	<i>a bringing in besides or in addition to what is or has been brought in; used of the introduction of a new wife in the place of one repudiated; to come in besides or to those who are already within; to enter afterwards; to come in upon, come upon by entering; to enter against</i>	feminine singular noun; nominative case	Strong's #1898 (hapax legomena)
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<sup>33</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 615.

494. Adverb: *épeita* (ἐπειτα) [pronounced *EHP-ī-tah*], which means, *then, thereupon, thereafter, afterwards*. Strong's #1899. Luke 16:7 Galatians 1:18 2:1 1Thessalonians 4:17 Hebrews 7:2, 27

<i>épeita</i> (ἐπειτα) [pronounced <i>EHP-ī-tah</i> ]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
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495. Verb: *epênegkan* (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 #.

496. adverb: *epékeina* (ἐπέκεινα) [pronounced *ep-EHK-i-nah*], which means, *beyond; upon those parts of, on the further side of*. Strong's #1900. Acts 7:43\*

<i>epékeina</i> (ἐπέκεινα) [pronounced <i>ep-EHK-i-nah</i> ]	<i>beyond; upon those parts of, on the further side of</i>	adverb	Strong's #1900
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497. *epekteinomai* (ἐπεκτείνομαι) [pronounced *ep-ek-TIH-nom-ahee*] Strong's #1901.

498. X

499. X

500. Verb: *eperchomai* (ἐπέρχομαι) [pronounced *ehp-EHR-khom-ahee*], which means, *to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)*. Thayer and Strong definitions only. Strong's #1904. Luke 1:35 11:22 21:26, 35 Acts 1:8 8:24 13:40 14:19

<i>eperchomai</i> (ἐπέρχομαι) [pronounced <i>ehp-EHR-khom-ahee</i> ]	<i>to supervene, to arrive, to occur, to attack, (figuratively) to influence; to come (in, upon)</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #1904
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Thayer definitions: 1) to come to arrive; 1a) of time, come on, be at hand, be future; 2) to come upon, overtake, one; 2a) of sleep; 2b) of disease; 2c) of calamities; 2d) of the Holy Spirit, descending and operating in one; 2e) of an enemy attacking one.

<i>eperchomai</i> (ἐπέρχομαι) [pronounced <i>ehp-EHR-khom-ahee</i> ]	<i>supervening, arriving, occurring, attacking, (figuratively) one having influence; coming (in, upon)</i>	masculine singular, aorist active participle; nominative case	Strong's #1904
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501. verb *eperôtaô* (ἐπερωτάω) [pronounced *ep-er-o-TAH-oh*], which means, *to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire*. Thayer: 1) to accost one with an enquiry, put a question to, enquiry of, ask, interrogate; 2) to address one with a request or demand; 2a) to ask of or demand of one. Thayer and Strong definitions only. Strong's #1905. Luke 2:46 3:10 6:9 8:9, 30 9:18 17:20 18:18, 40 20:21, 27, 40 21:7 22:64 23:9 Acts 5:27 23:34

<i>eperôtaô</i> (ἐπερωτάω) [pronounced <i>ep-er-o-TAH-oh</i> ]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1905
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<i>eperôtaô</i> (ἐπερωτάω) [pronounced <i>ep-er-o-TAH-oh</i> ]	<i>questioning, asking for, inquiring, seeking; asking (after, questions), demanding, desiring</i>	masculine singular, present active participle; accusative case	Strong's #1905
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502. X

503. Verb: *epéchō* (ἐπέχω) [pronounced *ehp-EHKH-oh*], which means, *to have or hold (upon, towards, upon), to apply, to observe, to take note of, to attend to; to give attention to; to present; to check; to delay, to stop, to stay*. Strong's #1907. Luke 14:7 Acts 3:5 19:22 \*\*\*\*\*



ἐπέχῳ (ἐπέχω) [pronounced ehp- EHKH-oh]	<i>to have or hold (upon, towards, upon), to apply, to observe, to take note of, to attend to; to give (pay) attention to; to present; to check; to delay, to stop, to stay</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1907
ἐπέχῳ (ἐπέχω) [pronounced ehp- EHKH-oh]	<i>having, holding (upon, towards, upon), applying, observing, taking note of, attending to; giving (paying) attention to; presenting; checking; delaying, stopping, staying</i>	masculine singular, present active participle, nominative case	Strong's #1907

504. verb ἐπέρεάζῳ (ἐπηρεάζω) [pronounced ep-ay-reh-AD-zoh], which means, *to insult, to slander; to use despitefully, to falsely accuse*. Thayer: 1) to insult; 2) to treat abusively, use despitefully; 3) to revile; 4) in a forensic sense, to accuse falsely; 5) to threaten. Thayer and Strong definitions only. Strong's #1908. Luke 6:28 \*\*\*

ἐπέρεάζῳ (ἐπηρεάζω) [pronounced ep-ay- reh-AD-zoh]	<i>to insult, to slander; to mistreat, to use despitefully, to falsely accuse</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1908
ἐπέρεάζῳ (ἐπηρεάζω) [pronounced ep-ay- reh-AD-zoh]	<i>insulting, slandering; mistreating, using despitefully, one who falsely accuses</i>	masculine plural, present active participle; genitive/ablative case	Strong's #1908

505. Preposition: ἐπί (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 15:18 Luke 1:12, 14, 16, 35 2:8 3:2 4:4, 9 5:5, 18 6:17, 29 7:13, 44 8:6, 13 9:1, 5, 43 10:6 11:2, 17 12:3, 11, 14, 44 13:4, 17 14:31 15:4, 7 17:16, 31 18:4, 7, 8 19:4, 23 20:18, 21 21:6, 10, 23 22:21, 44, 52 23:1 24:1, 25 Acts 1:8 2:1, 19 3:1, 10 4:5, 17, 27 5:5, 9, 15 6:3 7:10, 11, 27, 33 8:1, 2, 27 9:4, 11, 33 10:9, 11, 16 11:10, 11, 15, 19, 28 12:12, 20 13:11, 12 14:3, 10, 13 15:10, 31 16:18, 19 17:2, 26 18:6 19:6, 34 20:9, 38 21:5, 24, 40 22:19 23:30 24:4, (8), 19 25:6, 9, 12 26:2, 6, 16 27:20, 44 28:3 Galatians 3:13, 16 4:1 5:13 6:16 Colossians 1:16 3:2, 6, 14 1Thessalonians 1:2 2:16 3:7 4:7 2Thessalonians 1:10 2:1 3:4 Hebrews 1:1 (2:7) 2:13 3:6 6:1, 7 7:11, 13 8:1, 4, 6, 8 9:10, 26 10:16, 28 11:4, 21 12:10, 25

ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<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
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; before; at the time of, during [the reign of], in; [of sovereignty or oversight] over; on the basis of, in accordance with</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909

ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
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Here, spelled eph (ἐφ) [pronounced *ehf*].

506. verb: epibaínō (ἐπιβαίνω) [pronounced *ep-ee-BAH-ee-no*], which means, *to get upon, mount; to embark in; to go aboard (a ship); to set foot in, to enter*. Strong's #1910. Acts 20:18 21:2, 4 25:1 27:2 \*\*\*\*\* \*

epibaínō (ἐπιβαίνω) [pronounced <i>ep-ee-BAH-ee-no</i> ]	<i>to get upon, mount; to embark in; to go aboard (a ship); to set foot in, to enter</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1910
epibaínō (ἐπιβαίνω) [pronounced <i>ep-ee-BAH-ee-no</i> ]	<i>getting upon, mounting; embarking in; going aboard (a ship); setting foot in, entering</i>	masculine singular, aorist active participle, nominative case	Strong's #1910

507. verb epiballō (ἐπιβάλλω) [pronounced *ep-ee-BALL-low*], which means, *to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put (i.e. sew) on; to throw one's self upon, rush in; used of waves rushing into a ship; to stretch forth; to put one's mind upon a thing, to reflect, to think on, to attend to; to belong to; it belongs to me, falls to my share*. Thayer and Strong definitions only. Strong's #1911. Luke 5:36 9:62 15:12 20:19 21:12 Acts 4:3 5:18 12:1 21:27

epiballō (ἐπιβάλλω) [pronounced <i>ep-ee-BALL-low</i> ]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put [one's hand or mind] upon a thing; to reflect; to belong to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1911
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A fuller set of definitions: *to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put (i.e. sew) on; to throw one's self upon, rush in; used of waves rushing into a ship; to stretch forth; to put [one's hand or mind] upon a thing; to reflect, to think on, to attend to; to belong to; it belongs to me, falls to my share*.

epiballō (ἐπιβάλλω) [pronounced <i>ep-ee-BALL-low</i> ]	<i>throwing upon; casting upon, laying upon; falling; seizing one to lead him off as a prisoner; putting [one's hand, mind] on a thing; reflecting; belonging to</i>	masculine singular, aorist active participle, nominative case	Strong's #1911
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508. verb: epibaréō (ἐπιβαρέω) [pronounced *ep-ee-bar-EH-oh*], which means, *to weigh down, to load; to be a burden to, to be burdensome; to be heavy upon*. Strong's #1912. 1Thessalonians 2:9 2Thessalonians 3:8 \*\*\*

epibaréō (ἐπιβαρέω) [pronounced <i>ep-ee-bar-EH-oh</i> ]	<i>to weigh down, to load; to be a burden to, to be burdensome; to be heavy upon</i>	aorist active infinitive	Strong's #1912
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509. Prepositional phrase: It begins with the preposition ἐπί (ἐπί) [pronounced *eh-PEE*], which means *on, upon*. Strong's #1909. This is followed by the personal pronoun αὐτός (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 (1Cor. 14:23)

510. Verb: epibazō (ἐπιβάζω) [pronounced *ep-ee-bee-BAHD-zoh*], which means, *to cause to mount; to place upon, to set on*. Strong's #1913. Luke 10:34 19:35 Acts 23:24\*\*\*

epibibazō (ἐπιβιβάζω) [pronounced ep-ee-bee-BAHD-zoh]	to cause to mount; to place upon, to set on	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1913
epibibazō (ἐπιβιβάζω) [pronounced ep-ee-bee-BAHD-zoh]	causing to mount; placing upon, one who sets on	masculine singular, aorist active participle, nominative case	Strong's #1913
511. Verb: epiblepō (ἐπιβλέπω) [pronounced eh-pee-BLEP-oh], which means <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> . Strong's #1914. 1Sam. 2:29 Luke 1:48 9:38			
epiblepō (ἐπιβλέπω) [pronounced eh-pee-BLEP-oh]	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	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1914
512. neuter_noun epiblēma (ἐπιβλημα) [pronounced ep-IB-lay-mah], which means, <i>that which is thrown or put upon a thing, or that which is added to it; an addition; that which is sewed on to cover a rent, a patch; a piece [of cloth]</i> . Thayer and Strong definitions only. Strong's #1915. Luke 5:36 ****			
epiblēma (ἐπιβλημα) [pronounced ep-IB-lay-mah]	that which is thrown or put upon a thing, or that which is added to it; an addition; that which is sewed on to cover a rent, a patch; a piece [of cloth]	neuter singular noun; accusative case	Strong's #1915
513. Verb: epiboāō (ἐπιβοάω) [pronounced ep-ee-bo-AH-oh], which means, <i>to call</i> . Strong's #1916. Acts 25:24*			
514. Feminine_noun: epiboulē (ἐπιβουλῇ) [pronounced eh-pee-bou-LAY], which means <i>a plotter, one who lies in wait, one who plans against another</i> . Strong's #1917. 1Sam. 29:4 Acts 9:23 20:3, 19 23:30 ****			
epiboulē (ἐπιβουλῇ, ἡς, ῆ) [pronounced eh-pee-bou-LAY]	a plotter, one who lies in wait, one who plans against another; a plan formed against one, a plot	feminine singular noun	Strong's #1917
epiboulai (ἐπιβουλαί) [pronounced eh-pee-bou-LIE]	plotters, those who lie in wait, those who plan against others; plans formed against one, plots	feminine plural 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).

515. X

516. Adjective: epigeios (ἐπίγειος) [pronounced ep-IHG-i-oss] Strong's #1919.

517. verb: epiginōmai (ἐπιγίνομαι) [pronounced ep-ig-IHN-om-ahee], which means, *to become or to happen afterwards; to be born after; to come to, to arrive: of time; to arise, to spring up, to come (onto, on)*. Strong's #1920. Acts 28:13\*

epiginōmai (ἐπιγίνομαι) [pronounced ep-ig-IHN-om-ahee]	to become or to happen afterwards; to be born after; to come to, to arrive: of time; to arise, to spring up, to come (onto, on)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1920
epiginōmai (ἐπιγίνομαι) [pronounced ep-ig-IHN-om-ahee]	becoming, happening afterwards; being born after; coming to, arriving: of time; arising, springing up, coming (onto, on)	masculine singular, aorist (deponent) middle participle; genitive/ablative case	Strong's #1920 (hapax legomena)

518. Verb: epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh], which means *to fully know; 1) to become thoroughly acquainted with, to know thoroughly 1a) to know accurately, know well 2) to know 2a) to*

recognize 2a1) by sight, hearing, of certain signs, to perceive who a person is 2b) to know, i.e. to perceive 2c) to know, i.e. to find out, ascertain 2d) to know, i.e. to understand. This is a more intense word than ginōskō. It expresses a more thorough participation in the acquiring of knowledge on the part of the learner.<sup>34</sup> Thayer. It means to become thoroughly acquainted with, to know thoroughly; to know accurately. Strong's #1921. The Doctrine of Tongues (1Cor. 13:12) Luke 5:22 7:37 23:7 24:16, 31 Acts 3:10 4:13 9:30 12:14 19:34 22:24, 29 23:28 24:8, 11 25:10 27:39 28:1 Colossians 1:6

epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg- in-OÇ-koh]	to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1921
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg- in-OÇ-koh]	fully knowing; becoming fully acquainted with, acknowledging; (ac-, have, take) know (-ledge, well), perceiving; recognizing; lit., to know upon	masculine singular, aorist active participle; nominative case	Strong's #1921

This is a more intense word than ginōskō. It expresses a more thorough participation in the acquiring of knowledge on the part of the learner

Thayer definitions: 1) to become thoroughly acquainted with, to know thoroughly 1a) to know accurately, know well 2) to know 2a) to recognize 2a1) by sight, hearing, of certain signs, to perceive who a person is 2b) to know, i.e. to understand.

519. Feminine\_noun: epignōsis (ἐπίγνωσις) [pronounced ehp-IHG-noh-sis], which means, 1) precise and correct knowledge 1a) used in the NT of the knowledge of things ethical and divine; this is a word which refers to over and above knowledge. Thayer definitions mostly. Strong's #1922. Grace apparatus for perception Colossians 1:9, 10 2:2 3:10 Hebrews 10:26

epignōsis (ἐπίγνωσις) [pronounced ehp-IHG- noh-sis]	precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge	feminine singular noun; accusative case	Strong's #1922
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520. noun: epigraphê (ἐπιγραφή) [pronounced ep-ihg-raf-AY], which means, inscription, superscription, title, black letters on a whitened tablet. Strong's #1923. Luke 20:24 23:38 \*\*\*\*\*

epigraphê (ἐπιγραφή) [pronounced ep-ihg- raf-AY]	inscription, superscription, title, black letters on a whitened tablet	feminine singular noun, accusative case	Strong's #1923
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521. verb: epigraphō (ἐπιγράφω) [pronounced ep-ee-GRAF-oh], which means, to write on, to engrave, to inscribe; metaphorically to write upon the mind. Strong's #1924. Acts 17:23 Hebrews 8:10 10:16 \*\*\*\*\*

epigraphō (ἐπιγράφω) [pronounced ep-ee- GRAF-oh]	to write on, to engrave, to inscribe; metaphorically to write upon the mind	3 <sup>rd</sup> person singular, pluperfect passive indicative	Strong's #1924
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522. Verb: epideiknumi (ἐπιδείκνυμι) [pronounced ehp-ee-DIKE-noo-mee], which means, to exhibit, show; to bring forth to view; to furnish; to be looked at, to produce what may be looked at; to display something belonging to one's self; to prove, to demonstrate, to set forth to be known and acknowledged. Strong's #1925. Luke 17:14 24:40 Acts 18:28 Hebrews 6:17 \*\*\*\*\*

<sup>34</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 624.



epideiknumi (ἐπιδείκνυμι) [pronounced ehp-ee- DIKE-noo-mee]	<i>to exhibit, to show; to bring forth to view; to furnish; to be looked at, to produce what may looked at; to display something belonging to one's self; to prove, to demonstrate, to set forth to be known and acknowledged</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1925
epideiknumi (ἐπιδείκνυμι) [pronounced ehp-ee- DIKE-noo-mee]	<i>exhibit, show; bring forth to view; furnish; be looked at, produce what may looked at; display something belonging to one's self; prove, demonstrate, set forth to be known and acknowledged</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1925
epideiknumi (ἐπιδείκνυμι) [pronounced ehp-ee- DIKE-noo-mee]	<i>exhibiting, showing; bringing forth to view; furnishing; being looked at, producing what may looked at; displaying something belonging to one's self; proving, demonstrating, setting forth to be known and acknowledged</i>	feminine plural, present middle participle, nominative case	Strong's #1925

This verb occurs 9x in the Scriptures: in the books of Matthew, Luke, Acts and Hebrews.

523. X

524. verb: epidēméo (ἐπιδημέω) [pronounced ep-ee-day-MEH-oh], which means, *to be a visitor, to be a foreign resident; to make oneself at home, (by extension) to reside (in a foreign country), to dwell there, stranger, to be in town.* Strong's #1927. Acts 2:10 17:21\*\*

epidēméo (ἐπιδημέω) [pronounced ep-ee- day-MEH-oh]	<i>to be a visitor, to be a foreign resident; to make oneself at home, (by extension) to reside (in a foreign country), to dwell there, stranger, to be in town</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1927
epidēméo (ἐπιδημέω) [pronounced ep-ee- day-MEH-oh]	<i>being a visitor, being a foreign resident; residing (in a foreign country), dwelling there, being a stranger, being in town</i>	masculine plural, present active participle, nominative case	Strong's #1927

525. verb: epidiatássomai (ἐπιδιατάσσομαι) [pronounced ep-ee-dee-ah-TAS-som-ahee], which means, *to append a contract, to add a codicil; to ordain besides, to supplement an agreement after the fact; to add something to what has been ordained.* Strong's #1928. Galatians 3:15\*

epidiatássomai (ἐπιδιατάσσομαι) [pronounced ep-ee- dee-ah-TAS-Son of Man-ahee]	<i>to append a contract, to add a codicil; to ordain besides, to supplement an agreement after the fact; to add something to what has been ordained</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1928 (hapax legomena)
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526. verb: epididômi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-mee], which means, *to give over; to deliver [over] to, to surrender; to offer.* Thayer: 1) to hand, give by hand; 2) to give over; 2a) give up to the power or will of one. Thayer and Strong definitions only. Strong's #1929. Luke 4:17 11:11 24:30 Acts 15:30 27:15

epididômi (ἐπιδίδωμι) [pronounced ep-ee- DIHD-oh-mee]	<i>to give over; to deliver [over] to, to surrender; to offer</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1929
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epididōmi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meet]	<i>giving over; delivering [over] to, surrendering; offering</i>	masculine plural, aorist active participle; nominative case	Strong's #1929
527. X			
528. X			
529. noun: epieíkēia (ἐπιείκεια) [pronounced ep-ee-Ī-ki-ah], which means, <i>indulgence; fairness, grace; mildness, gentleness</i> . Strong's #1932. Acts 25:4 **			
epieíkēia (ἐπιείκεια) [pronounced ep-ee-Ī-ki-ah]	<i>indulgence; fairness, grace; mildness, gentleness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1932
530. X			
531. Verb: epizêteō (ἐπιζητέω) [pronounced ep-EED-zay-TEH-oh], which means, <i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i> . Thayer: 1) <i>to enquire for, seek for, search for, seek diligently</i> ; 2) <i>to wish for, crave</i> ; 3) <i>to demand, clamour for</i> . Thayer Definition only. Strong's #1934. Luke 4:42 12:30 Acts 12:19 13:7 19:39 Hebrews 11:14 13:14			
epizêteō (ἐπιζητέω) [pronounced ep-EED-zay-THE-oh]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1934
epizêteō (ἐπιζητέω) [pronounced ep-EED-zay-THE-oh]	<i>searching (inquiring) for; intensively demanding, craving; desiring, seeking (after, for)</i>	masculine singular, aorist active participle, nominative case	Strong's #1934
532. Noun: epithesis (ἐπίθεσις) [pronounced ehp-IHTH-ehs-is], which means, <i>laying (putting) on; an imposition (of hands officially)</i> . Strong's #1936. Acts 8:18 Hebrews 6:2 ****			
epithesis (ἐπίθεσις) [pronounced ehp-IHTH-ehs-is]	<i>laying (putting) on; an imposition (of hands officially)</i>	feminine singular noun, genitive/ablative case	Strong's #1936
533. X			
534. Verb: epithuméo (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh], which means, <i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i> . Strong's #1937. Luke 15:16 16:21 17:22 22:15 Acts 20:33 Galatians 5:17 Hebrews 6:11			
epithuméo (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1937
epithuméo (ἐπιθυμέω) [pronounced ehp-ee-thoo-MEH-oh]	<i>craving, desiring, wanting; setting the heart upon, longing for (rightfully or otherwise); lusting after</i>	masculine singular, present active participle, nominative case	Strong's #1937
535. X			
536. Feminine_noun: epithumia (ἐπιθυμία) [pronounced ep-ee-thoo-MEE-ah], which means, <i>desire, craving, longing, desire for what is forbidden, lust</i> . Thayer Definition only. Strong's #1939. Galatians 5:16, 24 Colossians 3:5 1Thessalonians 2:17 4:5			
epithumia (ἐπιθυμία) [pronounced ep-ee-thoo-MEE-ah]	<i>desire, craving, longing, desire for what is forbidden, lust</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1939

epithumiai (ἐπιθυμίαι) [pronounced ep-ee-thoo-MEE-eye]	<i>desires, cravings, longings, desires for what is forbidden, lusts</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1939
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537. Verb: epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee], which means, *to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.); to appeal (unto), to call (on, upon), to surname*. Strong's #1941. Luke 22:3 Acts 2:21 4:36 7:59 9:14, 21 10:5 11:13 12:12 15:17 22:16 (I redid the definitions beginning here:) 25:11, 21 26:32 28:19 Hebrews 11:16

epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc); to summon one on any charge, to prosecute one for a crime; to blame one for, to accuse one of</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #1941
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I have tailored the meanings below to active or passive.

epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1941
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The basic form is also given as epikaleō (ἐπικαλέω) [pronounced ehp-ee-kal-EH-oh].

epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>to be called upon; to be summoned; to entitle; to be named, to be surnamed; to permit one's self to be surnamed; to be named after someone</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #1941
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This word has two somewhat divergent set of meanings (not listed above).

Thayer definitions:

1) *to put a name upon, to surname; 1a) to permit one's self to be surnamed; 2) to be named after someone; 3) to call something to one; 3a) to cry out upon or against one; 3b) to charge something to one as a crime or reproach; 3c) to summon one on any charge, prosecute one for a crime; 3d) to blame one for, accuse one of; 4) to invoke; 4a) to call upon for one's self, in one's behalf; 4a1) any one as a helper; 4a2) as my witness; 4a3) as my judge; 4a4) to appeal unto; 5) to call upon by pronouncing the name of Jehovah; 5a) an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name.*

epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>one being named, surnamed, being designated, being called entitled; by implication, invoking (for aid, worship, testimony, decision, etc); being appealed to</i>	masculine singular, aorist passive participle, nominative case	Strong's #1941
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, aorist active participle, nominative case	Strong's #1941

538. Verb: epikaluptō (ἐπικαλύπτω) [pronounced ep-ee-kal-OOP-toe], which means, *to cover over [up]; to hide from view by covering*. Thayer and Thieme definitions only. Strong's #1943.

539. verb: epikaluptō (ἐπικαλύπτω) [pronounced ep-ee-kal-OOP-to], which means, *to cover over*. Strong's #1943. Romans 4:7\*

540. adjective: epikatáratos (ἐπικατάρατος) [pronounced ep-ee-kat-AR-at-oss], which means, *accursed; cursed, execrable, exposed to divine vengeance, lying under God's curse*. Strong's #1944. Galatians 3:10 \*\*\*

epikatáratos (ἐπικατάρατος) [pronounced ep-ee- kat-AR-at-oss]	<i>accursed; cursed, execrable, exposed to divine vengeance, lying under God's curse</i>	masculine singular adjective; nominative case	Strong's #1944
541. verb epikeimai (ἐπείκειμαι) [pronounced ep-IK-i-mahee], which means, <i>to rest upon (literally or figuratively); to impose, to be instant, to (be) laid (there-, up-) on, to lie (on); to press upon; to apply pressure [upon someone]</i> . Thayer: 1) to lie upon or over, rest upon, be laid or placed upon; 1a) on the burning coals; 2) metaphorically; 2a) of things, of the pressure of a violent tempest; 2b) of men, to press upon, to be urgent. Thayer and Strong definitions only. Strong's #1945. Luke 5:1 23:23 Acts 27:20 Hebrews 9:10			
epikeimai (ἐπείκειμαι) [pronounced ep-IK-i- mahee]	<i>to rest upon (literally or figuratively); to impose, to be instant, to (be) laid (there-, up-) on, to lie (on); to press upon; to apply pressure [upon someone]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1945
epikeimai (ἐπείκειμαι) [pronounced ep-IK-i- mahee]	<i>resting upon (literally or figuratively); imposing, being instant, (being) laid (there-, up-) on, lying (on); pressing upon; applying pressure [upon someone]</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1945
542. propernoun grouping: Epikoureios (Ἐπικούρειος) [pronounced ep-ee-KOO-rī-oss], which means, <i>a helper: defender; transliterated, Epicurean</i> . Strong's #1946. Acts 17:18*			
Epikoureios (Ἐπικούρειος) [pronounced ep-ee- KOO-rī-oss]	<i>a helper: defender; belonging to the sect of Epicurius (the philosopher); transliterated, Epicurean (s)</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #1946
543. noun: epikouría (ἐπικουρία) [pronounced ep-ee-koo-REE-ah], which means, <i>help, assistance, aid</i> . Strong's #1947. Acts 26:22*			
epikouría (ἐπικουρία) [pronounced ep-ee- koo-REE-ah]	<i>help, assistance, aid</i>	feminine singular noun, genitive/ablative case	Strong's #1947
544. verb: epikrínō (ἐπικρίνω) [pronounced ep-ee-kree'-no], which means, <i>to decide, to judge, to sentence, to decree, to approve of one's sentence</i> . Strong's #1948. Luke 23:24*			
epikrínō (ἐπικρίνω) [pronounced ep-ee- KREE-no]	<i>to decide, to judge, to sentence, to decree, to approve of one's sentence</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1948
545. Verb: epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ahee], which means, <i>to take in addition, to lay hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands, to take hold of; metaphorically to rescue one from peril, to help</i> . Strong's #1949. Luke 9:47 14:4 20:20, 26 23:26 Acts 9:27 16:19 17:19 18:17 21:30, 33 23:19 Hebrews 2:14 8:9			
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee- lahm-BAHN-ohm- ahee]	<i>to take in addition, to lay (take) hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands; metaphorically to rescue one from peril, to help</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1949



epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ahee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1949
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546. Verb: epilanthánomai (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ahee], which means, *to forget; neglecting, no longer caring for; forgotten, given over to oblivion, i.e. uncared for*. Strong's #1950. Luke 12:6 Hebrews 6:10 13:2, 16 \*\*\*\*\*

epilanthánomai (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ahee]	<i>to forget; neglecting, no longer caring for; forgotten, given over to oblivion, uncared for</i>	aorist (deponent) middle infinitive	Strong's #1950
epilanthánomai (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ahee]	<i>forget; neglect, no longer care for; forget, give over to oblivion, do not care for</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #1950
epilanthánomai (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ahee]	<i>being forgotten; neglecting, no longer caring for; forgotten, given over to oblivion, uncared for</i>	neuter singular, perfect passive participle, nominative case	Strong's #1950

547. verb: epilégomai (ἐπιλέγομαι) [pronounced ep-ee-LEHG-om-ahee], which means, *to select, to call; to choose*. Strong's #1951. Acts 15:40 \*\*

epilégomai (ἐπιλέγομαι) [pronounced ep-ee-LEHG-om-ahee]	<i>to select, to call; to choose</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1951
epilégomai (ἐπιλέγομαι) [pronounced ep-ee-LEHG-om-ahee]	<i>selecting, calling; the one choosing</i>	masculine singular, aorist middle participle, nominative case	Strong's #1951

548. verb: epileíρō (ἐπιλείπω) [pronounced ep-ee-LIE-po], which means, *to fail, to fall short; to leave upon, (figuratively) to be insufficient for; not to suffer for (any purpose, for the attainment of an end)*. Strong's #1952. Hebrews 11:32\*

epileíρō (ἐπιλείπω) [pronounced ep-ee-LIE-po]	<i>to fail, to fall short; to leave upon, (figuratively) to be insufficient for; not to suffer for (any purpose, for the attainment of an end)</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #1952 (hapax legomena)
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549. X

550. X

551. 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 (2Peter 1:20–21)

552. verb: epiluō (ἐπιλύω) [pronounced ep-ee-LOO-oh], which means, *to clear (up) (a controversy), to decide, to settle, to make a (legal) determination; to explain (what is obscure and hard to understand); to unloose, untie*. Strong's #1956. Acts 19:39 \*\*

epiluō (ἐπιλύω) [pronounced ep-ee-LOO-oh]	<i>to clear (up) (a controversy), to decide, to settle, to make a (legal) determination; to explain (what is obscure and hard to understand); to unloose, untie</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #1956
553. X			
554. X			
555. Verb: epimeleomai (ἐπιμελέομαι) [pronounced ep-ee-mel-EH-om-ahee], which means, <i>to care for (physically or otherwise), to take care of</i> . Strong's #1959. Luke 10:34 ***			
epimeleomai (ἐπιμελέομαι) [pronounced ep-ee-mel-EH-om-ahee]	<i>to care for (physically or otherwise), to take care of</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive indicative	Strong's #1959
556. Adverb: epimelōs (ἐπιμελῶς) [pronounced ehp-ee-mehl-OCE], which means, <i>carefully, diligently</i> . Strong's #1960. Luke 15:8*			
epimelōs (ἐπιμελῶς) [pronounced ehp-ee-mehl-OCE]	<i>carefully, diligently</i>	adverb	Strong's #1960
557. verb: epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh], which means, <i>to continue; to stay (over), to remain, to abide</i> . Strong's #1961. Acts 10:48 12:16 (13:43) (15:34) 21:4, 10 28:12 Galatians 1:18 Colossians 1:23			
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	aorist active infinitive	Strong's #1961
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>continuing; staying (over), remaining, continuing to abide</i>	masculine plural, present active participle, genitive/ablative case	Strong's #1961
558. verb: epineúō (ἐπινεύω) [pronounced ep-een-YOO-oh], which means, <i>to give consent, to express approval, to assent; to nod to</i> . Strong's #1962. Acts 18:20*			
epineúō (ἐπινεύω) [pronounced ep-een-YOO-oh]	<i>to give consent, to express approval, to assent; to nod to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1962
559. noun: epínoia (ἐπίνοια) [pronounced ep-IHN-oy-ah], which means, <i>thought, intention, purpose; attention of the mind</i> . Strong's #1963. Acts 8:22*			
epínoia (ἐπίνοια) [pronounced ep-IHN-oy-ah]	<i>thought, intention, purpose; attention of the mind</i>	feminine singular noun, nominative case	Strong's #1963
560. X			
561. Adjective: epiorkos ἐπίορκος [pronounced ep-EE-ohr-koss], which means, <i>one who swears falsely, a perjurer; one who is perjured</i> . Thayer and Arndt and Gingrich Definitions. Strong's #1965.			
562. verb: epioûsa (ἐπιοῦσα) [pronounced ep-ee-OO-sah], which means, <i>to come upon, to approach; when used of time, to come on, be at hand, next, following, on the following day</i> . Strong's #1966. Acts 7:26 16:11 20:15 21:18 *****			
epioûsa (ἐπιοῦσα) [pronounced ep-ee-OO-sah]	<i>to come upon, to approach; when used of time, to come on, be at hand, next, following, on the following day</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1966

ἐπιούσα (ἐπιούσα) [pronounced ep-ee-OO-sah]	<i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #1966
563. Combo: not the case in Acts 23:11 but I have come across this many times previous			
τῇ (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
δέ (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἐπιούσα (ἐπιούσα) [pronounced ep-ee-OO-sah]	<i>coming upon, approaching; when used of time, coming on, being at hand, next, following, on the following day</i>	feminine singular, present participle; dative, locative or instrumental case	Strong's #1966

When we find τῇ + ἐπιούσα (ἐπιούσα) [pronounced ep-ee-OO-sah], the feminine singular noun, *day*, is implied. So the article and the participle mean, *in the next day, on the following day*.

564. Adjective: ἐπιούσιος (ἐπιούσιος) [pronounced eh-pee-OO-see-oss], which means *subsistence, daily, needful*. Strong's #1967. (Psalm 12:6—wrong Strong's number here) Luke 11:3 \*\*

ἐπιούσιος (ἐπιούσιος) [pronounced eh-pee-OO-see-oss]	<i>subsistence, daily, needful, necessary; sufficient</i>	adjective	Strong's #1967
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This word is only found twice in Scripture, in the exact same context each time. Matt. 6:11 Luke 11:3.

Hence the difficulty in interpreting this word, as there is no usage to help us. It is a question, therefore, of etymology. It is the preposition ἐπί (epi), *upon*, prefixed to the participle of a verb, but which verb? It cannot be the participle of the verb εἶμι (eimi), *to be*, for its participle is spelled very differently.<sup>35</sup> It must therefore be the participle of εἶμι (eimi), *to go, to come*, for its participle is οὔσα (ousa), and the combination of οὔσα and ἐπί would be ἐπιούσα, as used by our Lord. The word means, therefore, *coming upon* or *going upon*, and would refer either to bread for our *going* or *coming* or to the bread *coming* or *descending upon* us from heaven, as the manna descended and came down upon Israel (John 6:32–33).

Hence, it combines the two ideas of *heavenly* and *daily*, inasmuch as the manna not only came down from heaven, but did so every day, and on the strength of this, they journeyed. It is a word, therefore, of great fulness of meaning.

Strong: Perhaps from the same as G1966; to-morrow's; but more probably from G1909 and a derivative of the present participle feminine of G1510; *for subsistence, that is, needful; daily*.

Thayer: 1) *word found in the phrase; 1a) the bread of our necessity; 1b) the bread that suffices for each day*. Perhaps from the same as Strong's #1966

565. **Verb:** ἐπιπίπτω (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) Luke 1:12 15:20 Acts 8:16 10:44 11:15 19:17 20:10, 37

<sup>35</sup> Bullinger gives the spelling, but the gist is, εἶμι is an irregular verb, so its participle is very different from what we have here.

epíptō (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>to fall upon; it metaphorically means to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1968
Thayer definitions: 1) <i>to fall upon, to rush or press upon; 1a) to lie upon one; 1b) to fall into one's embrace; 1c) to fall back upon;</i> 2) <i>metaphorically; 2a) to fall upon one, i.e. to seize, take possession of him; 2a1) of the Holy Spirit, in his inspiration and impulse; 2a2) of reproaches cast upon one.</i>			
epíptō (ἐπιπίπτω) [pronounced eh-pee-PEEP-toh]	<i>falling upon; it metaphorically means coming upon, coming over, entering into the soul of another and cause a fundamental reaction</i>	neuter singular perfect active participle, nominative case	Strong's #1968
566. X			
567. X			
568. verb: epíthēō (ἐπιποθέω) [pronounced ep-ee-poth-EH-oh], which means, <i>to long for, to desire; to pursue with love, to long after; to lust, to harbour forbidden desire.</i> Strong's #1971. Romans 1:11 1Thessalonians 3:6 *****			
epíthēō (ἐπιποθέω) [pronounced ep-ee-poth-EH-oh]	<i>to long for, to desire; to pursue with love, to long after; to lust, to harbour forbidden desire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1971
epíthēō (ἐπιποθέω) [pronounced ep-ee-poth-EH-oh]	<i>longing for, desiring; pursuing with love, longing after; lusting (after, for), harboring forbidden desire</i>	masculine plural, present active participle, nominative case	Strong's #1971
569. X			
570. X			
571. X			
572. Verb: epíporuomai (ἐπιπορεύομαι) [pronounced ehp-ee-pohr-YOO-ohm-ahee], which means <i>to go or journey to; to go to, to travel, to traverse; regions, cities; to make a hostile inroad, overrun, march over.</i> Strong's #1975. Luke 8:4			
epíporuomai (ἐπιπορεύομαι) [pronounced ehp-ee-pohr-YOO-ohm-ahee]	<i>to go (to), to journey to; to travel, to traverse; regions, cities; to make a hostile inroad, overrun, march over</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1975
epíporuomai (ἐπιπορεύομαι) [pronounced ehp-ee-pohr-YOO-ohm-ahee]	<i>going to, journeying to; traveling, traversing regions or cities; making a hostile inroad, being overrun, marching over</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1975
573. X			
574. verb: epírhíptō (ἐπιρρίπτω) [pronounced ep-ir-HRIHP-toe], which means, <i>to throw (upon) [literally or figuratively]; to place upon, to cast upon.</i> Strong's #1977. Luke 19:35 **			
epírhíptō (ἐπιρρίπτω) [pronounced ep-ir-HRIHP-toe]	<i>to throw (upon) [literally or figuratively]; to place upon, to cast upon</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1977
epírhíptō (ἐπιρρίπτω) [pronounced ep-ir-HRIHP-toe]	<i>throwing (upon) [literally or figuratively]; placing upon, casting upon</i>	masculine plural, aorist active participle, nominative case	Strong's #1977



575. X

576. Masculine\_noun: epistismos (ἐπιστισμός) [pronounced *ehp-ee-siht-ihs-MOSS*], which means, *foraging, providing food; supplies, provisions, food*. Strong's #1979. Luke 9:12\*

epistismos (ἐπιστισμός) [pronounced <i>ehp-ee-siht-ihs-MOSS</i> ]	<i>foraging, providing food; supplies, provisions, food</i>	masculine singular noun, accusative case	Strong's #1979
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577. Verb episkeptomai (ἐπισκέπτομαι) [pronounced *ep-ee-SKEHP-tohm-ahee*], which means, *to visit; to look out for; to go [out] to see; to inspect; to select*. Thayer and Strong definitions only. Strong's #1980. Luke 1:68 7:16 Acts 6:3 7:23 15:14 Hebrews 2:6

episkeptomai (ἐπισκέπτομαι) [pronounced <i>ep-ee-SKEP-tohm-ahee</i> ]	<i>to visit; to look out for; to go [out] to see; to inspect; to come to help; to select</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #1980
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Thayer definitions: 1) to look upon or after, to inspect, examine with the eyes; 1a) in order to see how he is, i.e. to visit, go to see one; 1a1) the poor and afflicted, the sick; 1b) to look upon in order to help or to benefit; 1b1) to look after, have care for, provide for: of God; 1c) to look (about) for, look out (one to choose, employ, etc.).

episkeptomai (ἐπισκέπτομαι) [pronounced <i>ep-ee-SKEP-tohm-ahee</i> ]	<i>visit; look out for; go [out] to see; inspect; come to help; select</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle imperative	Strong's #1980
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578. verb: episkēnōō (ἐπισκηνόω) [pronounced *ep-ee-skay-NO-oh*], which means, *to reside*. Strong's #1981. 2Corinthians 12:9\*579. Verb: episkiazō (ἐπισκιάζω) [pronounced *ehp-ee-skee-AD-zoh*], which means, *to throw a shadow upon, to envelop in a shadow, to overshadow; to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence*. Thayer and Strong definitions only. Strong's #1982. Luke 1:35 9:34 Acts 5:15

episkiazō (ἐπισκιάζω) [pronounced <i>ehp-ee-skee-AD-zoh</i> ]	<i>to throw [cast] a shadow upon, to envelop in a shadow, to overshadow; to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1982
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580. Verb: episkopēō (ἐπισκοπέω) [pronounced *ehp-ee-skohp-EH-oh*], which means, *to look upon, to inspect, to oversee, to look after, to care for; of the care of the church which rested upon the elders; to look carefully, to beware; to take care; to oversee*. Strong's #1983. Hebrews 12:15 \*\*

episkopēō (ἐπισκοπέω) [pronounced <i>ehp-ee-skohp-EH-oh</i> ]	<i>to look upon, to inspect, to oversee, to look after, to care for; of the care of the church which rested upon the elders; to look carefully, to beware; to take care</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1983
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episkopēō (ἐπισκοπέω) [pronounced <i>ehp-ee-skohp-EH-oh</i> ]	<i>looking upon, inspecting, overseeing, looking after, caring for; of the care of the church which rested upon the elders; looking carefully, being beware; taking care (of)</i>	masculine plural; present active participle; nominative case	Strong's #1983
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581. noun: episkopē (ἐπισκοπή) [pronounced *ehp-ihs-kop-AY*], which means, *investigation, inspection, visitation; that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; oversight; overseership, office, charge, the*

*office of an elder; the overseer or presiding officers of a Christian church.* All Thayer. Strong's #1984.  
Luke 19:44 Acts 1:20 \*\*\*\*

episkopê (ἐπισκοπή) [pronounced ehp-ihs-kop-AY]	<i>investigation, inspection, visitation; that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; oversight; overseership, office, charge, the office of an elder; the overseer or presiding officers of a Christian church</i>	feminine noun, genitive/ablative case	Strong's #1984
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582. noun: epískopos (ἐπίσκοπος) [pronounced ep-IS-kohp-oss], which means, *overseer, curator, guardian; elder.* Strong's #1985. Acts 20:28 \*\*\*\*\*

epískopos (ἐπίσκοπος) [pronounced ep-IS-kohp-oss]	<i>overseer, curator, guardian; elder</i>	masculine singular noun	Strong's #1985
epískopoi (ἐπίσκοποι) [pronounced ep-IS-kohp-oy]	<i>overseers, curators, guardians; elders</i>	masculine plural noun	Strong's #1985

Thayer definitions: 1) *an overseer; 1a) a man charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent; 1b) the superintendent, elder, or overseer of a Christian church.*

583. X

584. Verb: epistamai (ἐπίσταμαι) [pronounced ehp-IHS-tam-ahee], which means, *to know, to understand, to put the mind upon, to comprehend, to be acquainted with.* Strong's #1987. Acts 10:28 15:7 18:25 19:15, 25 20:18 22:19 24:10 26:26 1Thessalonians 5:3 Hebrews 11:8

epistamai (ἐπίσταμαι) [pronounced ehp-IHS-tam-ahee]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive indicative	Strong's #1987
epistamai (ἐπίσταμαι) [pronounced ehp-IHS-tam-ahee]	<i>knowing, understanding, putting (to) the mind (upon), one who comprehends, being acquainted with</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1987

Thayer definitions: 1) *to put one's attention on, fix one's thoughts on, to turn one's self or one's mind to, put one's thought upon a thing; 1a) to be acquainted with, to understand; 1b) to know.*

585. masculine\_noun epistatês (ἐπιστάτης) [pronounced ep-is-TAT-ace], which means, *master, commander, teacher; one appointed over; a superintendent, overseer.* Thayer and Strong definitions only. Strong's #1988. Luke 5:5 8:24 9:33 17:13

epistatês (ἐπιστάτης) [pronounced ep-is-TAT-ace]	<i>master, commander, teacher; one appointed over; a superintendent, overseer</i>	masculine singular noun; vocative	Strong's #1988
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586. verb: epistállō (ἐπιστέλλω) [pronounced ep-ee-STEHL-low], which means, *to inform by letter; to send a message (by letter), to communicate (by letter), to enjoin (by writing).* Strong's #1989. Acts 15:20 (21:25) Hebrews 13:22\*\*\*

epistállō (ἐπιστέλλω) [pronounced ep-ee-STEHL-low]	to inform by letter; to send a message (by letter), to communicate (by letter), to enjoin (by writing)	aorist active infinitive	Strong's #1989
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This is a word rarely used, only found in the book of Acts and in Hebrews. Acts 15:20 21:25 Hebrews 13:22

587. X

588. verb: epistērizō (ἐπιστηρίζω) [pronounced ep-ee-stay-RIHD-zo], which means, *to strengthen, to support further, to reestablish, to (re-) confirm*. Strong's #1991. Acts 14:22 15:32, 41 \*\*\*\*

epistērizō (ἐπιστηρίζω) [pronounced ep-ee-stay-RIHD-zo]	to strengthen, to support further, to reestablish, to (re-) confirm	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1991
epistērizō (ἐπιστηρίζω) [pronounced ep-ee-stay-RIHD-zo]	strengthening, supporting further, reestablishing, (re-) confirming	masculine plural, present active participle, nominative case	Strong's #1991

589. noun: epistolē (ἐπιστολή) [pronounced ep-is-tol-AY], which means, *letter, a (written) message, an epistle*. Strong's #1992. Acts 9:2 15:30 22:5 23:25 1Thessalonians 5:27 2Thessalonians 2:2 3:14

epistolē (ἐπιστολή) [pronounced ep-is-tol-AY]	letter, a (written) message, an epistle	feminine singular noun, accusative case	Strong's #1992
epistolai (ἐπιστολαί) [pronounced ep-is-tol-ī]	letters, (written) messages, epistles	feminine plural noun, accusative case	Strong's #1992

590. X

591. Verb: epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-o], which means, *to turn (back, around), to return, to come back; to revert; to cause to return, to bring back*. 1) transitively; 1a) to turn to; 1a1) to the worship of the true God; 1b) to cause to return, to bring back; 1b1) to the love and obedience of God; 1b2) to the love for the children; 1b3) to love wisdom and righteousness; 2) intransitively; 2a) to turn to one's self; 2b) to turn one's self about, turn back; 2c) to return, turn back, come back. Thayer definition only. Strong's #1994. 2Sam. 17:3 Luke 2:39 8:55 17:4, 31 Acts 3:19 9:35, 40 11:21 14:15 15:19 16:17 26:18 28:27 Galatians 4:9 1Thessalonians 1:9

epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	to turn (back, around), to return, to come back; to revert; to cause to return, to bring back	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #1994
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Thayer definitions: 1) transitively; 1a) to turn to; 1a1) to the worship of the true God; 1b) to cause to return, to bring back; 1b1) to the love and obedience of God; 1b2) to the love for the children; 1b3) to love wisdom and righteousness; 2) intransitively; 2a) to turn to one's self; 2b) to turn one's self about, turn back; 2c) to return, turn back, come back.

epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	turn (back, around), return, come back; revert; cause to return, bring back	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1994
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	turning (back, around), returning, coming back; reverting; being caused to return, bringing back	masculine singular, aorist active participle, nominative case	Strong's #1994

592. noun: epistrophe (ἐπιστροφή) [pronounced ep-is-trof-AY], which means, *conversion (of gentiles to Jesus Christ)*. Strong's #1995. Acts 15:3\*

epistrophe (ἐπιστροφή) [pronounced ep-is-trof-AY]	conversion (of gentiles to Jesus Christ)	feminine singular noun, accusative case	Strong's #1995
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593. Verb: episunágō (ἐπισυνάγω) [pronounced eph-ee-soon-AWG-oh], which means, *to gather (collect, assemble) together besides (against), to bring together to others already assembled; to bring together in one place*. Strong's #1996. Luke 12:1 13:34 17:37

episunágō (ἐπισυνάγω) [pronounced eph-ee-soon-AWG-oh]	<i>to gather (collect, assemble) together besides (against), to bring together to others already assembled; to bring together in one place</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1996
episunágō (ἐπισυνάγω) [pronounced eph-ee-soon-AWG-oh]	<i>gathering (collecting, assembling) together besides (against), bringing together to others already assembled; bringing together in one place</i>	feminine plural, aorist passive participle, genitive/ablative case	Strong's #1996

594. Noun: episunagôgê (ἐπισυναγωγή) [pronounced ep-ee-soon-ag-oh-GAY], which means, *an assembling together, a gathering together in one place; the (religious) assembly (of Christians); a meeting*. Strong's #1997. 2Thessalonians 2:1 Hebrews 10:25\*\*

episunagôgê (ἐπισυναγωγή) [pronounced ep-ee-soon-ag-oh-GAY]	<i>an assembling together, a gathering together in one place; the (religious) assembly (of Christians); a meeting</i>	feminine singular noun; genitive/ablative case	Strong's #1997
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595. X

596. noun: episustasis (ἐπισύστασις) [pronounced ep-ee-SOO-stas-is], which means, *a hostile banding together, the exciting to a riotous gathering of the people to make a mob*. Strong's #1999. Acts 24:12  
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episustasis (ἐπισύστασις) [pronounced ep-ee-SOO-stas-is]	<i>a hostile banding together, the exciting to a riotous gathering of the people to make a mob</i>	feminine singular noun, accusative case	Strong's #1999
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Thayer definitions: 1) *a hostile banding together or concourse*; 1a) *to excite to a riotous gathering of the people to make a mob*; 1b) *a troublesome throng of persons seeking help, counsel, comfort*; 1c) *throng to one*.

Strong definitions: *From the middle of a compound of G1909 and G4921; a conspiracy, that is, concourse (riotous or friendly): - that which comes upon, + raising up.*

597. adjective: episphalês (ἐπισφαλής) [pronounced ep-ee-sfal-ACE], which means, *dangerous, unsafe; figuratively, insecure*. Strong's #2000. Acts 27:9\*

episphalês (ἐπισφαλής) [pronounced ep-ee-sfal-ACE]	<i>dangerous, unsafe; figuratively, insecure</i>	masculine singular adjective, genitive/ablative case	Strong's #2000
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598. verb: epischuō (ἐπισχύω) [pronounced ep-is-KHOO-oh], which means, *to grow strong, to make stronger, to receive greater strength, grow stronger; to be the more fierce to avail further, (figuratively) to insist*. Strong's #2001. Luke 23:5\*



epischuō (ἐπισχύω) [pronounced ep-is-KHOO-oh]	<i>to grow strong, to make stronger, to receive greater strength, grow stronger; to be the more fierce to avail further, (figuratively) to insist</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2001
599. X			
600. X			
601. verb epitassō (ἐπιτάσσω) [pronounced ep-ee-TAS-so], which means, <i>to enjoin [upon], to order, to command, to charge</i> . Thayer and Strong definitions only. Strong's #2004. Luke 3:36? 4:36 8:25 14:22 Acts 23:2 *****			
epitassō (ἐπιτάσσω) [pronounced ep-ee-TAS-so]	<i>to enjoin [upon], to order, to command, to charge</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2004
602. Verb epiteleō (ἐπιτελέω) [pronounced ep-ee-tel-EH-oh], which means, <i>to bring to an end, accomplish, perfect, execute, complete; to take upon one's self; to make an end for one's self; to leave off; to appoint to, to impose upon</i> . Strong's #2005. Galatians 3:3 Hebrews 8:5 9:6			
epiteleō (ἐπιτελέω) [pronounced ep-ee-tel-EH-oh]	<i>to bring to an end, accomplish, perfect, execute, complete; to take upon one's self; to make an end for one's self; to leave off; to appoint to, to impose upon</i>	2 <sup>nd</sup> person plural, present middle/passive indicative	Strong's #2005
epiteleō (ἐπιτελέω) [pronounced ep-ee-tel-EH-oh]	<i>bringing to an end, accomplishing, perfecting, executing, completing; taking upon one's self; making an end for one's self; leaving off; appointing to, imposing upon</i>	masculine plural, present active participle; nominative case	Strong's #2005
603. X			
604. verb epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee], which means, <i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i> . Thayer and Strong definitions only. Strong's #2007. Luke 4:40 10:30 13:13 15:5 23:26 Acts 6:6 8:17, 19 9:12, 17 13:3 15:10, 28 16:23 18:10 19:6 28:3, 8, 10			
epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>to lay upon, put (up) on, to lay {something down}, to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2007
epitithēmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>laying upon, putting (up) on, laying {something down}, setting; placing, putting or laying upon; adding to; in the middle voice: having put on, bidding being laid [on, upon]; throwing one's self upon; attacking, making an assault on one</i>	masculine singular, present active participle; nominative case	Strong's #2007
605. <b>Verb:</b> epitimaō (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh], which means, <i>to rebuke; to admonish; to charge; to censure; to forbid</i> . Thayer: 1) <i>to show honour to, to honour</i> ; 2) <i>to raise the price of</i> ; 3) <i>to adjudge, award, in the sense of merited penalty</i> ; 4) <i>to tax with fault, rate, chide, rebuke, reprove, censure severely</i> ; 4a) <i>to admonish or charge sharply</i> ; 5) <i>to rebuke, to censor, to pass sentence</i> . Thayer and Thieme definitions only. Strong's #2008. Luke 4:35, 41 8:24 9:21, 42 17:3 18:15 19:39 23:40			

epitimaō (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2008
epitimaō (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh]	<i>rebuke; admonish; charge; censure; forbid</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2008
epitimaō (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh]	<i>rebuking; admonishing; charging; censuring; forbidding</i>	masculine singular, present active participle; nominative case	Strong's #2008

606. X

607. Verb: epitrepō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh], which means, *to permit, to allow, to give leave to; to entrust to*. Strong's #2010. The Doctrine of Tongues (1Cor. 14:34) Luke 8:32 9:59 Acts 21:39, 40 26:1 27:3 28:16 Hebrews 6:3

epitrepō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>to permit, to allow, to give leave to; to entrust to</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2010
epitrepō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>permit, allow, give leave to; entrust to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2010
epitrepō (ἐπιτρέπω) [pronounced ep-ee-TREP-oh]	<i>permitting, allowing, giving leave to; entrusting to</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2010

608. noun: epitropē (ἐπιτροπή) [pronounced ep-ee-trop-AY], which means, *permission, commission, (full) power*. Strong's #2011. Acts 26:12\*

epitropē (ἐπιτροπή) [pronounced ep-ee-trop-AY]	<i>permission, commission, (full) power</i>	feminine singular noun, genitive/ablative case	Strong's #2011
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609. Masculine\_noun: (ἐπίτροπος) [pronounced ehp-IHT-rohp-oss], which means, *commissioner, domestic manager, guardian, curator, steward, overseer, tutor*. Strong's #2012. Luke 8:3 Galatians 4:2

epitropos (ἐπίτροπος) [pronounced ehp-IHT-rohp-oss]	<i>commissioner, domestic manager, guardian, curator, steward, overseer, tutor</i>	masculine singular noun; genitive/ablative case	Strong's #2012
epitropoi (ἐπίτροποι) [pronounced ehp-IHT-rohp-oy]	<i>commissioners, domestic managers, guardians, curators, stewards, overseers, tutors</i>	masculine plural noun; accusative case	Strong's #2012

610. Verb: epitugchanō (ἐπιτυγχάνω) [pronounced ehp-ee-toonng-KHAHN-oh], which means, *to light or hit upon any person or thing; to chance upon; to attain to, obtain*. Strong's #2013. Hebrews 6:15 11:33 \*\*\*\*\*

epitugchanō (ἐπιτυγχάνω) [pronounced ehp-ee-toonng-KHAHN-oh]	<i>to light or hit upon any person or thing; to chance upon; to attain to, obtain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2013
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611. Verb epiphainō (ἐπιφαίνω) [pronounced ehp-ee-FAHEE-noh], which means, *to become visible; to appear; to become known; to give light*. Thayer's definitions: 1) to show to or upon; 1a) to bring to light; 2) to appear, become visible; 2a) of stars; 3) to become clearly known, to show one's self. Thayer and Strong definitions only. Strong's #2014. Luke 1:79 Acts 27:20

epiphainō (ἐπιφαίνω) [pronounced ehp-ee-FAHEE-noh]	<i>to become visible; to appear; to become known; to give light</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2014
epiphainō (ἐπιφαίνω) [pronounced ehp-ee-FAHEE-noh]	<i>becoming visible; appearing; becoming known; giving light</i>	neuter plural, present active participle, genitive/ablative case	Strong's #2014
612. <b>Feminine noun:</b> epiphaneia (ἐπιφάνεια) [pronounced ehp-if-AHN-ī-ah], which means <i>an appearing, an appearance; a manifestation</i> . Strong's #2015. 2Sam. 7:23 2Thessalonians 2:8			
epiphaneia (ἐπιφάνεια) [pronounced ehp-if-AHN-ī-ah]	<i>an appearing, an appearance; a manifestation</i>	feminine singular noun; accusative case	Strong's #2015
613. adjective: epiphanēs (ἐπιφανής) [pronounced ep-if-an-ACE], which means, <i>glorious, splendid; conspicuous</i> , (figuratively) <i>memorable, notable</i> . Strong's #2016. Acts 2:20*			
epiphanēs (ἐπιφανής) [pronounced ep-if-an-ACE]	<i>glorious, splendid; conspicuous, (figuratively) memorable, notable</i>	feminine singular adjective, accusative case	Strong's #2016
614. X			
615. verb: epiphērō (ἐπιφέρω) [pronounced ep-ee-FEHR-oh], which means, <i>to bring on</i> . Strong's #2018. Romans 3:5 *****			
616. verb: epiphōnēō (ἐπιφωνέω) [pronounced ep-ee-fo-NEH-oh], which means, <i>to call out, to cry out, to exclaim, to shout</i> . Strong's #2019. Luke 23:21 Acts 12:22 21:34 22:24****			
epiphōnēō (ἐπιφωνέω) [pronounced ep-ee-fo-NEH-oh]	<i>to call out, to cry out, to exclaim, to shout</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2019
This is another word found only in Luke and Acts (Luke 23:21 Acts 12:22 22:24).			
617. verb: epiphōskō (ἐπιφώσκω) [pronounced ep-ee-FOCE-ko], which means, <i>to dawn, to begin to grow light</i> . Strong's #2020. Luke 23:54 **			
epiphōskō (ἐπιφώσκω) [pronounced ep-ee-FOCE-ko]	<i>to dawn, to begin to grow light</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2020
618. Verb: epicheirēō (ἐπιχειρέω) [pronounced ehp-ee-khi-REH-oh], which means, <i>to put the hand to; to take in hand, undertake, attempt; to go about</i> . Thayer and Strong definitions only. Strong's #2021. Luke 1:1 Acts 9:29 19:13			
epicheirēō (ἐπιχειρέω) [pronounced ehp-ee-khi-REH-oh]	<i>to put the hand to; to take in hand, undertake, attempt; to go about</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2021
epicheirēō (ἐπιχειρέω) [pronounced ehp-ee-khi-REH-oh]	<i>putting the hand to; to take in hand, undertake, attempt; to go about</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2021
619. Verb: epicheō (ἐπιχέω) [pronounced ehp-ee-KHEH-oh], which means, <i>one pouring on, pouring in</i> . Strong's #2022. Luke 10:34*			
epicheō (ἐπιχέω) [pronounced ehp-ee-KHEH-oh]	<i>one pouring on, pouring in</i>	masculine singular, present active participle, nominative case	Strong's #2022

620. verb: epichorēgēō (ἐπιχορηγέω) [pronounced ep-ee-khor-ayg-EH-oh], which means, *to supply, to furnish, to present; to be supplied, to be ministered to, to be assisted*. Strong's #2023. Galatians 3:5 Colossians 2:19 \*\*\*\*\*

epichorēgēō (ἐπιχορηγέω) [pronounced ep-ee-khor-ayg-EH-oh]	<i>to supply, to furnish, to present; to be supplied, to be ministered to, to be assisted</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2023
epichorēgēō (ἐπιχορηγέω) [pronounced ep-ee-khor-ayg-EH-oh]	<i>supplying, furnishing, one presenting; being supplied, being ministered to, an assistant</i>	masculine singular, present active participle, nominative case	Strong's #2023

621. X

622. 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

623. verb: epoikodomēō (ἐποικοδομέω) [pronounced ep-oy-kod-om-EH-oh], which means, *to build (up, upon); (figuratively) to rear up*. Strong's #2026. Colossians 2:7 \*\*\*\*\* \*\*\*

epoikodomēō (ἐποικοδομέω) [pronounced ep-oy-kod-om-EH-oh]	<i>to build (up, upon); (figuratively) to rear up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2026
epoikodomēō (ἐποικοδομέω) [pronounced ep-oy-kod-om-EH-oh]	<i>building (up, upon); being built up; (figuratively) rearing up</i>	masculine plural; present passive participle; nominative case	Strong's #2026

624. verb: epokéllō (ἐποκέλλω) [pronounced ep-ok-EHL-lo], which means, *to run (a ship) aground, to beach a vessel; to drive upon, strike against*. Strong's #2027. Acts 27:41\*

epokéllō (ἐποκέλλω) [pronounced ep-ok-EHL-lo]	<i>to run (a ship) aground, to beach a vessel; to drive upon, strike against</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2027 (hapax legomena)
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625. verb: eponomázō (ἐπονομάζω) [pronounced ep-on-om-AHD-zo], which means, *to call*. Strong's #2028. Romans 2:17\*

626. X

627. eportēs (ἐπόπτης) [pronounced ep-OHP-tace] Strong's #2030.

628. Noun: epos (ἔπος) [pronounced EHP-oss], which means, *(a) word, say (ing)*. Strong's #2031. Hebrews 7:9\*

epos (ἔπος) [pronounced EHP-oss]	<i>(a) word, say (ing)</i>	neuter singular noun, accusative case	Strong's #2031 (hapax legomena)
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629. Adjective: epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss], which means, *heavenly; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds*. Strong's #2032. Hebrews 3:1 6:4 8:5 9:23 11:16 12:22

epouranios (ἐπουράνιος) [pronounced ep-oo-RAN-ee-oss]	<i>heavenly; celestial; existing in heaven, the heavenly regions; heaven itself, of the stars; the heavens, of the clouds</i>	feminine singular adjective; genitive/ablative case	Strong's #2032
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Thayer definitions: 1) *existing in heaven; 1a) things that take place in heaven; 1b) the heavenly regions; 1b1) heaven itself, the abode of God and angels; 1b2) the lower heavens, of the stars; 1b3) the heavens, of the clouds; 1c) the heavenly temple or sanctuary; 2) of heavenly origin or nature.*



630. indeclinable\_noun hepta (ἑπτὰ) [pronounced *hep-TAH*], which means, *seven*. Thayer and Strong definitions only. Strong's #2033. Luke 2:36 8:2 11:26 20:29 Acts 6:3 13:19 19:14 20:6 21:4 28:14 Hebrews 11:30

hepta (ἑπτὰ) [pronounced <i>hep-TAH</i> ]	<i>seven</i>	indeclinable singular noun	Strong's #2033
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631. Adverb: heptákis (ἑπτάκις) [pronounced *hep-tak-IHS*], which means, *seven times*. Strong's #2034. Luke 17:4 \*\*\*\*

heptákis (ἑπτάκις) [pronounced <i>hep-tak-IHS</i> ]	<i>seven times</i>	adverb	Strong's #2034
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632. 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. Luke 1:13 2:10 3:13 4:3 5:4, 14 6:3 7:7 8:4 9:3 10:10 11:1, 2, 15 12:3, 10 13:2, 32 14:3 15:3 16:2 17:1 18:4 19:5, 28 20:2, 3 21:3 22:8, 10 23:4, 46 24:5, 17, 40 Acts 1:7, 9 2:29 3:4 4:8 5:3, 8 7:1, 3, 27 8:20 9:5 10:3, 4 11:8, 13 12:8 13:2, 9 14:10 15:7 16:17 18:6 19:1, 21 20:10, 36 21:11, 14 22:8 23:1 24:20 25:9 26:15 27:21 28:25 Galatians 2:14 Hebrews 1:5 3:10 7:9 10:7, 30 12:21

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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
epō (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>speak, say [in word or writing]; answer, bring word, call, command, grant, tell</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2036
epō (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036

633. propernounperson: Érastos (Ἐραστός) [pronounced *EHR-as-toss*], which means, *beloved; transliterated, Erastus*. Strong's #2037. Acts 19:22 \*\*\*

Érastos (Ἐραστός) [pronounced <i>EHR-as-toss</i> ]	<i>beloved; transliterated, Erastus</i>	masculine singular proper noun; a person; accusative case	Strong's #2037
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634. Verb: ergázomai (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahee*], which means, *to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire*. Thayer only. Strong's #2038. Luke 13:14 Acts 10:35 13:41 18:3 Galatians 6:10 Colossians 3:23 1Thessalonians 2:9 4:11 2Thessalonians 3:8, 10, 11 Hebrews 11:33

ergázomai (ἐργάζομαι) [pronounced <i>er-GAHD-zohm-ahee</i> ]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	present (deponent) middle/passive infinitive	Strong's #2038
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ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahee]	<i>work, labour, do work; trade, make gains by trading, “do business”; do, work out; exercise, perform, commit; cause to exist, produce; work for, earn by working, acquire</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #2038
ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ahee]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2038
635. Feminine_noun: ergasía (ἐργασία) [pronounced er-gas-EE-ah], which means, <i>trade, occupation; by implication, profit, pains; craft, diligence, gain, work; effort</i> . Strong's #2039. Luke 12:58 Acts 16:16, 19 19:24 *****			
ergasía (ἐργασία) [pronounced er-gas-E-ah]	<i>trade, occupation; business (activity); by implication, profit, pains; craft, diligence, gain, work; effort</i>	feminine singular noun, accusative case	Strong's #2039
636. Masculine_noun: ergatês (ἐργάτης) [pronounced ehr-GAHT-ace], which means, <i>labourer, [agricultural] worker (-men), one who toils; teacher</i> . Strong's #2040. Luke 10:2 13:27 Acts 19:25			
ergatês (ἐργάτης) [pronounced ehr-GAHT-ace]	<i>laborer, [agricultural] worker (-man), one who toils; teacher</i>	masculine singular noun, nominative case	Strong's #2040
ergatai (ἐργάται) [pronounced ehr-GAHT-í]	<i>laborers, [agricultural] workers, workmen, those who toil; teachers</i>	masculine plural noun, nominative case	Strong's #2040
637. Neuter_noun: ergon (ἔργον) [pronounced EHR-gon], which means, <i>deed, act, something done; undertaking; business, enterprise</i> . Thayer definitions. Strong's #2041. The Doctrine of Tongues (Acts 2:22) Luke 11:48 24:19 Acts 5:38 7:22, 41 9:36 13:2, 41 14:26 15:38 26:20 Galatians 2:16 3:2 5:18, 19 6:4 Colossians 1:10, 21 3:17 1Thessalonians 1:3 5:13 2Thessalonians 1:11 2:17 Hebrews 1:10 (2:7) 3:9 4:3 6:1, 10 9:14 10:24			
ergon (ἔργον) [pronounced EHR-gon]	<i>work, deed, act, something done; undertaking; business, enterprise</i>	neuter singular noun, dative, locative or instrumental case	Strong's #2041
Thayer: <i>business, employment, that which any one is occupied; that which one undertakes to do, enterprise, undertaking; any product whatever, any thing accomplished by hand, art, industry, or mind; an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work.</i>			
erga (ἔργα) [pronounced EHR-gah]	<i>works, deeds, acts, things which are done; undertakings; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041
638. verb: erethízō (ἐρεθίζω) [pronounced er-eth-IHD-zo], which means, <i>to stir up (to anger); to provoke; to excite, to stimulate</i> . Strong's #2042. Colossians 3:21 **			
erethízō (ἐρεθίζω) [pronounced er-eth-IHD-zo]	<i>to stir up (to anger); to provoke; to excite, to stimulate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2042

erethízō (ἐρεθίζω) [pronounced er-eth-IHD-zo]	<i>stir up (to anger); provoke; excite, stimulate</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2042
639. verb: ereídō (ἐρείδω) [pronounced er-Ī-do], which means, <i>to get stuck, to strike and remain immovable, to slam into</i> . Strong's #2043. Acts 27:41*			
ereídō (ἐρείδω) [pronounced er-Ī-do]	<i>to get stuck, to strike and remain immovable, to slam into</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2043 (an hapax legomena)
ereídō (ἐρείδω) [pronounced er-Ī-do]	<i>getting stuck, striking and remaining immovable, slamming into</i>	feminine singular, aorist active participle, nominative case	Strong's #2043 (an hapax legomena)
640. X			
641. verb: ereunáō (ἐρευνάω) [pronounced er-yoo-NAH-oh], which means, <i>to search</i> . Strong's #2045. Romans 8:27 *****			
642. Verb: eréō (ἐρέω) [pronounced eh-REH-oh], 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) Luke 2:24 4:12 12:19 13:25 14:9 15:18 17:7 19:31 20:5 22:11 23:29 Acts 2:16 8:24 13:34, 40 17:28 20:38 23:5 Hebrews 1:13 4:3 10:9 13:5			
eréō (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to speak, to utter, to declare</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2046
eréō (ἐρέω) [pronounced eh-REH-oh]	<i>what is said, that which is spoken, the spoken thing, the declared things</i>	neuter singular, perfect passive participle; accusative case; Attic form	Strong's #2046
643. noun: erēmía (ἐρημία) [pronounced er-ay-MEE-ah], which means, <i>desert, wilderness; a solitude, an uninhabited region, a waste (area)</i> . Strong's #2047. Hebrews 11:38 ****			
erēmía (ἐρημία) [pronounced er-ay-MEE-ah]	<i>desert, wilderness; a solitude, an uninhabited region, a waste (area)</i>	masculine singular noun;	Strong's #2047
erēmíai (ἐρημίαι) [pronounced er-ay-MEE-ī]	<i>deserts, wildernesses; solitude, uninhabited regions, waste (areas)</i>	masculine plural noun;	Strong's #2047
644. Feminine_adjective: erêmos (ἐρημος) [pronounced EHR-ay-moss], which means, <i>1a) used of places; 1a1) a desert, wilderness; 1a2) deserted places, lonely regions; 1a3) an uncultivated region fit for pasturage; 1b) used of persons; 1b1) deserted by others; 1b2) deprived of the aid and protection of others, especially of friends, acquaintances, kindred; 1b3) bereft; 1b3a) of a flock deserted by the shepherd; 1b3b) of a woman neglected by her husband, from whom the husband withholds himself</i> . Thayer definition only. Strong's #2048. 2Sam. 15:18 Luke 1:80 3:2 4:1, 42 5:16 7:24 8:29 9:10, 12 (13:35) 15:4 Acts 1:20 7:30 8:26 13:18 21:38 Galatians 4:27 Hebrews 3:8			
erêmos (ἐρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative, locative or instrumental case	Strong's #2048

Thayer definitions: 1a) *used of places; 1a1) a desert, wilderness; 1a2) deserted places, lonely regions; 1a3) an uncultivated region fit for pasturage; 1b) used of persons; 1b1) deserted by others; 1b2) deprived of the aid and protection of others, especially of friends, acquaintances, kindred; 1b3) bereft; 1b3a) of a flock deserted by the shepherd; 1b3b) of a woman neglected by her husband, from whom the husband withholds himself.*

645. Verb: erēmóō (ἐρημόω) [pronounced *ehr-ay-MOE-oh*], which means, *to make desolate, to lay waste; to ruin, to bring to desolation; to despoil one, to strip her of her treasures, to rob; to come to nothing.* Strong's #2049. Luke 11:17

erēmóō (ἐρημόω) [pronounced <i>ehr-ay-MOE-oh</i> ]	<i>to make desolate, to lay waste; to ruin, to bring to desolation; to despoil one, to strip her of her treasures, to rob; to come to nothing</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #2049
646. noun: erēmōsis (ἐρήμωσις) [pronounced <i>ehr-AY-moe-sihs</i> ], which means, <i>devastation, a making desolate, desolation.</i> Strong's #2050. Luke 21:20 ***			
erēmōsis (ἐρήμωσις) [pronounced <i>ehr-AY-moe-sihs</i> ]	<i>devastation, a making desolate, desolation</i>	feminine singular noun, nominative case	Strong's #2050

647. X

648. noun: eritheía (ἐριθεία) [pronounced *er-ith-Ī-ah*], which means, *selfish ambition, inordinate ambition/competition; pursuit of political office by unfair means, partisanship, fractiousness.* Strong's #2052. Galatians 5:20 \*\*\*\*\* \*\*

eritheía (ἐριθεία) [pronounced <i>er-ith-Ī-ah</i> ]	<i>selfish ambition, inordinate ambition/competition; pursuit of political office by unfair means, partisanship, fractiousness</i>	feminine singular noun; nominative case	Strong's #2052
eritheía (ἐριθείαι) [pronounced <i>er-ith-Ī-ī</i> ]	<i>rivalries, contentions, factions; selfish ambitions, inordinate ambitions or competitions; pursuit of political office by unfair means, partisanship, fractiousness</i>	feminine plural noun; nominative case	Strong's #2052

649. Noun: erion (ἔριον) [pronounced *EHR-ee-on*], which means, *wool.* Strong's #2053. Hebrews 9:19 \*\*

erion (ἔριον) [pronounced <i>EHR-ee-on</i> ]	<i>wool</i>	neuter singular noun; genitive/ablative case	Strong's #2053
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650. noun: éris (ἔρις) [pronounced *EHR-is*], which means, *strife, discord, tension, contention, quarrelling.* Strong's #2054. Galatians 5:20 \*\*\*\*\* \*\*

éris (ἔρις) [pronounced <i>EHR-is</i> ]	<i>strife, discord, tension, contention, quarrelling</i>	feminine singular noun; nominative case	Strong's #2054
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651. X

652. Masculine noun: ériphos (ἔριφος) [pronounced *EHR-ihf-oss*], which means, *a kid, a young goat.* Strong's #2056. Luke 15:29 \*\*

ériphos (ἔριφος) [pronounced <i>EHR-ihf-oss</i> ]	<i>a kid, a young goat</i>	masculine singular noun, accusative case	Strong's #2056
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653. X

654. X

655. Verb: hermêneúō (ἐρμηνεύω) [pronounced *hair-may-NEW-oh*], which means, *to translate [from one language to another]; to explain in words, to expound; to interpret.* It is found in John 1:38, 42 9:7



Heb. 7:2 Ezra 4:7.<sup>36</sup> It also is used to translate a person's name from one language to another. Strong's #2059. (The Doctrine of Tongues (1Cor. 14:5)) **Synonyms:** see **Strong's #1329**. Hebrews 7:2

hermêneûô (ἐρμηνεύω) [pronounced <i>hair-may-NEW-oh</i> ]	<i>to translate [from one language to another]; to explain in words, to expound; to interpret</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2059
hermêneûô (ἐρμηνεύω) [pronounced <i>hair-may-NEW-oh</i> ]	<i>translating [from one language to another], being translated; explaining in words, expounding; being interpreted</i>	masculine singular, present passive participle; nominative case	Strong's #2059
656. propernounperson: Hermēs (Ἑρμῆς) [pronounced <i>her-mace</i> ], which means, <i>herald of the gods</i> ; transliterated, <i>Hermes, Mercury (from the Latin)</i> . Strong's #2060. Acts 14:12, 13**			
Hermēs (Ἑρμῆς) [pronounced <i>her-MACE</i> ]	<i>herald of the gods; transliterated, Hermes, Mercury (from the Latin)</i>	masculine singular proper noun; a person; accusative case	Strong's #2060

Thayer: *Hermes [is] a Greek deity called by the Romans Mercurius (Mercury).*

657. X

658. noun: herpetón (ἑρπετόν) [pronounced *her-pet-OHN*], which means, *reptile, small animal, creeping animal*. Strong's #2062. Acts 10:12 11:6 \*\*\*\*

herpetón (ἑρπετόν) [pronounced <i>her-pet-OHN</i> ]	<i>reptile, small animal, creeping animal</i>	neuter singular noun	Strong's #2062
herpeta (ἑρπετά) [pronounced <i>her-pet-AH</i> ]	<i>reptiles, small animals, creeping animals</i>	neuter plural noun	Strong's #2062

659. adjective: eruthrós (ἐρυθρός) [pronounced *er-oo-THROHÇ*], which means, *red, crimson, scarlet*. Strong's #2063. Acts 7:36 Hebrews 11:29\*\*

eruthrós (ἐρυθρός) [pronounced <i>er-oo-THROHÇ</i> ]	<i>red, crimson, scarlet</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #2063
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660. Verb: érchomai (ἔρχομαι) [pronounced *AIR-khoh-my*], which means *to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter*. Strong's #2064. The Doctrine of Tongues (1Cor. 13:10) Luke 1:43 2:16 3:3 4:16, 34 5:7 6:17, 47 7:3, 8 8:12, 47, 51 9:23 10:1, 32 11:2, 25 12:36, 38 13:6, 14 14:1, 9 15:6, 20 16:21, 28 17:1 18:3, 5 19:5, 23 20:16 21:6, 27 22:18, 45 23:26, 28 24:1 Acts 1:11 2:20 3:20 4:23 5:15 7:11 8:27 9:17 10:29 11:5, 20 12:10 13:13, 14 14:24 16:7 17:1 18:1, 2 19:1, 4 20:2 21:1, 11 22:11, 12 24:8 25:23 27:8 28:13 Galatians 1:20 2:11 3:19, 25 4:4 Colossians 3:6 1Thessalonians 1:10 2:18 3:6 5:2 2Thessalonians 1:10 2:3 Hebrews 6:7 8:8 10:37 11:8 13:23

érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2064
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<sup>36</sup> Whenever I throw in an Old Testament passage, that means that this word is found in the Septuagint.

érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>go, come (in a great variety of applications, literally and figuratively); accompany; appear; bring, enter</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong's #2064
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064

661. **Verb:** erôtaô (ἐρωτάω) [pronounced air-oh-TAW-oh], which means *to ask [someone about something], to ask a question; to ask, to request*. Strong's #2065. 1Sam. 30:21 Luke 4:38 5:3 7:3, 36 8:37 9:45 11:37 14:18, 32 16:27 19:31 20:3 22:68 23:3 Acts 1:6 3:3 10:48 16:39 18:20 23:18, 20 1Thessalonians 4:1 5:12 2Thessalonians 2:1

erôtaô (ἐρωτάω) [pronounced air-oh-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2065
erôtaô (ἐρωτάω) [pronounced air-oh-TAW-oh]	<i>asking [someone about something], asking [a question]; making a request, beseeching, desiring, entreating; praying</i>	masculine singular, present active participle; nominative case	Strong's #2065

662. noun: esthês (ἐσθής) [pronounced ehs-THACE], which means, *clothing, apparel, raiment, robe*. Strong's #2066. Luke 23:11 24:4 Acts 10:30 12:21 \*\*\*\*\* \*\*

esthês (ἐσθής) [pronounced ehs-THACE]	<i>clothing, apparel, raiment, robe</i>	feminine singular noun, accusative case	Strong's #2066
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663. noun: ésthēsis (ἔσθησις) [pronounced EHS-thay-sis], which means, *clothing, clothes, apparel, garments*. Strong's #2067. Acts 1:10\*

ésthēsis (ἔσθησις) [pronounced EHS-thay-sis]	<i>clothing, clothes, apparel, garments</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2067
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664. verb esthiô (ἐσθίω) [pronounced es-THEE-oh], which means, *to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume*. Thayer and Strong definitions only. Strong's #2068. Luke 3:30 6:1 7:33 10:7, 8 12:45 15:16 17:27 22:30 27:35 2Thessalonians 3:10, 12 Hebrews 10:27

esthiô (ἐσθίω) [pronounced es-THEE-oh]	<i>to eat; to eat (consume) a thing; to take food, to eat a meal; metaphorically to devour, to consume</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2068
esthiô (ἐσθίω) [pronounced es-THEE-oh]	<i>eat; eat (consume) a thing; take food, eat a meal; metaphorically devour, consume</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #2068
esthiô (ἐσθίω) [pronounced es-THEE-oh]	<i>eating (consuming) [a thing]; taking in food, eating a meal; metaphorically to devouring, consuming</i>	masculine singular, present active participle; nominative case	Strong's #2068

665. masculine\_proper\_noun Esli ('Εσλι) [pronounced es-LEE], which means, *reserved of Jehovah; transliterated Esli*. He is the son of Nagge or Naggai in the genealogy of Christ. Luke 3:25. Thayer and Strong definitions only. Strong's #2069. Luke 3:25\*

Esli (Ἑσλί) [pronounced <i>es-LEE</i> ]	<i>reserved of Jehovah; transliterated Esli</i>	masculine singular proper noun	Strong's #2069
666. Verb: esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i> ], which means, <i>we are: we have our being</i> . Strong's #2070. Luke 9:12 17:10 Acts 2:32 3:15 5:32 14:15 16:28 17:28 23:15 Galatians 3:25 4:28 1Thessalonians 5:5 Hebrews 3:6 4:2 10:10, 39			
esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i> ]	<i>we are: we have our being</i>	1 <sup>st</sup> person plural, present indicative	Strong's #2070 (a form of Strong's #1510)

The verb *to be* can also refer to a state of having something.

667. Verb: esapêsan (ἐσάπησαν)—see sêpô Strong's #4595. The translators of the Septuagint may have thought the word here should have been râqê<sup>b</sup>v (רַקֵּב) [pronounced *raw-KAY<sup>B</sup>V*], which means *to rot*.<sup>37</sup> Notice that there is the resh (ר) instead of the daleth (ד), and that the bêyth (ב) and the qârâ (ק) are switched. [Râqê<sup>b</sup>v, by the way is Strong's #7537 BDB # 955]. Strong's #none. Job 19:20
668. Verb: esomai (ἔσομαι) [pronounced *EHS-om-ahee*] which means, *future first person singular of "to be"*. Thayer and Strong definitions only. Strong's #2071. Luke 1:14, 20, 34 2:10 3:5 4:7 5:10 6:35 9:41 10:12 11:19 12:20 13:28, 30 14:10 15:7 17:24 19:46 21:7, 17 22:49, 69 23:43 Acts 1:8 2:17 3:23 7:6 11:28 13:11 22:15 23:30 24:15 27:10, 22, 25 Colossians 2:8 1Thessalonians 4:17 Hebrews 1:5 2:13 3:12 8:10

esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i> ]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
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The verb *to be* can also refer to a state of having something.

- |   |   |   |                                     |
|---|---|---|-------------------------------------|
| esomai (ἔσομαι)<br>[pronounced <i>EHS-om-ahee</i> ] | <i>future tense of "to be"; being; having</i> | neuter singular, future<br>participle, accusative<br>case | Strong's #2071 (a<br>form of #1510) |
|---|---|---|-------------------------------------|
669. 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*.<sup>38</sup> 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 (1Cor. 13:12)
670. noun: hespéra (ἑσπέρα) [pronounced *hes-PEHR-ah*], which means, *evening, eventide, sunset*. Strong's #2073. Luke 24:29 Acts 4:3 28:23\*\*\*

hespéra (ἑσπέρα) [pronounced <i>hes-PEHR-ah</i> ]	<i>evening, eventide, sunset</i>	feminine singular noun, accusative case	Strong's #2073
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This is a word only found in the Lukian writings. Luke 24:29 Acts 4:3 28:23.

671. masculine\_proper\_noun Esrôm (Ἑσρώμ) [pronounced *es-ROME*], which means, *enclosed; transliterated Esrom, Hezron, Hesron*. He was the son of Reuben, and ancestor of the Hezronites. Thayer and Strong definitions only. Strong's #2074. Luke 3:33\*\*\*

<sup>37</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 433.

<sup>38</sup> *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 458.

Esrôm (Ἑσρώμ) [pronounced es- ROME]	<i>enclosed; transliterated Esrom, Hezron, Hesron</i>	masculine singular proper noun	Strong's #2074
672. verb este (ἐστέ) [pronounced <i>ehs-TEH</i> ], which means, <i>to be; you [all] are</i> ; this is the 2 <sup>nd</sup> person plural of "to be". Thayer and Strong definitions only. Strong's #2075. Luke 6:22 11:44 13:25 16:15 22:28 24:38 Acts 3:25 7:26 19:15 22:3 Galatians 3:3, 26, 28 4:6 5:18 Colossians 2:10 1Thessalonians 2:19 4:9 5:4, 5 Hebrews 12:8			
este (ἐστέ) [pronounced <i>ehs-TEH</i> ]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)
673. <b>Verb:</b> esti (ἐστί) [pronounced <i>ehs-TEE</i> ], which means, <i>to be</i> . The 3 <sup>rd</sup> person singular, present active indicative of <i>to be</i> . Identical to <b>Strong's #1510</b> . Strong's #2076. Luke 1:36 2:11 4:22 5:21 6:5 7:4 8:11 9:9 10:22 11:21 12:1 13:18 14:17 15:31 16:10 17:1 18:16 19:3, 9 20:2, 6 21:30 22:11 23:6 24:6, 21, 29 Acts 1:7 2:15 4:11 5:39 6:2 7:33 8:10 9:15 10:4 12:3, 9 13:15 16:12 17:3 18:10, 15 19:2, 4, 25 20:10 21:11, 22, 28 22:26 23:5 25:5 26:26 28:4, 22 Galatians 1:7 3:12 4:1 5:3 6:15 Colossians 1:7 2:10 3:1, 14 1Thessalonians 2:13 4:3 2Thessalonians 1:3 2:4 3:3, 17 Hebrews 2:6, 14 4:13 5:13 7:2, 15 8:6 9:5 11:1, 16			
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
The verb <i>to be</i> can also refer to <i>a state of having something</i> .			
674. Verb: éstō/estōsan (ἔστω/ἑστώσαν) [pronounced <i>EHS-toh/EHS-toh-san</i> ], which means, <i>is, to be; be, let be</i> ; imperative form of Strong's #1510. Strong's #2077. Luke 12:35 Acts 1:20 2:14 4:10 13:38 28:28 Galatians 1:8			
éstō/estōsan (ἔστω/ἑστώσαν) [pronounced <i>EHS- toh/EHS-toh-san</i> ]	<i>is, to be; be, let be; imperative form of Strong's #1510</i>	3 <sup>rd</sup> person plural, present imperative	Strong's #2077
675. Adjective: éschatos (ἔσχατος) [pronounced <i>EHS-khaht-oss</i> ], which means, <i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i> . Strong's #2078. Luke 11:26 12:59 13:30 14:9 Acts 1:8 2:17 13:47 Hebrews 1:1			
éschatos (ἔσχατος) [pronounced <i>EHS- khaht-oss</i> ]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	superlative adjective	Strong's #2078
BDB: 1) extreme; 1a) last in time or in place; 1b) last in a series of places; 1c) last in a temporal succession; 2) the last; 2a) last, referring to time; 2b) of space, the uttermost part, the end, of the earth; 2c) of rank, grade of worth, last, i.e. lowest.			
676. X			
677. adverb: ésō (ἔσω) [pronounced <i>EHS-oh</i> ], which means, <i>inside; inner, inward, within</i> . Strong's #2080. Acts 5:23 ***** **			
ésō (ἔσω) [pronounced <i>EHS-oh</i> ]	<i>inside; inner, inward, within</i>	adverb	Strong's #2080

678. Adverb: esôthen (ἔσωθεν) [pronounced *EHS-oh-thehn*], which means, *from within; within, that which is within, (from) the inside; from within [your soul]*. Strong's #2081. Luke 11:7, 39



esôthen (ἐσωθεν) [pronounced EHS-oh-thehn]	from within; within, that which is within, (from) the inside; from within [your soul]	adverb	Strong's #2081
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679. adjective: esôteros (ἐσώτερος) [pronounced es-OH-ter-oss], which means, *inner; inside, interior; within*. Strong's #2082. Acts 16:24 Hebrews 6:19\*\*

esôteros (ἐσώτερος) [pronounced es-OH-ter-oss]	inner; inside, interior; within	feminine singular adjective, accusative case	Strong's #2082
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Thayer definitions: 1) *inner*; 1a) *the inner space which is behind the veil*; 1b) *the shrine, the Holy of Holies, said of heaven by a figure drawn from earthly temple*.

680. X

681. 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*.<sup>39</sup> This could be rendered *in other tongues, with other tongues or by means of other tongues*. Strong's #2084. The Doctrine of Tongues (1Cor. 14:21)

682. X

683. X

684. Correlative\_pronoun: héteros (ἕτερος) [pronounced *HEH-ter-os*], which means *another [of a different kind], 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*. Thayer: 1) *the other, another, other*; 1a) *to number*; 1a1) *to number as opposed to some former person or thing*; 1a2) *the other of two*; 1b) *to quality*; 1b1) *another: i.e. one not of the same nature, form, class, kind, different*. Strong's #2087. Homosexuality and the Bible The Doctrine of Tongues (Acts 2:4) Luke 3:18 4:43 5:7 6:6 7:19 8:3, 6 9:29 10:1 11:16 14:19, 20 16:7 17:34 18:10 19:20 20:11 22:58 23:32 Acts 1:20 2:4, 13, 40 4:12 7:18 8:34 12:17 13:35 15:35 17:7 20:15 23:6 27:1, 3 Galatians 1:6 6:4 Hebrews 5:6 7:11 11:36

héteros (ἕτερος) [pronounced HEH-ter-os]	another [of a different kind], other; different, altered	correlative pronoun; adjective	Strong's #2087
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685. X

686. Adverb: éti (ἔτι) [pronounced *EH-tee*], which means *yet, still; even; now*. Strong's #2089. The Doctrine of Tongues (Acts 10:44) Luke 1:15 8:49 9:42 14:22, 26 15:20 16:2 18:22 20:36 22:47 24:6 Acts 2:25 9:1 10:44 18:18 21:28 Galatians 1:10 4:11 2Thessalonians 2:5 Hebrews 7:10 8:12 9:8 10:2 11:4, 32, 36 12:26

éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong's #2089
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Thayer definitions: 1) *yet, still*; 1a) *of time*; 1a1) *of a thing which went on formerly, whereas now a different state of things exists or has begun to exist*; 1a2) *of a thing which continues at present*; 1a2a) *even, now*; 1a3) *with negatives*; 1a3a) *no longer, no more*; 1b) *of degree and increase*; 1b1) *even, yet*; 1b2) *besides, more, further*.

687. Combo: Hebrews 12:26

éti (ἔτι) [pronounced EH-tee]	yet, still; even; now; any more	adverb	Strong's #2089
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hapax (ἅπαξ) [pronounced HAP-ax]	once, one time, a single time; once for all	adverb	Strong's #530
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This word, although found only in the epistles, is found about half the time in the book of Hebrews.

<sup>39</sup> 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.

This combination of éti hapax is variously translated (in Hebrews 12:26): *yet once more; yet once, once more, still one more; still once for all; only once more; once again, one more time, yet again once more*. These are roughly in the order of how many times they are used (the first phrase being the one most often found).

688. Combo: Luke 14:26

éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

In Luke 14:26, these 3 particles are variously translated: *yes, and (even); yes, even; even; yea, and (even); and even; and still even; and still...also; as well as; and in addition also; and besides, even; and still more; and also, still; and, in addition (even); yet moreover, and even for; yes...too; yes, and...also; nay, and even; and furthermore; and...too*.

689. Combo: Acts 2:26

éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

It seems like these 3 particles ought to mean something when combined.

690. Combo: Luke 14:32

ei (εἰ) [pronounced ī]	<i>if; whether; that; though; suppose; when</i>	conditional conjunction	Strong's #1487
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With the indicative mood, this expresses a 1<sup>st</sup> class condition, which is *if [and it is true]... or if [and we are assuming that this is true]...*

dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong's #2089

Is there a specific meaning for these 3 or more particles used together? Various translators began Luke 14:32 with these words: *and if not, while...yet; but if not,...still; or else, while...yet; otherwise...while still; but if not, while...still, or else, while...still; or maybe, while...still; if not, definitely...still*.

691. Verb: hetoimazô (ἑτοιμάζω) [pronounced het-oy-MAHD-zoh], which means, *to make ready, prepare; to make the necessary preparations, get everything ready*. Thayer and Strong definitions only.

Strong's #2090. Luke 1:17 2:31 3:4 9:52 12:20, 47 17:8 22:8, 9, 12 23:56 24:1 Acts 23:23 Hebrews 11:16

hetoimazô (ἑτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i> ]	<i>to make ready, prepare; to make the necessary preparations, to get everything ready</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2090
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Metaphorically: *drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable; to prepare the minds of men to give the Messiah a fit reception and secure his blessings.*

hetoimazô (ἑτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i> ]	<i>make ready, prepare; make the necessary preparations, get everything ready</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2090
hetoimazô (ἑτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i> ]	<i>making ready, preparing; making the necessary preparations, getting everything ready</i>	masculine singular, aorist active participle, nominative case	Strong's #2090

692. X

693. Adjective: hêtoimos (ἑτοιμος) [pronounced *heht-OY-moss*], which means, *adjusted, prepared [to do something, to receive someone], ready; prepared; opportune, seasonable*. Strong's #2092. Luke 12:40 14:17 22:33 23:15

hêtoimos (ἑτοιμος) [pronounced <i>heht-OY-moss</i> ]	<i>adjusted, prepared [to do something, to receive someone], ready; prepared; opportune, seasonable</i>	masculine plural adjective, nominative case	Strong's #2092
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694. adverb: hetoímōs (ἑτοιμῶς) [pronounced *HET-oy-moce*], which means, *(being) ready, readily*. Strong's #2093. Acts 21:13 \*\*\*

hetoímōs (ἑτοιμῶς) [pronounced <i>HET-oy-moce</i> ]	<i>(being) ready, readily</i>	adverb	Strong's #2093
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695. neuter\_noun etos (ἔτος) [pronounced *EHT-oss*] which means, *year, years*. Thayer and Strong definitions only. Strong's #2094. Luke 2:36 3:1, 23 4:25 8:42 12:19 13:7 15:29 Acts 4:22 7:6, 36 9:33 13:20 19:10 24:10, 17 Galatians 1:18 2:1 3:17 Hebrews 1:12 3:9

etos (ἔτος) [pronounced <i>EHT-oss</i> ]	<i>year</i>	neuter singular noun; accusative case	Strong's #2094
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etê (ἔτη) [pronounced <i>EHT-ay</i> ]	<i>years</i>	neuter plural noun; accusative case	Strong's #2094
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696. adverb: eû (εὖ) [pronounced *yoo*], which means, *well done; well, good; to be well off, fare well, prosper; acting well*. Strong's #2095. Luke 19:17 Acts 15:29 \*\*\*\*\* \*

eû (εὖ) [pronounced <i>yoo</i> ]	<i>well done; well, good; to be well off, fare well, prosper; acting well</i>	adverb	Strong's #2095
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697. X

698. Verb: euaggelizô (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*], which means, *1) to bring good news, to announce glad tidings; 1a) used in the OT of any kind of good news; 1a1) of the joyful tidings of God's kindness, in particular, of the Messianic blessings; 1b) in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation; 1c) glad tidings are brought to one, one has glad tidings proclaimed to him; 1d) to proclaim glad tidings; 1d1) instruct (men) concerning the things that pertain to Christian salvation*. Thayer definition only. Strong's #2097. 2Sam. 18:19 Luke 1:19 2:10 3:18 4:18 7:22 8:1 9:6 16:16 Acts 5:42 8:4, 12, 25 10:36 11:20 13:32 14:7 15:35 16:10 17:18 Galatians 1:8, 11 4:13 1Thessalonians 3:6 Hebrews 4:2, 6

euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #2097
Thayer definitions: 1) to bring good news, to announce glad tidings; 1a) used in the OT of any kind of good news; 1a1) of the joyful tidings of God's kindness, in particular, of the Messianic blessings; 1b) in the NT used especially of the glad tidings of the coming kingdom of God, and of the salvation to be obtained in it through Christ, and of what relates to this salvation; 1c) glad tidings are brought to one, one has glad tidings proclaimed to him; 1d) to proclaim glad tidings; 1d1) instruct (men) concerning the things that pertain to Christian salvation.			
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]	masculine plural; present middle participle, nominative case	Strong's #2097
699. <b>Neuter_noun:</b> euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on], which means, to announce [proclaim, declare, preach] good news [the gospel], to evangelize; to bring (declare, show) glad (good) tidings. Thayer: 1) a reward for good tidings; 2) good tidings; 2a) the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus the Messiah, the founder of this kingdom. After the death of Christ, the term comprises also the preaching of (concerning) Jesus Christ as having suffered death on the cross to procure eternal salvation for the men in the kingdom of God, but as restored to life and exalted to the right hand of God in heaven, thence to return in majesty to consummate the kingdom of God; 2b) the glad tidings of salvation through Christ; 2c) the proclamation of the grace of God manifest and pledged in Christ; 2d) the gospel; 2e) as the messianic rank of Jesus was proved by his words, his deeds, and his death, the narrative of the sayings, deeds, and death of Jesus Christ came to be called the gospel or glad tidings. Strong: From the same as G2097; a good message, that is, the gospel: - gospel. Bullinger (p. 72): εὐαγγέλιον (euangelion) was merely the dispatch continuing the news, but it was used in the new sense of the gospel of God. Strong's #2098. (Psalm 12:6) Acts 15:7 20:24 Galatians 1:6 2:2, 5 Colossians 1:5, 23 1Thessalonians 1:5 2:2, 4 3:2 2Thessalonians 1:8 2:14			
euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on]	gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings	neuter singular noun	Strong's #2098
700. noun: euangelistês (εὐαγγελιστής) [pronounced yoo-ang-ghel-is-TACE], which means, evangelist, a bringer of good tidings, the name given to the NT heralds of salvation through Christ who are not apostles. Strong's #2099. Acts 21:8 ***			
euangelistês (εὐαγγελιστής) [pronounced yoo-ang-ghel-is-TACE]	evangelist, a bringer of good tidings, the name given to the NT heralds of salvation through Christ who are not apostles	masculine singular noun, genitive/ablative case	Strong's #2099
701. Verb: euarestêō (εὐαρεστέω) [pronounced yoo-ar-es-TEH-oh], which means, to be well pleasing; to be well pleased with a thing, to gratify entirely, to please (well). Strong's #2100. Hebrews 11:5, 6 13:16***			
euarestêō (εὐαρεστέω) [pronounced yoo-ar-es-TEH-oh]	to be well pleasing; to be well pleased with a thing, to gratify entirely, to please (well)	present active infinitive	Strong's #2100

This verb is found as a present active infinitive in v. 5, which would tie these verses together. This word is only found 3x in the NT, and all of these times in Hebrews (Hebrews 13:16 is the only other time it will be used).

702. adjective: euárestos (εὐάρεστος) [pronounced yoo-AR-es-toss], which means, pleasing; well-pleasing; fully agreeable, acceptable. Strong's #2101. Colossians 3:20 Hebrews 13:21 \*\*\*\*\*



euárestos (εὐάρεστος) [pronounced yoo-AR-es-toss]	<i>pleasing; well-pleasing; fully agreeable, acceptable</i>	neuter singular adjective; accusative case	Strong's #2101
703. adverb: euaréstōs (εὐαρέστως) [pronounced yoo-ar-EHS-toce], which means, <i>in an acceptable manner, in a manner well pleasing to one, acceptable, in an agreeable manner</i> . Strong's #2102. Hebrews 12:28*			
euaréstōs (εὐαρέστως) [pronounced yoo-ar-EHS-toce]	<i>in an acceptable manner, in a manner well pleasing to one, acceptable, in an agreeable manner</i>	adverb	Strong's #2102 (hapax legomena)
704. X			
705. adjective: eugenês (εὐγενής) [pronounced yoo-g-EHN-ace], which means, <i>well born; noble-minded, high in rank, or (figuratively) generous, more noble, nobleman</i> . Strong's #2104. Luke 19:12 Acts 17:11 ***			
eugenês (εὐγενής) [pronounced yoo-g-EHN-ace]	<i>well born; noble-minded, high in rank, or (figuratively) generous, more noble, nobleman</i>	masculine singular adjective, nominative case	Strong's #2104
706. X			
707. verb eudokeô (εὐδοκέω) [pronounced yoo-dok-EH-oh], which means, <i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i> . Thayer: 1) it seems good to one, is one's good pleasure; 1a) think it good, choose, determine, decide; 1b) to do willingly; 1c) to be ready to, to prefer, choose rather; 2) to be well pleased with, take pleasure in, to be favourably inclined towards one. Thayer and Strong definitions only. Strong's #2106. Luke 3:22 12:32 Galatians 1:15 Colossians 1:19 1Thessalonians 2:8 3:1 2Thessalonians 2:12 Hebrews 10:6, 38			
eudokeô (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2106
eudokeô (εὐδοκέω) [pronounced yoo-dok-EH-oh]	<i>being well-pleased [with], thinking well of; approving (an act); having approbation for (a person or thing); thinking good (well), having (taking) pleasure (in something), being willing</i>	masculine plural, aorist active participle, nominative case	Strong's #2106
708. <b>Feminine noun:</b> eudokia (εὐδοκία) [pronounced you-dohk-EE-ah], which means, <i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i> . Thayer: 1) will, choice; 1a) good will, kindly intent, benevolence; 2) delight, pleasure, satisfaction; 3) desire; 3a) for delight in any absent thing easily produces longing for it. Strong and Thayer definitions only. Strong's #2107. Luke 2:14 10:21 2Thessalonians 1:11 *****			
eudokia (εὐδοκία) [pronounced you-dohk-EE-ah]	<i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i>	feminine singular noun; genitive/ablative case	Strong's #2107
709. noun: euergesía (εὐεργεσία) [pronounced yoo-erg-es-EE-ah], which means, <i>good deed; doing of good, a benefit, something beneficial</i> . Strong's #2108. Acts 4:9 **			
euergesía (εὐεργεσία) [pronounced yoo-erg-es-EE-ah]	<i>good deed; doing of good, a benefit, something beneficial</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2108
710. verb: euergetéō (εὐεργετέω) [pronounced yoo-erg-et-EH-oh], which means, <i>to do good, to bestow benefits, to be philanthropic</i> . Strong's #2109. Acts 10:38 **			
euergetéō (εὐεργετέω) [pronounced yoo-erg-et-EH-oh]	<i>to do good, to bestow benefits, to be philanthropic</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2109

euergeteō (εὐεργετέω) [pronounced yoo-erg-et-EH-oh]	<i>doing good, bestowing benefits, being philanthropic</i>	masculine singular, present active participle, nominative case	Strong's #2109
711. noun: euergetēs (εὐεργέτης) [pronounced yoo-ehrg-EHT-ace], which means, <i>benefactor, a title of honour, conferred on such as had done their country service, and upon princes, equivalent to Soter, Pater Patriae</i> . Strong's #2110. Luke 22:25*			
euergetēs (εὐεργέτης) [pronounced yoo-ehrg-EHT-ace]	<i>benefactor, a title of honour, conferred on such as had done their country service, and upon princes, equivalent to Soter, Pater Patriae</i>	masculine plural noun, nominative case	Strong's #2110

Some translated this *friends*.

712. Adjective: euthetos (εὐθετος) [pronounced YOO-theht-oss], which means, *well placed; fit, appropriate; useful*. Strong's #2111. Luke 9:62 14:35 Hebrews 6:7\*\*\*

euthetos (εὐθετος) [pronounced YOO-theht-oss]	<i>well placed; fit, appropriate; useful</i>	masculine singular adjective, nominative case	Strong's #2111
713. adverb: euthēōs (εὐθέως) [pronounced yoo-THEH-ocē], which means, <i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i> . Thayer and Strong definitions only. Strong's #2112. Luke 5:13 12:36 14:5 17:7 21:9 Acts 9:18 12:10 17:10 21:30 22:29 Galatians 1:16			
euthēōs (εὐθέως) [pronounced yoo-THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
714. verb: euthudromēō (εὐθυδρομέω) [pronounced yoo-thoo-drom-EH-oh], which means, <i>to sail a strait (direct) course, to run (make) a straight course</i> . Strong's #2113. Acts 16:11 21:1**			
euthudromēō (εὐθυδρομέω) [pronounced yoo-thoo-drom-EH-oh]	<i>to sail a strait (direct) course, to run (make) a straight course</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #2113
euthudromēō (εὐθυδρομέω) [pronounced yoo-thoo-drom-EH-oh]	<i>sailing a strait (direct) course, running (making) a straight course</i>	masculine plural, aorist active participle, nominative case	Strong's #2113
715. verb: euthumēō (εὐθυμέω) [pronounced yoo-thoo-MEH-oh], which means, <i>to be cheerful, to put in good spirits, to gladden, to make cheerful; to be of good spirits; to be joyful, to be of good cheer, to be of good courage</i> . Strong's #2114. Acts 27:22, 25 ***			
euthumēō (εὐθυμέω) [pronounced yoo-thoo-MEH-oh]	<i>to be cheerful, to put in good spirits, to gladden, to make cheerful; to be of good spirits; to be joyful, to be of good cheer, to be of good courage</i>	present active infinitive	Strong's #2114
euthumēō (εὐθυμέω) [pronounced yoo-thoo-MEH-oh]	<i>be cheerful, put [oneself] into good spirits, be gladdened, make cheerful; be of good spirits; be joyful, be of good cheer, be of good courage</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2114

716. adjective: eūthumos (εὐθυμος) [pronounced YOO-thoo-moss], which means, *cheerfully; cheerful, well disposed, kind; of good cheer, of good courage*. Strong's #2115. Acts 24:10 27:35\*\*

eúthumos (εὐθυμος) [pronounced YOO-thoo-moss]	<i>cheerfully; cheerful, well disposed, kind; of good cheer, of good courage; more confidently; encouraged</i>	adverb/adjective	Strong's #2115
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In the Strong's Exhaustive Concordance (enhanced) and Thayer's Lexicon, this is listed as an adjective. However, in the interlinear Westcott Hort text and Byzantine Greek text, this is listed as an adverb (without gender or number).

717. X

718. adjective euthus (εὐθύς) [pronounced yoo-THOOS], which means, straight, level; straight forward; upright, true, sincere; straightway, immediately, forthwith. Thayer and Strong definitions only. Strong's #2117. Luke 3:4, 5 6:49 Acts 8:21 9:11 10:16 13:10 16:10

euthus (εὐθύς) [pronounced yoo-THOOS]	<i>straight, level; straight forward; upright, true, sincere</i>	feminine singular adjective; accusative case (this is also an adverb)	Strong's #2117
euthus (εὐθύς) [pronounced yoo-THOOS]	<i>straightway, immediately, forthwith, at once</i>	adverb of time (this is also an adjective)	Strong's #2117

This seems to be almost identical to Strong's #2112, which is eutheôs (εὐθέως) [pronounced yoo-THEH-oce]. The meanings are almost exactly the same.

719. noun: euthutēs (εὐθύτης) [pronounced yoo-THOO-tace], which means, *righteousness, straightness, uprightness*; a reference to, *an impartial and righteous government*. Strong's #2118. Hebrews 1:8\*

euthutēs (εὐθύτης) [pronounced yoo-THOO-tace]	<i>righteousness, straightness, uprightness; a reference to, an impartial and righteous government</i>	feminine singular noun, genitive/ablative case	Strong's #2118 (hapax legomena)
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720. verb: eukairēō (εὐκαιρέω) [pronounced yoo-kahee-REH-oh], which means, *to have opportunity; to have (leisure) time; to have good time, to have leisure (convenient time), to spend time*. Strong's #2119. Acts 17:21 \*\*\*

eukairēō (εὐκαιρέω) [pronounced yoo-kahee-REHOBAM-oh]	<i>to have opportunity; to have (leisure) time; to have good time, to have leisure (convenient time), to spend time</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2119
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721. noun: eukairía (εὐκαιρία) [pronounced yoo-kahee-REE-ah], which means, *favorable opportunity, an occasion, the right (opportune) time*. Strong's #2120. Luke 22:6 \*\*

eukairía (εὐκαιρία) [pronounced yoo-kahee-REE-ah]	<i>favorable opportunity, an occasion, the right (opportune) time</i>	feminine singular noun, accusative case	Strong's #2120
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722. adjective: eúkairos (εὐκαιρος) [pronounced YOO-kahee-ross], which means, *well-timed, seasonable, timely, opportune; in time of need; convenient*. Strong's #2121. Hebrews 4:16 \*\*

eúkairos (εὐκαιρος) [pronounced YOO-kahee-ross]	<i>well-timed, seasonable, timely, opportune; in time of need; convenient</i>	feminine singular adjective; accusative case	Strong's #2121
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723. X

724. adjective eukopôteros (εὐκοπώτερος) [pronounced yoo-kop-OH-ter-os], which means, *easier, better for toil, with easy labour; easy*. Thayer and Strong definitions only. Strong's #18:25 2123. Luke 5:23 16:17

eukopōteros (εὐκοπώτερος) [pronounced yoo-kop- OH-ter-os]	<i>easier, better for toil, with easy labour; easy</i>	neuter singular comparative adjective; nominative case	Strong's #2123
725. noun: eulábeia (εὐλάβεια) [pronounced yoo-LAHB-i-ah], which means, <i>awe, reverence, veneration; fear anxiety, dread; caution, circumspection, discretion</i> . Strong's #2124. Hebrews 5:7 12:28**			
eulábeia (εὐλάβεια) [pronounced yoo- LAHB-i-ah]	<i>awe, reverence, veneration; fear anxiety, dread; caution, circumspection, discretion</i>	feminine singular noun; genitive/ablative case	Strong's #2124
726. Verb: eulabeomai (εὐλαβέομαι) [pronounced yoo-lab-EH-ohm-ahee], which means, <i>to act cautiously (circumspectly); to beware, to act with fear; to reverence, stand in awe of; to be circumspect, (by implication) to be apprehensive; to act religiously</i> . Strong's #2125. Hebrews 11:7 **			
eulabeomai (εὐλαβέομαι) [pronounced yoo-lab- EH-ohm-ahee]	<i>to act cautiously (circumspectly); to beware, to act with fear; to reverence, stand in awe of; to be circumspect, (by implication) to be apprehensive; to act religiously; to act on the basis of occupation with Christ</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2125
eulabeomai (εὐλαβέομαι) [pronounced yoo-lab- EH-ohm-ahee]	<i>acting cautiously (circumspectly); acting with fear; having reverence, standing in awe of; being circumspect, (by implication) being apprehensive; acting religiously; acting on the basis of occupation with Christ</i>	masculine singular, aorist passive participle, nominative case	Strong's #2125
727. Adjective: They are described by the adjective <i>reverent, devout, pious</i> . It is not a negative or a positive term.. Strong's #2126. The Doctrine of Tongues (Acts 2:5).			
728. Adjective eulabês (εὐλαβής) [pronounced yoo-lab-ACE], which means, <i>taking careful hold; circumspect; pious; devout</i> . Thayer: 1) taking hold well; 1a) carefully and surely; 1b) cautiously; 2) reverencing God, pious, religious. Thayer and Strong definitions only. Strong's #2126. Luke 2:25 Acts 2:5 8:2 22:12			
eulabês (εὐλαβής) [pronounced yoo-lab- ACE]	<i>taking careful hold; circumspect; pious; devout</i>	masculine singular adjective; nominative case	Strong's #2126
729. Verb: eulogeô (εὐλογέω) [pronounced you-lohg-EH-oh], which means, active: <i>to bless [man], to speak well of; to praise [God]</i> ; passive: <i>to be blessed, to be spoken well of; to be praised</i> . Thayer definitions: 1) <i>to praise, celebrate with praises; to speak well of</i> ; 2) <i>to invoke blessings</i> ; 3) <i>to consecrate a thing with solemn prayers</i> ; 3a) <i>to ask God's blessing on a thing</i> ; 3b) <i>pray God to bless it to one's use</i> ; 3c) <i>pronounce a consecratory blessing on</i> ; 4) <i>of God</i> ; 4a) <i>to cause to prosper, to make happy, to bestow blessings on</i> ; 4b) <i>favoured of God, blessed</i> . Thanksgiving might be a part of recognizing that a person is blessed. This word can be used when praying for the divine welfare of a person. This is the word used for <i>blessing</i> the food that we eat, essentially asking God that the food that we consume be of benefit to us. Thayer and Zodhiates definitions only. Strong's #2127. Blessings of the Church Age Believer Luke 1:42, 64 2:28 6:28 9:16 13:35 19:38 24:30, 53 Acts 3:25, 26 Galatians 3:9 6:14 Hebrews 7:1, 6, 7 11:20			
eulogeô (εὐλογέω) [pronounced you-lohg- EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2127



eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	active: <i>blessing [of man], speaking well of; praising [of God];</i> passive: <i>being blessed, being happy; being well spoken of; being praised</i>	masculine singular, perfect passive participle; nominative case	Strong's #2127
730. <b>Adjective:</b> eulogētos (εὐλογητός) [pronounced yoo-log-ay-TOSS], which means, <i>blessed, happy; praised; well-spoken of, [inherently] worthy of praise</i> . Thayer and Zodhiates definition only. Strong's #2128. Luke 1:68 Blessings to the Church Age Believer			
eulogētos (εὐλογητός) [pronounced yoo-log-ay-TOSS]	<i>blessed, happy; praised; well-spoken of, [inherently] worthy of praise</i>	masculine singular adjective; nominative case	Strong's #2128
731. <b>Feminine_noun:</b> eulogia (εὐλογία) [pronounced yoo-log-EE-ah], which means, 1) <i>praise, commendation, laudation, panegyric: of Christ or God;</i> 2) <i>fine discourse, polished language;</i> 2a) <i>in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches;</i> 3) <i>an invocation of blessing, benediction;</i> 4) <i>consecration;</i> 5) <i>a (concrete) blessing, benefit; a gift, a present, a bounty</i> . Thayer and Zodhiates definitions only. Strong's #2129. Galatians 3:14 Heb. 6:7 12:17			
eulogia (εὐλογία) [pronounced yoo-log-EE-ah]	1) <i>praise, commendation, laudation, panegyric: of Christ or God;</i> 2) <i>fine discourse, polished language;</i> 2a) <i>in a bad sense, language artfully adapted to captivate the hearer: fair speaking, fine speeches;</i> 3) <i>an invocation of blessing, benediction;</i> 4) <i>consecration;</i> 5) <i>a (concrete) blessing, benefit; a gift, a present, a bounty</i>	feminine singular noun	Strong's #2129
732.	X		
733.	X		
734.	X		
735.	X		
736.	X		
737. noun: eunoûchos (εὐνοῦχος) [pronounced yoo-NOO-khos], which means, <i>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</i> . Strong's #2135. Acts 2:27 *****			
eunoûchos (εὐνοῦχος) [pronounced yoo-NOO-khos]	<i>eunuch, a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication, a chamberlain (state-officer)</i>	masculine singular noun, nominative case	Strong's #2135

Thayer definitions: 1) *a bed keeper, bed guard, superintendent of the bedchamber, chamberlain;* 1a) *in the palace of oriental monarchs who support numerous wives the superintendent of the women's apartment or harem, an office held by eunuchs;* 1b) *an emasculated man, a eunuch;* 1b1) *eunuchs in oriental courts held by other offices of greater, held by the Ethiopian eunuch mentioned in Acts 8:27-39.;* 1c) *one naturally incapacitated;* 1c1) *for marriage;* 1c2) *begetting children;* 1d) *one who voluntarily abstains from marriage.*

From the Spoken English Bible: Lit. "eunuch" (prn. yoo-nek), which means someone who as been castrated. In ancient times, kings and queens used to castrate their administrative officials so that they wouldn't have to worry about them taking sexual advantage of their position. But "eunuch" eventually came to refer to the official position, and did not always imply that the person was literally a eunuch.<sup>40</sup>

738.

<sup>40</sup> The Spoken English New Testament (Bible Words Dictionary), by J. Webb Mealy; ©2012; Acts 8:27 (footnote).

739. 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 <sup>rd</sup> person singular, present active indicative	Strong's #2137
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740. X

741. Adjective: euperistatos (εὐπερίστατος) [pronounced *yoo-per-IHS-tat-oss*], which means, *skillfully surrounding, besetting, easily ensnaring; well standing around, (a competitor) thwarting (a racer) in every direction*. Strong's #2139. Hebrews 12:1\*

euperistatos (εὐπερίστατος) [pronounced <i>yoo-per-IHS-tat-oss</i> ]	<i>skillfully surrounding, besetting, easily ensnaring; standing around, (a competitor) thwarting (a racer) in every direction</i>	feminine singular adjective; accusative case	Strong's #2139 (hapax legomena)
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742. noun: eupoiia (εὐποιῖα) [pronounced *yoo-poy-EE-ah*], which means, *doing good, well-doing*. Strong's #2140. Hebrews 13:16\*

eupoiia (εὐποιῖα) [pronounced <i>yoo-poy-EE-ah</i> ]	<i>doing good, well-doing</i>	feminine singular noun; genitive/ablative case	Strong's #2140 (hapax legomena)
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743. verb: euporeô (εὐπορέω) [pronounced *yoo-por-EH-oh*], which means, *to prosper, to be well off, have means, to have ability*. Strong's #2141. Acts 11:29\*

euporeô (εὐπορέω) [pronounced <i>yoo-por-EH-oh</i> ]	<i>to prosper, to be well off, have means, to have ability</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #2141
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744. noun: euporia (εὐπορία) [pronounced *yoo-por-EE-ah*], which means, *prosperity, riches, means, wealth*. Strong's #2142. Acts 19:25\*

euporia (εὐπορία) [pronounced <i>yoo-por-EE-ah</i> ]	<i>prosperity, riches, means, wealth</i>	feminine singular noun, nominative case	Strong's #2142
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745. X

746. X

747. X

748. verb: euprosôpéō (εὐπροσωπέω) [pronounced *yoo-pros-oh-PEH-oh*], which means, *to be of good countenance, (figuratively) to make a display to make a good showing*. Strong's #2146. Galatians 6:12\*

euprosôpéō (εὐπροσωπέω) [pronounced <i>yoo-pros-oh-PEH-oh</i> ]	<i>to be of good countenance, (figuratively) to make a display to make a good showing</i>	aorist active infinitive	Strong's #2146
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749. Verb: heuriskô (εὕρισκω) [pronounced *hyoo-RIHS-koh*], which means, 1) *to come upon, hit upon, to meet with, to find without seeking, to discover; 1a) after searching, to find a thing sought; 1b) without previous search, to find (by chance), to fall in with; 1c) those who come or return to a place; 2) [metaphorically] to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience; 2a) to see, learn, discover, understand; 2b) to be found, i.e. to be seen, be present; 2c) to be discovered, recognized, detected, to show one's self out, of one's character or state as found out by others (men, God, or both); 2d) to get knowledge of, come to know, God; 3) to find out for one's self, to acquire, get, obtain, procure*. Zodhiates and Thayer definitions only. Strong's #2147. Heb. 12:17 Luke 1:30 2:12 4:17 5:19 6:7 7:9 8:35 9:12 11:9, 24 12:37, 38 13:6 15:4, 5 17:18 18:8 19:30 22:13 23:2 24:2, 3, 23

Acts 4:21 5:10, 39 7:11 8:40 9:2 10:27 11:26 12:19 13:6, 28 17:6, 23 18:2 19:1, 19 21:2 23:9 24:5, 12 27:6, 28 28:14 Galatians 2:17 Hebrews 9:12 11:5 12:17

heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2147
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<i>finding (literally or figuratively); discovering; coming across (someone or something); getting, the one obtaining; perceiving, seeing</i>	masculine plural, aorist active participle; nominative case	Strong's #2147

Thayer definitions: 1) *to come upon, hit upon, to meet with, to find without seeking, to discover; 1a) after searching, to find a thing sought; 1b) without previous search, to find (by chance), to fall in with; 1c) those who come or return to a place; 2) [metaphorically] to find by enquiry, thought, examination, scrutiny, observation, to find out by practice and experience; 2a) to see, learn, discover, understand; 2b) to be found, i.e. to be seen, be present; 2c) to be discovered, recognized, detected, to show one's self out, of one's character or state as found out by others (men, God, or both); 2d) to get knowledge of, come to know, God; 3) to find out for one's self, to acquire, get, obtain, procure.*

750. propernounperson: Eurokludōn (Εὐροκλύδων) [pronounced *yoo-rok-loo'-dohn*], which means, *a violent agitation; south east wind raising mighty waves; a wind causing broad waves*; transliterated, *Euroclydon, Euraquilo*. Strong's #2148. Acts 27:14\*

Eurokludōn (Εὐροκλύδων) [pronounced <i>yoo-rok-loo'-dohn</i> ]	<i>a violent agitation; southeast wind raising mighty waves; a wind causing broad waves; transliterated, Euroclydon, Euraquilo</i>	masculine singular proper noun; a person; nominative case	Strong's #2148
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751. X

752. noun: eusébeia (εὐσέβεια) [pronounced *yoo-SEHB-i-ah*], which means, *piety, godliness, holiness, reverence, respect*. Strong's #2150. Acts 3:12

eusébeia (εὐσέβεια) [pronounced <i>yoo-SEHB-i-ah</i> ]	<i>piety, godliness, holiness, reverence, respect</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2150
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753. verb: eusebéō (εὐσεβέω) [pronounced *yoo-seb-EH-oh*], which means, *to show devotion to; to show profound respect for; to act piously or reverently towards (for instance, towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due)*. Strong's #2151. Acts 17:23  
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eusebéō (εὐσεβέω) [pronounced <i>yoo-seb-EH-oh</i> ]	<i>to show devotion to; to show profound respect for; to act piously or reverently towards (for instance, towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due)</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2151
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754. adjective: eusebês (εὐσεβής) [pronounced *yoo-seb-ACE*], which means, *pious, reverent, pious, devout, godly; dutiful*. Strong's #2152. Acts 10:2, 7 \*\*\*\*

eusebês (εὐσεβής) [pronounced <i>yoo-seb-ACE</i> ]	<i>pious, reverent, pious, devout, godly; dutiful</i>	masculine singular adjective; nominative case	Strong's #2152
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755. X

756. X

757. X

758. adverb: euschēmónōs (εὐσχημόνως) [pronounced *yoo-skhay-MON-ose*], which means, *decently, honestly; in a seeming manner*. Strong's #2156. 1Thessalonians 4:12 \*\*\*

euschēmónōs (εὐσχημόνως) [pronounced yoo-shay-MON-ose]	<i>decently, honestly; in a seeming manner</i>	adverb	Strong's #2156
759. X			
760. adjective: euschēmōn (εὐσχήμων) [pronounced yoo-SKHAY-mone], which means, <i>prominent; proper, honourable, influential, wealthy, respectable, noble (in rank); well-formed, shapely, comely; (figuratively) decorous</i> . Strong's #2158. Acts 13:50 17:12 *****			
euschēmōn (εὐσχήμων) [pronounced yoo-SHAY-mone]	<i>prominent; proper, honourable, influential, wealthy, respectable, noble (in rank); well-formed, shapely, comely; (figuratively) decorous</i>	feminine plural adjective, accusative case	Strong's #2158
There appears to be two very different sets of meanings here. Perhaps there is some reasonable set of words which bridges the gap between those who are both prominent and very attractive.			
761. adverb: eutónōs (εὐτόνως) [pronounced yoo-TONE-ocē], which means, <i>vigorously, forcibly; (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely)</i> . Strong's #2159. Luke 23:10 Acts 18:28**			
eutónōs (εὐτόνως) [pronounced yoo-TONE-ocē]	<i>vigorously, forcibly; (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely)</i>	adverb	Strong's #2159
762. X			
763. propernounperson: Eútuchos (Εὐτυχος) [pronounced YOO-too-khoss], which means, <i>fortunate; transliterated, Eutychus, Eutuchos</i> . Strong's #2161. Acts 20:9*			
Eútuchos (Εὐτυχος) [pronounced YOO-too-khoss]	<i>fortunate; transliterated, Eutychus, Eutuchos</i>	masculine singular proper noun, a person, nominative case	Strong's #2161
764. X			
765. X			
766. Verb: euphoréō (εὐφορέω) [pronounced yoo-for-EH-oh], which means, <i>to bring forth abundantly [plentifully], to bear well, to be fertile</i> . Strong's #2164. Luke 12:16 ***			
euphoréō (εὐφορέω) [pronounced yoo-for-EH-oh]	<i>to bring forth abundantly [plentifully], to bear well, to be fertile</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2164
767. Verb: euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no], which means, <i>to rejoice, to be glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to make glad, be (make) merry</i> . Strong's #2165. Luke 12:19 15:22, 32 16:19 Acts 2:26 7:41 Galatians 4:27			
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2165
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>rejoice, be (make) glad, be delighted [with a thing], put (middle voice or passively, be) in a good frame of mind, be (make) merry</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2165
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>rejoicing, being (made) glad, being delighted [with a thing], putting (middle voice or passively, be) in a good frame of mind, being (making) merry</i>	masculine singular, present passive participle, nominative case	Strong's #2165



768. X

769. noun: euphrosunē (εὐφροσύνη) [pronounced yoo-fros-OO-nay], which means, *gladness; joy, joyfulness, good cheer*. Strong's #2167. Acts 2:28 14:17\*\*

euphrosunē (εὐφροσύνη) [pronounced yoo-fros-OO-nay]	<i>gladness; joy, joyfulness, good cheer; inner joy</i>	feminine singular noun, genitive/ablative case	Strong's #2167
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770. Verb: eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEh-oh], which means *to be grateful, to feel thankful; to give thanks*. Strong's #2168. Luke 17:16 18:11 22:17, 19 27:35 28:15 1Thessalonians 1:2 2:13 5:18 2Thessalonians 1:3 2:13 Colossians 1:3, 12 3:17

eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEh-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2168
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eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEh-oh]	<i>be grateful, feel thankful; give thanks</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2168
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eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEh-oh]	<i>being grateful, feeling thankful; giving thanks</i>	masculine singular, present active participle; nominative case	Strong's #2168
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771. noun eucharistia (εὐχαριστία) [pronounced yoo-khar-is-TEE-ah], which means, *thankfulness, giving of thanks; thanksgiving, gratitude*. Strong's #2169. Acts 24:3 Colossians 2:7 4:2 1Thessalonians 3:9

eucharistia (εὐχαριστία) [pronounced yoo-khar-is-TEE-ah]	<i>thankfulness, giving of thanks; thanksgiving, gratitude</i>	feminine singular noun; genitive/ablative case	Strong's #2169
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772. adjective: eucharistos (εὐχάριστος) [pronounced yoo-KHAHR-is-toss], which means, *thankful, mindful of favours, grateful; pleasing, agreeable; acceptable to others, winning, liberal, beneficent*. Strong's #2170. Colossians 3:15\*

eucharistos (εὐχάριστος) [pronounced yoo-KHAHR-is-toss]	<i>thankful, mindful of favours, grateful; pleasing, agreeable; acceptable to others, winning, liberal, beneficent</i>	masculine plural adjective; nominative case	Strong's #2170 (hapax legomena)
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773. noun: euchē (εὐχή) [pronounced yoo-KHAY], which means, *a vow, a wish, expressed as a petition to God, or in votive obligation; prayer*. Strong's #2171. Acts 18:18 21:23 \*\*\*

euchē (εὐχή) [pronounced yoo-KHAY]	<i>a vow, a wish, expressed as a petition to God, or in votive obligation; prayer</i>	feminine singular noun, accusative case	Strong's #2171
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774. verb: eúchomai (εὐχομαι) [pronounced YOO-khom-ahee], which means, *to pray (for, to God); to wish (for); to will*. Strong's #2172. Acts 26:29 27:29 \*\*\*\*\* \*\*

eúchomai (εὐχομαι) [pronounced YOO-khom-ahee]	<i>to pray (for, to God); to wish (for); to will</i>	1 <sup>st</sup> person singular, aorist (deponent) middle optative	Strong's #2172
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775. adjective: eúchrēstos (εὐχρηστος) [pronounced YOO-khrays-toss], which means, *useful*. Strong's #2173. Philemon 11 \*\*\*

776. X

777. X

778. adjective: *euōnymos* (εὐώνυμος) [pronounced *yoo-OH-noo-mos*], which means, properly, *well-named* (*good-omened*), *on (to) the left* (*which was the lucky side among the pagan Greeks*); *at the left hand, left; port side*. Strong's #2176. Acts 21:3 \*\*\*\*\*

<i>euōnymos</i> (εὐώνυμος) [pronounced <i>yoo-OH-noo-mos</i> ]	<i>properly, well-named (good-omened), on (to) the left (which was the lucky side among the pagan Greeks); at the left hand, left; port side</i>	feminine singular adjective, accusative case	Strong's #2176
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Thayer definitions: 1) of good name and of good omen; 1a) in the latter sense used in taking auguries; but those omens were euphemistically called "euonumos" which in fact were regarded as unlucky, i.e. which came from the left, sinister omens, (for which a good name was desired); 2) left, on the left hand.

779. verb: *ephállomai* (ἐφάλλομαι) [pronounced *ef-AL-lom-ahee*], which means, *to leap upon, to spring upon*. Strong's #2177. Acts 19:16\*

<i>ephállomai</i> (ἐφάλλομαι) [pronounced <i>eternity future-AL-lom-ahee</i> ]	<i>to leap upon, to spring upon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2177
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<i>ephállomai</i> (ἐφάλλομαι) [pronounced <i>eternity future-AL-lom-ahee</i> ]	<i>leaping upon, springing upon</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #2177
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780. Adverb: *ephapax* (ἐφάπαξ) [pronounced *ehf-AP-ax*], which means, *once, at once; all at once; once for all; upon one occasion (only)*. Strong's #2178. Hebrews 7:27 9:12 10:10 \*\*\*\*\*

<i>ephapax</i> (ἐφάπαξ) [pronounced <i>ehf-AP-ax</i> ]	<i>once, at once; all at once; once for all; upon one occasion (only)</i>	adverb	Strong's #2178
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781. X

782. properadjectivegrouping: *Ephésios* (Ἐφέσιος) [pronounced *ef-EHS-ee-oss*], which means, *permitted; citizen of Ephesus; Ephesian*. Strong's #2180. Acts 19:28 21:29 \*\*\*\*\*

<i>Ephésios</i> (Ἐφέσιος) [pronounced <i>ehf-EHS-ee-oss</i> ]	<i>permitted; citizen of Ephesus; Ephesian</i>	masculine singular proper adjective; a grouping; genitive/ablative case	Strong's #2180
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<i>Ephésioi</i> (Ἐφέσιοι) [pronounced <i>ehf-EHS-ee-oy</i> ]	<i>permitted; citizens of Ephesus; Ephesians</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #2180
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783. propernounlocation: *Aphesis* (Ἐφεσος) [pronounced *EHF-ehs-oss*], which means, *Ephesus*. Strong's #2181. Acts 18:19 19:1 20:16

<i>Ephesos</i> (Ἐφεσος) [pronounced <i>EHF-ehs-oss</i> ]	<i>permitted; transliterated, Ephesus</i>	feminine singular proper noun; a location; accusative case	Strong's #2181
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Thayer: *Ephesus [was] a maritime city of Asia Minor, capital of Ionia and under the Romans, of proconsular Asia, situated on the Icarian Sea between Smyrna and Miletus.*

784. noun: *epheuretês* (ἐφευρετής) [pronounced *ef-yoo-REHT-ace*], which means, *inventor*. Strong's #2182. Romans 1:30\*

785. Feminine\_noun: *ephêmeria* (ἐφημερία) [pronounced *ef-ay-mer-EE-ah*], which means, *a service [limited to a stated series of days]; the class or course [itself of priests who for a week at a time performed the*

*duties of the priestly office]; a rotation or class [of the Jewish priests service at the Temple, as distributed by families]. David divided the priests into twenty four classes, each of which in its turn discharged the duties of the office for an entire week, from Sabbath to Sabbath. Thayer and Strong definitions only. Strong's #2183. Luke 1:5*

ephêmeria (ἐφημερία) [pronounced <i>eternity</i> <i>future-ay-mer-EE-ah</i> ]	<i>a division [of priests]; a service [limited to a stated series of days]; the class or course [itself of priests who for a week at a time performed the duties of the priestly office]; a rotation or class [of the Jewish priests service at the Temple, as distributed by families]</i>	feminine singular noun; genitive/ablative case	Strong's #2183
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786. Verb ephistêmi (ἐφίτημι) [pronounced *ef-ISS-tay-mee*], which means, *to stand [before, by, over, to take a stand; to be present; to come [to, upon, near; to assault. Thayer: 1) to place at, place upon, place over; 1a) to stand by, be present; 1b) to stand over one, place one's self above; 1b1) used especially of persons coming upon one suddenly; 1b1a) an angel, of the advent of angels; 1b1b) of dreams; 1b2) of evils coming upon one; 1c) to be at hand; 1c1) be ready; 1d) of time; 1d1) to come upon; 1d1a) of rain. Thayer and Strong definitions only. Strong's #2186. Luke 2:9 4:39 10:40 20:1 21:34 24:4 Acts 4:1 6:12 10:17 11:11 12:7 17:5 22:13, 20 23:11, 27 28:2*

ephistêmi (ἐφίτημι) [pronounced <i>ehf-ISS-tay-mee</i> ]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2186
ephistêmi (ἐφίτημι) [pronounced <i>ehf-ISS-tay-mee</i> ]	<i>standing [before, by, near, over], taking a stand; being present; coming [to, upon, near]; assaulting</i>	masculine plural, aorist active participle; nominative case	Strong's #2186

787. 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 and is transliterated Ephraim</i>	indeclinable proper singular noun	Strong's #2187
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788. Adverb: echthes (ἐχθές) [pronounced *ehkh-THAYCE*], which means *yesterday*. Strong's #none. 2Sam. 15:20

echthes (ἐχθές) [pronounced <i>ehkh-THAYNE</i> ]	<i>yesterday</i>	adverb	Strong's #none
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789. Feminine\_noun: echthra (ἐχθρα) [pronounced *EKKH-thrah*], which means, *enmity; cause of enmity; hatred, animosity*. Thayer definitions only. Strong's #2189. Luke 23:12 Galatians 5:20 \*\*\*\*\*

echthra (ἐχθρα) [pronounced <i>EKKH-thrah</i> ]	<i>enmity; cause of enmity; hatred, animosity</i>	feminine singular noun, dative, locative, instrumental case	Strong's #2189
echthrai (ἐχθραι) [pronounced <i>EKKH-threye</i> ]	<i>enmities; causes of enmity; hatreds, animosities</i>	feminine plural noun, nominative case	Strong's #2189

790. Masculine\_noun: echthros (ἐχθρός) [pronounced *ehkh-THROSS*], which means *enemy, adversary, foe; hostile, hated, hating*. Strong's #2190. 1Sam. 10:1 Luke 1:71 6:27 10:19 19:27, 43 20:43 Acts 2:35 13:10 Galatians 4:16 Colossians 1:21 2Thessalonians 3:15 Hebrews 1:13 10:13

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 substantive; 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.

791. feminine\_noun echidna (ἐχιδνα) [pronounced *EKH-id-nah*] which means, *a viper, offspring of vipers, adder; addressed to cunning, malignant, wicked men*. Thayer and Strong definitions only. Strong's #2191. Luke 3:7 Acts 28:3 \*\*\*\*\*

echidna (ἐχιδνα) [pronounced <i>EKH-id-nah</i> ]	<i>a viper, offspring of vipers, adder; addressed to cunning, malignant, wicked men</i>	feminine singular noun	Strong's #2191
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792. Verb: echô (ἐχῶ) [pronounced *EKKH-oh*], which means *to have [and/or] hold; to own, to possess, to adhere to, to cling to*. Strong's #2192. Rebound (1John 1:6) 2Sam. 15:18 Luke 3:8, 11 4:33, 40 5:24, 31 6:8 7:2, 8, 33, 40 8:6, 8 9:3, 11, 58 11:5, 36 12:4, 17 13:6, 11, 33 14:14, 18, 35 15:4, 7 16:1 17:6, 7 18:22, 24 19:17, 20 20:24, 28 21:4, 23 22:36, 37 23:17 24:39, 41 Acts 1:12 2:44, 45, 47 3:6 4:14 7:1 8:7 9:14, 31 11:3 12:15 13:5 14:9 15:21, 36 16:16 17:11 18:18 19:13, 38 20:15 21:13, 23 23:17, 18, 25 24:9, 15, 19 25:16 27:39 28:9 Galatians 2:4 4:22, 27 Colossians 1:4 2:1, 23 3:13 1Thessalonians 1:8 3:6 4:9, 13 5:1, 3 6:4 2Thessalonians 3:9 Hebrews 2:14 3:3 4:14, 15 5:12 6:9, 13, 19 7:3, 24 8:1 9:1, 4 10:1, 2 11:10, 15 12:1, 9 13:10 2Peter 1:19

echô (ἐχῶ) [pronounced <i>EKKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2192
echô (ἐχῶ) [pronounced <i>EKKH-oh</i> ]	<i>have [and/or] hold; own, possess, adhere to, cling to</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2192

Translators of Luke 14:18 variously translated this imperative as: *have, hold, consider*.

echô (ἐχῶ) [pronounced <i>EKKH-oh</i> ]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	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

793. Conjunction heôs (ἕως) [pronounced *HEH-oce*] which means, *till, until; even until; up to; while*. Thayer and Strong definitions only. Strong's #2193. Luke 1:80 2:15, 36 4:29 9:27, 41 10:15 11:51 12:50 13:8, 35 15:4, 8 17:8 20:43 21:32 22:16, 51 23:5, 44 24:49 Acts 1:8 2:35 7:45 8:10 9:38 11:19 13:20, 47 17:14, 15 21:5, 26 23:12, 23 25:21 26:11 28:23 2Thessalonians 2:7 Hebrews 1:13 8:11 10:13

heôs (ἕως) [pronounced <i>HEH-oce</i> ]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
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## Ζ ζ Zeta

1. X  
 2. proper\_noun: Zakchaïos (Ζακχαῖος) [pronounced *dzak-CHAH-ee-yos*] which means, *pure* (from the Hebrew); transliterated, *Zacchæus*. Strong's #2195. Luke 19:2 \*\*

Zakchaïos (Ζακχαῖος) [pronounced <i>dzak-CHAH-ee-yos</i> ]	<i>pure</i> (from the Hebrew); transliterated, <i>Zacchæus</i> , <i>Zacchaius</i> , <i>Zaccheus</i>	proper masculine singular noun; taken from the Hebrew; nominative case	Strong's #2195
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3. X  
 4. **Masculine proper noun:** Psalm 146 inscription Luke 1:5 3:2 11:51

Zacharias (Ζαχαρίας) [pronounced <i>zahkh-ahr-EE-ahs</i> ]	<i>Jehovah remembers</i> [in the Hebrew]; Greek transliteration: <i>Zacharias</i> Hebrew transliteration: <i>Zechariah</i>	masculine proper noun; Genitive/Ablative case; transliterated from the Hebrew	Strong's #2197
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5. Verb *zaô* (ζάω) [pronounced *DZAH-oh*], which means, *to live, to be alive; to enjoy life; to breathe*. Thayer: 1) to live, breathe, be among the living (not lifeless, not dead); 2) to enjoy real life; 2a) to have true life and worthy of the name; 2b) active, blessed, endless in the kingdom of God; 3) to live, i.e. pass life, in the manner of the living and acting; 3a) of mortals or character; 4) living water, having vital power in itself and exerting the same upon the soul; 5) metaphorically to be in full vigour; 5a) to be fresh, strong, efficient; 5b) as adjective active, powerful, efficacious. Thieme, Thayer and Strong definitions only. Strong's #2198. Luke 2:36 4:4 10:28 15:13 20:38 24:5, 23 Acts 1:3 7:38 9:41 10:42 14:15 17:28 20:12 22:22 25:19 26:5 28:4 Galatians 2:14 3:11 5:25 Colossians 2:20 3:7 1Thessalonians 1:9 3:8 4:15 5:10 Hebrews 2:15 3:12 7:8, 25 9:14, 17 10:20, 38 12:9, 22

<i>zaô</i> (ζάω) [pronounced <i>DZAH-oh</i> ]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2198
<i>zaô</i> (ζάω) [pronounced <i>DZAH-oh</i> ]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine singular, aorist active participle; nominative case	Strong's #2198

6. proper\_masculine\_noun Zebedaios (Ζεβεδαῖος) [pronounced *dzeb-ed-AH-yos*], which means, *my gift*; transliterated, *Zebedee*. He is a fisherman of Galilee, the father of the apostles James the Great and John, and the husband of Salome. Thayer and Strong definitions only. Strong's #2199. Luke 5:10

Zebedaios (Ζεβεδαῖος) [pronounced <i>dzeb-ed-AH-yos</i> ]	<i>my gift</i> ; transliterated, <i>Zebedee</i>	proper masculine singular noun, genitive/ablative case	Strong's #2199
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7. adjective: *zestos* (ζεστός) [pronounced *dzes-TOSS*], which means, *hot, boiling*. Strong's #2200. Revelation 3:15

8. neuter\_noun *zeugos* (ζεύγος) [pronounced *DZYOO-gos*], which means, *a couple, a team, a pair*. Thayer and Strong definitions only. Strong's #2201. Luke 2:24 14:19

<i>zeugos</i> (ζεύγος) [pronounced <i>DZYOO-goss</i> ]	<i>a couple, a team, a pair, a yoke</i>	neuter singular noun; nominative case	Strong's #2201
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9. noun: *zeuktēria* (ζευκτηρία) [pronounced *dzook-tay-REE-ah*], which means, *band, fastener*. Strong's #2202. Acts 27:40\*

<i>zeuktēria</i> (ζευκτηρία) [pronounced <i>dzook-tay-REE-ah</i> ]	<i>band, fastener, yoke; fit for joining</i>	feminine singular noun, accusative case	Strong's #2202 (hapax legomena)
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zeuktēriai (ζευκτηρίαι) [pronounced dzook-tay-REE-eye]	<i>bands, fasteners; yokes</i>	feminine plural noun, accusative case	Strong's #2202 (hapax legomena)
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10. propernounperson: Zeús (Ζεύς) [pronounced dzyooce], which means, *father of helps*; transliterated, *Zeus, Jupiter (from the Latin)*. Strong's #2203. Acts 14:12, 13\*\*

Zeús (Ζεύς) [pronounced dzyooce]	<i>father of helps; transliterated, Zeus, Jupiter (from the Latin)</i>	masculine singular proper noun; a person, accusative case	Strong's #2203
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Thayer: Zeus [is] the national god of the Greeks and corresponds to the Roman Jupiter.

11. verb: zéō (ζέω) [pronounced DZEH-oh], which means, *to boil with heat, be hot; used of water; metaphorically; used of boiling anger, love, zeal, for what is good or bad etc.; fervent in spirit, said of zeal for what is good; to be enthusiastic*. Strong's #2204. Acts 18:25 \*\*

zéō (ζέω) [pronounced DZEH-oh]	<i>to boil with heat, be hot; used of water; metaphorically; used of boiling anger, love, zeal, for what is good or bad); to be fervent in spirit, to be enthusiastic</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2204
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zéō (ζέω) [pronounced DZEH-oh]	<i>boiling with heat, being hot; used of water; metaphorically; used of boiling anger, loving, having zeal (for what is good or bad); being fervent in spirit, being enthusiastic</i>	masculine singular, present active participle; nominative case	Strong's #2204
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12. Noun: zêlos (ζήλος) [pronounced DZAY-loss], which means, *heat; zeal; envy, jealousy, malice*. Strong's #2205. Acts 5:17 13:45 Galatians 5:20 Hebrews 10:27

zêlos (ζήλος) [pronounced DZAY-loss]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, genitive/ablative case	Strong's #2205
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This word has a positive use: *zeal*. It can be used of a husband (and the Lord), *jealousy*. When used of an enemy, *malice*.

Thayer definitions: 1) excitement of mind, ardour, fervour of spirit; 1a) zeal, ardour in embracing, pursuing, defending anything; 1a1) zeal in behalf of, for a person or thing; 1a2) the fierceness of indignation, punitive zeal; 1b) an envious and contentious rivalry, jealousy.

13. Verb: zêlôō (ζηλόω) [pronounced dzay-LOH-oh], which means *to be zealous, to burn with zeal; to boil with envy (hatred, anger); to desire earnestly, pursue*. More: *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 (1Cor. 12:31a) Acts 7:9 17:5 Galatians 4:17

zêlôō (ζηλόω) [pronounced dzay-LOH-oh]	<i>to be zealous, to burn with zeal; to boil with envy (hatred, anger); to earnestly desire, pursue</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2206
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Thayer definitions: 1) to burn with zeal; 1a) to be heated or to boil with envy, hatred, anger; 1a1) in a good sense, to be zealous in the pursuit of good; 1b) to desire earnestly, pursue; 1b1) to desire one earnestly, to strive after, busy one's self about him; 1b2) to exert one's self for one (that he may not be torn from me); 1b3) to be the object of the zeal of others, to be zealously sought after; 1c) to envy.

	<p><i>being zealous, burning with zeal; boiling with envy (hatred, anger); earnestly desiring, pursuing</i></p>	<p>masculine plural, aorist active participle, nominative case</p>	<p>Strong's #2206</p>
<p>14. masculine_noun</p>	<p><i>zêlôtês (ζηλωτής) [pronounced dzay-low-TAYÇ], which means, zealot, zealous; one burning with zeal. Additional Thayer: used of God as jealous of any rival and sternly vindicating his control; most eagerly desirous of, zealous for, a thing; to acquire a thing, (zealous of); to defend and uphold a thing, vehemently contending for a thing. Thayer and Strong definitions only. Strong's #2207. Luke 6:15 Acts 1:13 21:20 22:3 Galatians 1:14</i></p>		
<p><i>zêlôtês (ζηλωτής) [pronounced dzay-low-TAYÇ]</i></p>	<p>zealot, zealous; one burning with zeal</p>	<p>masculine singular noun; accusative case</p>	<p>Strong's #2207</p>
<p>15. X</p>			
<p>16. Noun: <i>zêmia (ζημία) [pronounced dzay-MEE-ah], which means, damage, loss; detriment. Strong's #2209. Acts 27:10, 21 ****</i></p>			
<p><i>zêmia (ζημία) [pronounced dzay-MEE-ah]</i></p>	<p><i>damage, loss; detriment</i></p>	<p>feminine singular noun, genitive/ablative case</p>	<p>Strong's #2209</p>
<p>17. Verb: <i>zêmoô (ζημιώω) [pronounced dzay-mee-OH-oh], which means, to experience detriment; to be cast away, to receive damage, to lose, to suffer loss. Strong's #2210. Luke 9:25 *****</i></p>			
<p><i>zêmoô (ζημιώω) [pronounced dzay-mee-OH-oh]</i></p>	<p><i>to experience detriment; to be cast away, to receive damage, to lose, to suffer loss</i></p>	<p>3<sup>rd</sup> person singular, aorist active indicative</p>	<p>Strong's #2210</p>
<p><i>zêmoô (ζημιώω) [pronounced dzay-mee-OH-oh]</i></p>	<p><i>experiencing detriment; being cast away, receiving damage, losing, suffering loss</i></p>	<p>masculine singular, aorist active participle, nominative case</p>	<p>Strong's #2210</p>
<p>18. X</p>			
<p>19. Verb: <i>zêteô (ζητέω) [pronounced zay-TEH-oh], which means to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone. Thayer definitions: 1) to seek in order to find; 1a) to seek a thing; 1b) to seek [in order to find out] by thinking, meditating, reasoning, to enquire into; 1c) to; seek after, seek for, aim at, strive after; 2) to seek, i.e. require, demand; 2a) to crave, demand something from someone. Strong's #2212. 2Sam. 17:3 1Chron. 15:13 Luke 2:48 5:18 6:19 9:9 11:9, 10, 16, 24, (54) 12:29 13:6, 24 15:8 17:33 19:3, 10, 47 20:19 22:2 24:5 Acts 9:11 10:19, 21 13:8, 11 16:10 17:5 21:31 27:30 Galatians 1:10 2:17 Colossians 3:1 1Thessalonians 2:6 Hebrews 8:7</i></p>			
<p><i>zêteô (ζητέω) [pronounced zay-TEH-oh]</i></p>	<p><i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i></p>	<p>3<sup>rd</sup> person singular, aorist active indicative</p>	<p>Strong's #2212</p>
<p><i>zêteô (ζητέω) [pronounced zay-TEH-oh]</i></p>	<p><i>seek after [to find], look for; seek by thinking [reasoning, inquiring]; seek for, aim (at, for), strive after; require [demand]; crave, desire from someone</i></p>	<p>2<sup>nd</sup> person singular, aorist active imperative</p>	<p>Strong's #2212</p>

	zêteō (ζητέω) [pronounced zay-TEH-oh]	seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone	masculine singular, present active participle, nominative case	Strong's #2212
20.	noun: zêtēma (ζήτημα) [pronounced DZAY-tay-mah], which means, <i>(controversial) question, debate (about the Law); issue</i> . Strong's #2213. Acts 15:2 18:15 23:29 25:19 26:3*****			
	zêtēma (ζήτημα) [pronounced DZAY-tay-mah]	<i>(controversial) question, debate (about the Law); issue</i>	neuter singular noun; genitive/ablative case	Strong's #2213
	zêtēmata (ζήτηματά) [pronounced DZAY-tay-mah-TAH]	<i>(controversial) questions, debates (about the Law); issues</i>	neuter plural noun; nominative case	Strong's #2213
21.	noun: zêtēsis (ζήτησις) [pronounced DZAY-tay-sis], which means, <i>debate; a seeking; enquiry; a questioning; a subject of questioning or debate, matter of controversy</i> . Strong's #2214. Acts 15:2 25:20 ***** *			
	zêtēsis (ζήτησις) [pronounced DZAY-tay-sis]	<i>debate; a seeking; enquiry; a questioning; a subject of questioning or debate, matter of controversy</i>	feminine singular noun, genitive/ablative case	Strong's #2214
22.	X			
23.	masculine_proper_noun Zorobabel (Ζοροβάβελ) [pronounced dzor-ob-AB-el], which means, <i>born at Babel, i.e. Babylon</i> ; transliterated <i>Zerubbabel</i> . He was the head of the tribe of Judah at the time of the return from Babylonish captivity in the first year of Cyrus. Thayer and Strong definitions only. Strong's #2216. Luke 3:27***			
	Zorobabel (Ζοροβάβελ) [pronounced dzor-ob-AB-el]	<i>born at Babel, i.e. Babylon; transliterated Zerubbabel</i>	masculine singular proper noun	Strong's #2216
24.	<b>Masculine_noun:</b> zophos (ζόφος) [pronounced DZOHL-oss], which means, <i>darkness, blackness; (deep) gloom (as shrouding like a cloud); a (spooky) mist; used of the darkness of the nether world</i> . Strong's #2217. Hebrews 12:18 ****			
	zophos (ζόφος) [pronounced DZOHL-oss]	<i>darkness, blackness; (deep) gloom (as shrouding like a cloud); a (spooky) mist; used of the darkness of the nether world</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2217
25.	noun: zugós (ζυγός) [pronounced dzoo-GOSS], which means, <i>yoke, a coupling, (figuratively) servitude (a law or obligation); the beam of the balance (as connecting the scales)</i> . Strong's #2218. Acts 15:10 Galatians 5:1 ***** *			
	zugós (ζυγός) [pronounced dzoo-GOSS]	<i>yoke, a coupling, (figuratively) servitude (a law or obligation); the beam of the balance (as connecting the scales)</i>	masculine singular noun, accusative case	Strong's #2218
26.	Feminine_noun: zumē (ζύμη) [pronounced DZOO-may], which means, <i>leaven, yeast, fermentation agent; metaphorically of mental and moral corruption, with its tendency to infect others</i> . Strong's #2219. Luke 12:1 13:21 Galatians 5:9			



zumē (ζύμη) [pronounced DZOO-may]	<i>leaven, yeast, fermentation agent; metaphorically of mental and moral corruption, with its tendency to infect others</i>	feminine singular noun, genitive/ablative case	Strong's #2219
27. Verb: zumōō (ζυμώω) [pronounced dzoo-MOE-oh], which means, <i>to leaven, to cause to ferment; to mix leaven with dough</i> . Strong's #2220. Luke 13:21 Galatians 5:9 ****			
zumōō (ζυμώω) [pronounced dzoo-MOE-oh]	<i>to leaven, to cause to ferment; to mix leaven with dough</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2220
28. verb zōgreō (ζωγρέω) [pronounced dzogue-REH-oh], which means, <i>to take captive, to take alive [as a prisoner of war]; to take, to catch, to ensnare, to capture</i> . Thayer and Strong definitions only. Strong's #2221. Luke 5:10 **			
zōgreō (ζωγρέω) [pronounced dzogue-REH-oh]	<i>to take captive, to take alive [as a prisoner of war]; to take, to catch, to ensnare, to capture</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2221
zōgreō (ζωγρέω) [pronounced dzogue-REH-oh]	<i>taking captive, taking alive [as a prisoner of war]; the one catching, ensnaring, the capture [of something]</i>	masculine singular, present active participle; nominative case	Strong's #2221
29. Feminine noun: zôê (ζωή) [pronounced dzoh-AY], which means, <i>life; living, state of being</i> . Strong's #2222. Luke 10:25 12:15 16:25 18:18 Acts 2:28 3:15 5:20 8:33 11:18 13:46 17:25 Galatians 6:8 Colossians 3:3 Hebrews 7:3			
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
Thayer complete meanings: 1) <i>life</i> ; 1a) <i>the state of one who is possessed of vitality or is animate</i> ; 1b) <i>every living soul</i> ; 2) <i>life</i> ; 2a) <i>of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature</i> ; 2b) <i>life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever</i> .			
30. noun: zônē (ζώνη) [pronounced dzo'-nay], which means, <i>belt, waistband; girdle, purse</i> . Strong's #2223. Acts 21:11 ***** **			
zônē (ζώνη) [pronounced dzo'-nay]	<i>belt, waistband; girdle, purse</i>	feminine singular noun, accusative case	Strong's #2223
31. verb: zōnnymi (ζώννυμι) [pronounced DZONE-noo-mi], which means, <i>to gird, to bind about, to put on, to wrap around</i> . Strong's #2224. Acts 12:8 **			
zōnnymi (ζώννυμι) [pronounced DZONE-noo-mi]	<i>to gird, to bind about, to put on, to wrap around</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2224
zōnnymi (ζώννυμι) [pronounced DZONE-noo-mi]	<i>gird, bind about, put on, wrap around</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #2224
32. verb: zōgonéō (ζωγονέω) [pronounced dzo-og-on-EH-oh], which means, <i>to keep alive; to give life to, to bring forth alive; to preserve; (by analogy) to rescue (passively, be saved) from death</i> . Strong's #2225. Luke 17:33 Acts 7:19 **			

zōgonéō (ζωγονέω) [pronounced dzo-og-on-EH-oh]	<i>to keep alive; to give life to, to bring forth alive; to preserve; (by analogy) to rescue (passively, be saved) from death</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2225
33. Neuter_noun: zōon (ζῶον) [pronounced DZOH-on], which means, a living being; an animal, brute, beast. Thayer Definition only. Strong's #2226. Hebrews 13:11			
zōon (ζῶον) [pronounced DZOH-on]	<i>a living being; an animal, brute, beast</i>	neuter singular noun; genitive/ablative case	Strong's #2226
zōa (ζῶα) [pronounced DZOH-ah]	<i>living beings (things); animals, brutes, beasts</i>	neuter plural noun; genitive/ablative case	Strong's #2226
34. Verb: zōopoieō (ζωοποιέω) [pronounced dzo-op-oy-EH-oh], which means, <i>to give life, to make alive, to produce life, to restore life</i> . Strong's #2227. Galatians 3:21			
zōopoieō (ζωοποιέω) [pronounced dzo-op-oy-EH-oh]	<i>to give life, to make alive, to produce life, to restore life, to revitalize</i>	aorist active infinitive	Strong's #2227

Thayer definitions: 1) *to produce alive, begat or bear living young*; 2) *to cause to live, make alive, give life*; 2a) *by spiritual power to arouse and invigorate*; 2b) *to restore to life*; 2c) *to give increase of life: thus of physical life*; 2d) *of the spirit, quickening as respects the spirit, endued with new and greater powers of life*; 3) *metaphorically, of seeds quickened into life, i.e. germinating, springing up, growing*.

## H η Eta

1. Disjunctive\_particle: ê (ἤ) [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. Luke 2:24 5:23 6:9 7:19 8:16 9:13 10:12 11:11 12:11 13:4 14:3 15:7 16:13 17:2 18:25 20:2 22:27 Acts 1:7 3:12 4:7 5:29 7:2 8:34 10:28 11:8 17:21, 29 18:14 19:12 20:33, 35 23:9 24:12 25:6, 16 26:31 28:17 Galatians 1:8 2:2 3:2 Colossians 2:16 3:17 1Thessalonians 2:19 2Thessalonians 2:4 Hebrews 2:6 10:28 11:25 12:16

ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
2. Combo: Luke 12:41			
ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save, except</i>	disjunctive particle	Strong's #2228
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

In Luke 12:41, this particle and conjunction are translated, *or, or also, or even, or likewise*

3. Combo: 1Thessalonians 2:19

ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780

Sometimes this word demands an affirmative answer.

kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
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These three words, in 1Thessalonians 2:19, are variously translated, *or (is it) not also, or (is it) not even, (is it) not even; (is it) not, (are) not even, (is it) not even, isn't it even; if (it is) not; who else but.*

4. Combo: Acts 24:21

ê (ἤ) [pronounced ā]	<i>or; either, rather; than; but; except, save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012

Together, in Acts 24:21, these words are translated, *other than, except concerning, than concerning, or concerning, except [it be] (for), unless [it is (was, be)] (for), except as to; but only, unless, or [it is] about, other than about; however.*

5. Definite\_article: hê (ἡ) [pronounced hey] and this is the 1<sup>st</sup> person feminine singular definite article (nominative and vocative forms).

hê (ἡ) [pronounced hey]	<i>the</i>	1 <sup>st</sup> person feminine singular definite article (nominative and vocative forms)	no Strong's #
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6. X

7. Verb hêgemoneuô (ἡγεμονεύω) [pronounced hayg-em-on-YOO-oh], which means, *to rule, to reign [as a ruler, governor]*. Thayer definitions: 1) to be leader, to lead the way; 2) to rule, command; 2a) of a province, to be governor of a province; 2b) said of a proconsul, of a procurator. Thayer and Strong definitions only. Strong's #2230. Luke 2:2 3:1

hêgemoneuô (ἡγεμονεύω) [pronounced hayg-em-on-YOO-oh]	<i>to rule, to reign [as a ruler, governor]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2230
hêgemoneuô (ἡγεμονεύω) [pronounced hayg-em-on-YOO-oh]	<i>ruling, reigning [as a ruler, governor]; while ruling, while acting as governor</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2230

8. feminine\_noun hêgemonia (ἡγεμονία) [pronounced hayg-em-on-EE-ah], which means, *reign, government, official term of a government official; chief command, rule, sovereignty; of the reign of a Roman emperor*. Thayer and Strong definitions only. Strong's #2231. Luke 3:1\*

hêgemonia (ἡγεμονία) [pronounced hayg-em-on-EE-ah]	<i>reign, government, official term of a government official; chief command, rule, sovereignty; of the reign of a Roman emperor</i>	feminine singular noun; genitive/ablative case	Strong's #2231
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9. **Masculine\_noun:** hêgemôn (ἡγεμὼν) [pronounced hayg-em-OWN], which means *prince, governor, leader, chief*. The Septuagint uses the word in 1Chron. 1:51–54. Strong's #2232. 1Chron. 1:51 Luke 20:20 21:12 23:24 24:1 26:30

hêgemôn (ἡγεμὼν) [pronounced hayg-em-OWN]	<i>prince, governor, leader, chief; procurator</i>	masculine singular noun, genitive/ablative case	Strong's #2232
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10. **Verb:** hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee], which means 1) to lead; 1a) to go before; 1b) to be a leader; 1b1) to rule, command; 1b2) to have authority over; 1b3) a prince, of regal power, governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches; 1b4) used of any kind of leader, chief, commander; 1b5) the leader in speech, chief, spokesman; 2) to consider, deem, account, think. Thayer Definitions only. Strong's #2233. Luke 22:26 Acts 7:10 14:12 15:22 26:2 1Thessalonians 5:13 2Thessalonians 3:15 Hebrews 10:29 11:11, 26 13:7, 17

hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	to lead, to command (with official authority), to have the rule over, to (be) chief (count, esteem, governor, judge); figuratively, to deem, to consider; to account; to suppose, to think	3 <sup>rd</sup> person singular, present active indicative	Strong's #2233
hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	lead, command (with official authority), have the rule over, (be) chief (count, esteem, governor, judge); figuratively, deem, consider; account; suppose, think	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #2233

Thayer definitions: 1) to lead; 1a) to go before; 1b) to be a leader; 1b1) to rule, command; 1b2) to have authority over; 1b3) a prince, of regal power, governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches; 1b4) used of any kind of leader, chief, commander; 1b5) the leader in speech, chief, spokesman; 2) to consider, deem, account, think.

hêgeomai (ἡγέομαι) [pronounced hayg-EH-ohm-ahee]	leading, commanding (with official authority), having the rule over, being chief (count, esteem, governor, judge); figuratively, considering; accounting; supposing, thinking	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #2233
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11. X

12. adverb êdê (ἤδη) [pronounced AY-day] which means, [even] now, already, by this time. Thayer and Strong definitions only. Strong's #2235. Luke 3:9 7:6 11:7 12:49 14:17 19:37 21:29 23:44 24:29 Acts 4:3 27:9 2Thessalonians 2:7

êdê (ἤδη) [pronounced AY-day]	[even] now, already, by this time	adverb of time, immediacy	Strong's #2235
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13. adverb: hêdista (ἥδιστα) [pronounced HAY-dis-tah], which means, gladly. Strong's #2236. 2Corinthians 13:9 \*\*

14. Feminine\_noun: hêdonê (ἡδονή) [pronounced hay-dohn-AY], which means, sensual delight; (by implication) desire, lust, pleasure. Strong's #2237. Luke 8:14

hêdonê (ἡδονή) [pronounced hay-dohn-AY]	sensual delight; (by implication) desire, lust, pleasure	feminine plural noun, genitive/ablative case	Strong's #2237
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15. Neuter\_noun: hêduosmon (ἡδύοσμον) [pronounced hay-DOO-oss-mohn], which means, sweet smelling, garden mint; a kind of small odoriferous herb, with which the Jews used to scatter on the floors of their houses and synagogues. Strong's #2238. Luke 11:42 \*\*

hêduosmon (ἡδύοσμον) [pronounced hay-DOO-oss-mohn]	sweet smelling, garden mint; a kind of small odoriferous herb, with which the Jews used to scatter on the floors of their houses and synagogues	neuter singular noun, accusative case	Strong's #2238
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16. Neuter\_noun: ἦθος (ethos) [pronounced AY-thohs], which means, 1) a customary abode, dwelling place, haunt, customary state; 2) custom, usage, morals, character. Bullinger (p. 72): ἦθος (êthos) was only the



*haunt* of an animal, but it became *custom, morals, character*. Strong: A strengthened form of G1485; usage, that is, (plural) moral habits: - manners.. Strong's #2239. (Psalm 12:6)

17. Verb: hêkō (ἤκω) [pronounced *HAY-koe*], which means, *to arrive, to come; to be present (literally or figuratively)*. Strong's #2240. Luke 12:46 13:29 15:27 19:43 Hebrews 10:7, 37

hêkō (ἤκω) [pronounced <i>HAY-koe</i> ]	<i>to arrive, to come; to be present (literally or figuratively)</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2240
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Thayer definitions: 1) *to have come, have arrived, be present*; 2) *metaphorically*; 2a) *to come to one, i.e. to seek an intimacy with one, become his follower: to come upon one (unexpectedly)*; 2b) *to come upon one, of things endured*.

18. X

19. masculine\_noun\_proper Hêli (Ἠλί) [pronounced *hay-LEE*], which means, *ascending*, transliterated, *Heli*. Thayer and Strong definitions only. Strong's #2242. Luke 3:23\*

Hêli (Ἠλί) [pronounced <i>hay-LEE</i> ]	<i>ascending</i> , transliterated, <i>Heli</i>	masculine singular proper noun	Strong's #2242
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20. **Proper noun:** Hêlias (ἡλίας) [pronounced *hay-LEE-ass*], which means *my God is Jehovah*; and is transliterated *Elijah, Elias; Helias*. Strong's #2243. Psalm (96:2) Luke 1:17 4:25 9:8, 18

Hêlias (ἡλίας) [pronounced <i>hay-LEE- aç</i> ]	<i>my God is Jehovah</i> ; and is transliterated <i>Elijah, Elias; Helias</i>	proper singular noun; genitive/ablative case	Strong's #2243
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21. feminine\_noun hêlikia (ἡλικία) [pronounced *hay-lik-EE-ah*], which means, *maturity (in years or size); age, stature*. Thayer and Strong definitions only. Strong's #2244. Luke 2:52 12:25 19:3 Hebrews 11:11

hêlikia (ἡλικία) [pronounced <i>hay-lik- EE-ah</i> ]	<i>maturity (in years or size); age, stature</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2244
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Thayer definitions: 1) *age, time of life*; 1a) *age, term or length of life*; 1b) *adult age, maturity*; 1c) *suitable age for anything*; 1d) *metaphorically of an attained state fit for a thing*; 2) *stature, i.e. in height and comeliness of stature*.

22. adjective: hêlikos (ἡλίκος) [pronounced *hay-LEE-koss*], which means, *how great; as old as, as tall as; how small; as big as, (interjectively) how much*. Strong's #2245. Colossians 2:1 \*\*

hêlikos (ἡλίκος) [pronounced <i>hay-LEE- koss</i> ]	<i>how great; as old as, as tall as; how small; as big as, (interjectively) how much</i>	masculine singular adjective; accusative case	Strong's #2245
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23. masculine\_noun helios (ἥλιος) [pronounced *HAY-lee-oss*] which means, *the sun; the rays of the sun; the light of day*. Thayer and Strong definitions only. Strong's #2246. Luke 4:40 21:25 23:45 Acts 2:20 13:11 26:13 27:20

helios (ἥλιος) [pronounced <i>HAY-lee- oss</i> ]	<i>the sun; the rays of the sun; the light of day</i>	masculine singular noun, genitive/ablative case	Strong's #2246
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24. X

25. Colossians 1:13

hêmas (ἡμεῖς) [pronounced <i>hay- MASS</i> ]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
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26. pronoun hêmeis (ἡμεῖς) [pronounced *hay-MICE*], which means, *us, we [ourselves]; we [as an emphatic]*.. Thayer and Strong definitions only. Strong's #2249. Luke 3:14 23:41 24:21 Acts 2:8, 32 4:9 5:32 6:4 10:33 14:15 21:7 23:15 Galatians 1:8 4:28 5:5 2Thessalonians 2:13

hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
27. <b>Masculine_noun:</b> hêmera (ἡμέρα) [pronounced hay-MEH-raw], which means <i>day, daytime; 24-hour day; period of time</i> . Strong's #2250. Judges 4:8 1Sam. 4:1 Luke 2:1, 37 4:2, 16 5:17 6:12, 13 8:22 9:12, 22, 28 10:12 11:3 12:46 13:14 14:5 15:13 16:19 17:4, 22 18:7, 33 19:42, 43 20:1 21:6, 34 22:7 23:7, 12 24:7 Acts 1:2, 3, 5 2:1, 17, 29 3:24 5:36, 42 7:8 9:9, 19, 24 10:3, 48 12:3, 18 13:14, 31 15:7 16:12, 13, 18 18:18 20:6, 16 21:4, 7 24:1 25:1 26:7, 13 27:7, 29 28:7, 13 Galatians 1:18 4:10 Colossians 1:6 1Thessalonians 2:9 3:10 5:2 2Thessalonians 1:10 2:2 3:8 Hebrews 1:1 3:8, 13 4:4 7:3 8:8, 9, 10 10:16 11:30 1:10			

hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun	Strong's #2250
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Thayer complete definitions: 1) *the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night; 1a) in the daytime; 1b) metaphorically, "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness; 2) of the civil day, or the space of twenty four hours (thus including the night); 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.; 3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom; 4) used of time in general, i.e. the days of his life.*

hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; nominative case	Strong's #2250
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28. Combo: Acts 2:41 8:1 (different order)

en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun; dative, locative or instrumental case	Strong's #2250
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	her, it; to her [it]; in her [it]; by her [it]; that	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Together, this means, *in that day*.

29. Combo: Acts 9:19 24:24

hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; accusative case	Strong's #2250
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tinas (τινας) [pronounced <i>tihn-ahs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	feminine plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
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Together, these two words are variously translated (in Acts 9:19), *certain days, some days, (for) several days, a number of days, a few days, three days; some time, some little time.*

30. Combo: Acts 2:29 32:1

achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH- ree/AHKH-rece</i> ]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction	Strong's #891
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH- raw</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
tautês (ταύτης) [pronounced <i>TAO- tace</i> ]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

These words together mean, *to this very day, unto this day, even to this day, until this day.* Acts 2:29 32:1 (slightly different order of the Greek words).

31. Combo: Acts 15:7

apó (ἀπό) [pronounced <i>aw-PO</i> ]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
hêmerai (ἡμέραι) [pronounced <i>hay-MEH- ra</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
archaios (ἀρχαῖος) [pronounced <i>ar-KHAH- yoss</i> ]	<i>that has been from the beginning, original, primal, old ancient; [spoken of men, things, times, conditions; (them of) old (time)]</i>	masculine plural adjective, genitive/ablative case	Strong's #744

Literally, this reads *from days of old*. In Acts 15:7, these words are translated, *from the days of old, (from, in) the early days, (from, in) (the) former days, from ancient days, from days ancient to you, the beginning of days, from days at the beginning, (from) some time (ago, back), in the early days, from (the) earlier days, (from, in) (the) first days, out of the beginning days, a good while ago, long ago.*

32. Combo: Hebrews 5:7

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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tais (ταῖς) [pronounced <i>taîç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

This is nearly always translated, *in the days (of)*.

### 33. Combo: Acts 13:41

en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taîç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
humôn (ὁμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 <sup>nd</sup> person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771

Literally, the final words are *in the days of you [all]*. This means, *in your time, right now, in your days*.

In Acts 13:41, this is almost translated, *in your days*. However, alternate renderings are: *in your time, during your time (s), in your day, today, in your lifetime*.

### 34. Combination: Acts 7:41 9:37

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
tais (ταῖς) [pronounced <i>taîç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
ekeinai (ἐκεῖναι) [pronounced <i>ehk-ĭ-nice</i> ]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Various translated in Acts 7:41 & 9:37: *in those days, at that (this) time, about (around) this time, that was the time, as time went on, while, then, (ignored)*.



## 35. Combination: Luke 6:12 23:7 24:18 (similar) Acts 1:15 6:1 11:27

en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
tautais (ταύταις) [pronounced TAOW-tace]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778

This phrase is variously translated *in these days, in those days, at this time, during that time, about that time.*

en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tautais (ταύταις) [pronounced TAOW-tace]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

This phrase is variously translated (in Acts 11:27) as, *in these days, in those days, at that time, during this (that) time, about that (this) time.* Many translations add the words *now* or *and* in front for the post-positive connective dé (δέ) [pronounced deh].

With the post-positive connective dé (δέ) [pronounced deh], it is rendered, *now in these (those) days, now at this time, about that same time, during the time that.*

## 36. Combo: Luke 19:47 Acts 2:46, 47 3:2 16:5 17:11, 17 19:9 Hebrews 7:27 10:11

katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Literally, this means, *according to a day*. This is variously translated, *daily, day-by-day, every day, each day*.

37. Combo: Hebrews 3:13

katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	feminine singular adjective; accusative case	Strong's #1538
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Literally, these three words mean, *according to each day*. They are translated, *every day, each day, each and every day, daily, day by day, day after day*.

38. Combo: Hebrews 10:16

meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
ekeinas (ἐκείνας) [pronounced ehk-Ī-nahs]	<i>them, those [feminine]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; accusative case	Strong's #1565

This is variously translated (in Hebrews 10:16): *after those days, after these days, later on, in the days to come, in the future, after that time, afterwards, in those last days*. The first was used nearly all of the time; the seven other translations were used once each.

39. Possessive\_pronoun: hēmēteros (ἡμέτερος) [pronounced hay-MEHT-er-oss], which means, *our*. Strong's #2251. Luke 16:12 Acts 2:11 (24:6) 26:4

hēmēteros (ἡμέτερος) [pronounced hay-MEHT-er-oss]	<i>our; your (by a different reading)</i>	1 <sup>st</sup> person, masculine singular, possessive pronoun; accusative case	Strong's #2251
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40. verb: hēmēn (ἤμην) [pronounced AY-mane], which means, *to be, was*; (sometimes unexpressed). Strong's #2252. Acts 10:30 11:5 22:19 Galatians 1:10, 22 Hebrews 2:15

hēmēn (ἤμην) [pronounced AY-mane]	<i>to be, was; (sometimes unexpressed)</i>	1 <sup>st</sup> person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
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Thayer lists this word as an adverb, meaning, *truly, assuredly*. Nevertheless, Thayer also calls it a prolonged form of #2258 (which is a verb).

41. Adjective: hêmithanês (ἡμιθανής) [pronounced *hay-mee-thahn-ACE*], which means, *half-dead, entirely exhausted*. Strong's #2253. Luke 10:30\*

hêmithanês (ἡμιθανής) [pronounced <i>hay-mee-thahn-ACE</i> ]	<i>half-dead, entirely exhausted</i>	masculine singular adjective, accusative case	Strong's #2253
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42. Colossians 1:8 4:3 Hebrews 5:11 12:1

hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i> ]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
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43. adjective: hêmisy (ἥμισυ) [pronounced *HAY-mee-soo*], which means, *half, semi; through the idea of partition involved in connection*. Strong's #2255. Luke 19:8 \*\*\*\*\*

hêmisy (ἥμισυ) [pronounced <i>HAY-mee-soo</i> ]	<i>half, semi; through the idea of partition involved in connection</i>	masculine singular adjective, accusative case	Strong's #2255
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44. X

45. Personal\_pronoun: hêmōn (ἡμῶν) [pronounced *hay-MOHN*], which means *ours*. Strong's #2257. Rebound (1John 1:4) Tongues (Acts 2:8) 1Chron. 15:13 Luke 1:55 7:5 9:49 11:3 13:26 16:26 20:14 23:2 24:20 Acts 1:22 2:8 5:30 7:2, 11 9:38, [50] 15:24 16:20 17:20 19:37 21:17 24:4 28:15 Galatians 1:3 2:4 Colossians 1:2 1Thessalonians 2:1 3:2 2Thessalonians 1:1 Hebrews 3:1 4:15 10:26 13:18, 23

hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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46. 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) 2Sam. 13:21 Luke 1:6 2:7 3:23 4:16 5:1 6:6 7: 8:2 9:14 10:39 11:14 13:10 14:1 15:1, 24 16:1 17:16 18:2 19:2, 3 20:4 21:37 22:56 23:8, 55 24:10 Acts 1:10 2:1 3:10 4:3 5:12 7:9 8:1, 13 9:9 10:24 11:20 12:3 13:1 14:4 16:1, 9 17:1, 10 18:3, 14 19:7 20:8 21:3, 29 22:29 23:13 27:8, 37 Galatians 1:23 2:6 3:21 4:3 Colossians 2:14 1Thessalonians 3:4 Hebrews 7:10 8:4 11:38 12:21

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 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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The verb *to be* can also refer to *a state of having something, a state of being, a state of continuance (in an activity)*.

47. X

48. X

49. adjective: êpios (ἥπιος) [pronounced *AY-pee-oss*], which means, *gentle, affable, mild, kind*. Strong's #2261. 1Thessalonians 2:7

êpios (ἥπιος) [pronounced <i>AY-pee-oss</i> ]	<i>gentle, affable, mild, kind</i>	masculine plural adjective; nominative case	Strong's #2261
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50. masculine\_proper\_noun Êr (Ἔρ) [pronounced *ayr*] which means, *watchful*; transliterated *Er*. He was the son of Jose and the father of Elmodam. Thayer and Strong definitions only. Strong's #2262. Luke 3:28\*

Êr (Ἔρ) [pronounced <i>ayr</i> ]	<i>watchful; transliterated Er</i>	masculine singular proper noun	Strong's #2262
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51. Proper\_noun\_masculine: Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced *hay-ROW-dace/HAY-rohç*] which means, *heroic*; transliterated *Herod*. Strong's #2264. Luke 1:5 3:1 8:3 9:7 13:31 23:7 Acts 4:27 12:1, 11 13:1 23:35

Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced <i>hay-ROW-dace/HAY-rohç</i> ]	<i>heroic</i> ; transliterated <i>Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
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The name of a royal family that flourished among the Jews in the times of Christ and the Apostles.

1) Herod the Great was the son of Antipater of Idumaea. Appointed king of Judaea B.C. 40 by the Roman Senate at the suggestion of Antony and with the consent of Octavian, he at length overcame the great opposition which the country made to him and took possession of the kingdom B.C. 37; and after the battle of Actium, he was confirmed by Octavian, whose favour he ever enjoyed. He was brave and skilled in war, learned and sagacious; but also extremely suspicious and cruel. Hence he destroyed the entire royal family of Hasmonaeans, put to death many of the Jews that opposed his government, and proceeded to kill even his dearly beloved wife Mariamne of the Hasmonaeon line and his two sons she had borne him. By these acts of bloodshed, and especially by his love and imitation of Roman customs and institutions and by the burdensome taxes imposed upon his subjects, he so alienated the Jews that he was unable to regain their favour by his splendid restoration of the temple and other acts of munificence. He died in the 70th year of his age, the 37th year of his reign, the 4th before the Dionysian era. In his closing years John the Baptist and Christ were born; Matthew narrates that he commanded all the male children under two years old in Bethlehem to be slain.

2) Herod surnamed "Antipas", was the son of Herod the Great and Malthace, a Samaritan woman. After the death of his father he was appointed by the Romans tetrarch of Galilee and Peraea. His first wife was the daughter of Aretas, king of Arabia; but he subsequently repudiated her and took to himself Herodias, the wife of his brother Herod Philip; and in consequence Aretas, his father-in-law, made war against him and conquered him. He cast John the Baptist into prison because John had rebuked him for this unlawful connection; and afterwards, at the instigation of Herodias, he ordered him to be beheaded. Induced by her, too, he went to Rome to obtain from the emperor the title of king. But in consequence of the accusations brought against him by Herod Agrippa I, Caligula banished him (A.D. 39) to Lugdunum in Gaul, where he seems to have died. He was light minded, sensual and vicious.

3) Herod Agrippa I was the son of Aristobulus and Berenice, and grandson of Herod the Great. After various changes in fortune, he gained the favour of Caligula and Claudius to such a degree that he gradually obtained the government of all of Palestine, with the title of king. He died at Caesarea, A.D. 44, at the age of 54, in the seventh [or the 4th, reckoning from the extension of his dominions by Claudius] year of his reign, just after having ordered James the apostle, son of Zebedee, to be slain, and Peter to be cast into prison: Acts 12:21.

4) (Herod) Agrippa II, son of Herod Agrippa I. When his father died he was a youth of seventeen. In A.D. 48 he received from Claudius Caesar the government of Chalcis, with the right of appointing the Jewish high priests, together with the care and oversight of the temple at Jerusalem. Four years later Claudius took from him Chalcis and gave him instead a larger domain, of Batanaea, Trachonitis, and Gaulanitis, with the title of king. To those reigns Nero, in A.D. 53, added Tiberias and Taricheae and Peraean Julias, with fourteen neighbouring villages. He is mentioned in Acts 25 and 26. In the Jewish war, although he strove in vain to restrain the fury of the seditious and bellicose populace, he did not desert to the Roman side. After the fall of Jerusalem, he was vested with praetorian rank and kept the kingdom entire until his death, which took place in the third year of the emperor Trajan [the 73rd year of his life, and the 52nd of his reign]. He was the last representative of the Herodian dynasty.

52. feminine\_proper\_noun Hêrôdias (Ἡρώδις) [pronounced *hay-ro-dee-AS*], which means, *heroic*, transliterated, *Herodias*. She is daughter of Aristobulus and granddaughter of Herod the Great. She was first married to Herod Philip I, son of Herod the Great, a man in private life; but afterwards formed an unlawful union with Herod Antipas, whom she induced not only to slay John the Baptist but also to make the journey to Rome which ruined him; at last she followed him to exile in Gaul.. Thayer and Strong definitions only. Strong's #2266. Luke 3:19



Hêrôdias (Ἡρωδιάς) [pronounced <i>hay-ro-dee-AS</i> ]	<i>heroic</i> , transliterated, <i>Herodias</i>	feminine singular proper noun, genitive/ablative case	Strong's #2266
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53. X

54. masculine\_proper\_noun Hêsaïas (Ἡσαΐας) [pronounced *hay-sah-EE-as*] which means, *Jehovah's help*; transliterated, *Isaiah*, *Hesaias*, *Esaias*. Thayer and Strong definitions only. Strong's #2268. Luke 3:4 4:17 Acts 8:28 28:25

Hêsaïas (Ἡσαΐας) [pronounced <i>hay-sah-EE-as</i> ]	<i>Jehovah's help</i> ; transliterated, <i>Isaiah</i> , <i>Hesaias</i> , <i>Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268
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He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

The gospel authors and Paul in Romans quote Isaiah extensively (his name is found 21 times in the NT).

55. **Proper\_noun\_masculine:** Esau (Ἡσαῦ) [pronounced *ay-SOW*], which means, *hairy*; transliterated *Esau*. He was the eldest son of Isaac and twin brother of Jacob. *His descendants were the Edomites, one of the most powerful and formidable nations of that age.*<sup>41</sup> Thayer definitions only. Strong's #2269. Hebrews 11:20 12:16

Esau (Ἡσαῦ) [pronounced <i>ay-SOW</i> ]	<i>hairy</i> ; transliterated <i>Esau</i>	Proper singular noun masculine	Strong's #2269
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Esau was the eldest son of Isaac and twin brother of Jacob. *His descendants were the Edomites, one of the most powerful and formidable nations of that age.*<sup>42</sup>

56. Verb: hêsuchazô (ἡσυχάζω) [pronounced *hay-soo-KHAHD-zoh*], which means, *to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life.*, said of those who are not running hither and thither, but stay at home and mind their business;. Strong's #2270. Luke 14:4 23:56 Acts 11:17 21:14 1Thessalonians 4:11 \*\*\*\*\*

hêsuchazô (ἡσυχάζω) [pronounced <i>hay-soo-KHAHD-zoh</i> ]	<i>to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2270
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57. noun: hêsuchía (ἡσυχία) [pronounced *hay-soo-KHEE-ah*], which means, *quietness, stillness, desistance from bustle or language, silence.* Strong's #2271. Acts 22:2 2Thessalonians 3:12 \*\*\*\*

hêsuchía (ἡσυχία) [pronounced <i>hay-soo-KHEE-ah</i> ]	<i>quietness, stillness, desistance from bustle or language, silence</i>	feminine singular noun, accusative case	Strong's #2271
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58. X

59. conjunction: êtoi (ἤτοι) [pronounced *AY-toy*], which means, *whether.* or conjunctive particle: Strong's #2273. Romans 6:16\*

60. X

61. X

62. X

63. X

64. X

65. masculine\_noun echos (ἦχος) [pronounced *AY-khos*] which means, *a sound, noise; spoken of the roar of the sea waves; rumour, report.* Thayer and Strong definitions only. Strong's #2279. Luke 4:37 21:25 Acts 2:2 Hebrews 12:19\*\*\*

<sup>41</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 714.

<sup>42</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 714.

echos (ἦχος) [pronounced AY-khos]	<i>a sound, noise; spoken of the roar of the sea waves; a blast, a roar; a loud or confused noise; figuratively for a rumour, report</i>	masculine singular noun, nominative case	Strong's #2279
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This is one of those words found only in Luke, Acts and Hebrews. Luke 4:37 21:25 Acts 2:2 Hebrews 12:19.

## Θ θ Theta

1. Proper\_noun: Thaddaios (Θαδδαῖος) [pronounced *thad-DAH-yoss*], which means, transliterated, *Thaddaeus*. Strong's #2280.
2. Feminine\_noun: thálassa (θάλασσα) [pronounced *THAHL-ahs-sah*], which means, *sea*; can be used specifically of the Mediterranean Sea or the Red Sea. Strong's #2281. Luke 17:2 21:25 Acts 4:24 7:36 10:6 14:15 17:14 27:30 28:4 Hebrews 11:12, 29

thálassa (θάλασσα) [pronounced <i>THAHL-ahs-sah</i> ]	<i>sea</i> ; can be used specifically of the Mediterranean Sea or the Red Sea	feminine singular noun, accusative case	Strong's #2281
3. verb: thálpō (θάλλω) [pronounced <i>THAL-po</i> ], which means, <i>to cherish; to warm, to keep warm; to cherish with tender love, to foster with tender care</i> . Strong's #2282. 1Thessalonians 2:7 **			
thálpō (θάλλω) [pronounced <i>THAL-po</i> ]	<i>to cherish; to warm, to keep warm; to cherish with tender love, to foster with tender care</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #2282

4. X
5. Verb: thaubeō (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 Acts (9:6)

thaubeō (θαυβέω) [pronounced <i>thow-BEH-oh</i> ]	<i>to be astonished; to astonish, terrify; to be amazed; to be frightened</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2284
thaubeō (θαυβέω) [pronounced <i>thow-BEH-oh</i> ]	<i>being astonished; astonishing, being amazed; being terrified; being frightened</i>	masculine singular, present active participle, nominative case	Strong's #2284

6. masculine/neuter\_noun thambos (θάμβος) [pronounced *THAM-boos*], which means, *amazement, astonishment, by surprise; wonder; to render immovable*. Thayer and Strong definitions only. Strong's #2285. Luke 4:36 5:9 Acts 3:10 \*\*\*

thambos (θάμβος) [pronounced <i>THAM-boss</i> ]	<i>amazement, astonishment, by surprise; wonder; to render immovable</i>	masculine/neuter singular noun; nominative case	Strong's #2285
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7. X
8. X
9. 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 Luke 1:79 2:26 9:27 22:33 23:15 24:20 Acts 2:24 13:28 22:4 23:29 25:11 26:31 28:18 Colossians 1:22 Hebrews 2:9, 14 5:7 7:23 9:15 11:5

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

10. verb: thanatōō (θανατώω) [pronounced *thahn-aht-OH-oh*], which means, *to put to death, to kill (literally or figuratively), to become dead, to (cause to be) put to death, to destroy*. Strong's #2289. Luke 21:16

thanatōō (θανατώω) [pronounced <i>thahn-aht-OH-oh</i> ]	<i>to put to death, to kill (literally or figuratively), to become dead, to (cause to be) put to death, to destroy</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2289
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Thayer definitions: 1) *to put to death*; 2) *metaphorically*; 2a) *to make to die, i.e. destroy, render extinct*; 2b) *by death to be liberated from the bond of anything, literally to be made dead in relation to (something)*.

11. Verb: thaptō (θάπτω) [pronounced *THAHP-toh*], which means, *to, inter, to bury, to celebrate funeral rites*. Strong's #2290. Luke 9:59 16:22 Acts 2:29 5:6, 9

thaptō (θάπτω) [pronounced <i>THAHP-toh</i> ]	<i>to inter, to bury, to celebrate funeral rites</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2290
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thaptō (θάπτω) [pronounced <i>THAHP-toh</i> ]	<i>the ones who inter, those who were burying, celebrating (observing) funeral rites</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2290
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12. noun proper masculine Thara (Θάρα) [pronounced *THAR-ah*], which means, *station*; transliterated, *Terah, Thara*. He was the father of Abraham. Thayer and Strong definitions only. Strong's #2291. Luke 3:34\*

Thara (Θάρα) [pronounced <i>THAR-ah</i> ]	<i>station</i> ; transliterated, <i>Terah, Thara</i>	masculine proper noun	Strong's #2291
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13. verb: tharrhēō (θαρρέω) [pronounced *thar-HREH-oh*], which means, *to be confident; to be of good courage, be of good cheer; to be bold*. Strong's #2292. Hebrews 13:6 \*\*\*\*\*

tharrhēō (θαρρέω) [pronounced <i>thar-HREH-oh</i> ]	<i>to be confident; to be of good courage, be of good cheer; to be bold</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2292
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tharrhēō (θαρρέω) [pronounced <i>thar-HREH-oh</i> ]	<i>being confident; being of good courage, being of good cheer; being bold</i>	masculine plural; present active participle; accusative case	Strong's #2292
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14. verb: tharsēō (θαρσέω) [pronounced *thar-SEH-oh*], which means, *to have courage, to be of good cheer, to have a relaxed mental attitude*. Strong's #2293. Acts 23:11 \*\*\*\*\*

tharsēō (θαρσέω) [pronounced <i>thar-SEH-oh</i> ]	<i>to have courage, to be of good cheer, to have a relaxed mental attitude</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2293
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tharséō (θαρσέω) [pronounced <i>thar-SEH-oh</i> ]	<i>have courage, be confident, be strong; be of good cheer, have a relaxed mental attitude</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2293
15. noun: thársos (θάρσος) [pronounced <i>THAR-soss</i> ], which means, <i>courage, confidence; assurance; boldness</i> . Strong's #2294. Acts 28:15*			
thársos (θάρσος) [pronounced <i>THAR-soss</i> ]	<i>courage, confidence; assurance; boldness</i>	neuter singular noun, accusative case	Strong's #2294 (hapax legomena)
16. X			
17. Verb: thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i> ], which means <i>to wonder, to marvel, to be struck with admiration or astonishment</i> . Strong's #2296. The Doctrine of Tongues (Acts 2:7) Luke 1:21, 63 2:18, 33 4:22 7:9 8:25 9:43 11:14, 38 20:26 24:12 Acts 2:7 3:12 4:13 7:31 13:41 Galatians 1:6 2Thessalonians 1:10			
thaumázō (θαυμάζω) [pronounced <i>thau-MAUD-zoh</i> ]	<i>to wonder, to marvel, to be struck with admiration, amazement or astonishment</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2296
thaumázō (θαυμάζω) [pronounced <i>thau-MAUD-zoh</i> ]	<i>wonder, marvel, be struck with admiration, amazement or astonishment</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2296
thaumázō (θαυμάζω) [pronounced <i>thau-MAUD-zoh</i> ]	<i>wondering, marveling, being struck with admiration, amazement or astonishment; the ones being struck with wonder</i>	masculine plural, present active participle; nominative case	Strong's #2296
18. X			
19. X			
20. noun: theá (θεά) [pronounced <i>theh-AH</i> ], which means, <i>goddess, a female deity</i> . Strong's #2299. Acts 19:27 ***			
theá (θεά) [pronounced <i>theh-AH</i> ]	<i>goddess, a female deity</i>	feminine singular noun; genitive/ablative case	Strong's #2299
21. verb theaomai (θεάομαι) [pronounced <i>theh-AH-om-ahee</i> ], which means, <i>to look closely at, to perceive; by extension to visit; behold, look (upon), see</i> . Thayer: 1) to behold, look upon, view attentively, contemplate (often used of public shows); 1a) of important persons that are looked on with admiration; 2) to view, take a view of; 2a) in the sense of visiting, meeting with a person; 3) to learn by looking, to see with the eyes, to perceive. Thayer and Strong definitions only. Strong's #2300. Luke 5:27 7:24 23:55 Acts 1:11 21:27 22:9			
theaomai (θεάομαι) [pronounced <i>theh-AH-om-ahee</i> ]	<i>to see, to notice, to look closely at, to perceive; by extension to visit; behold, look (upon)</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2300
theaomai (θεάομαι) [pronounced <i>theh-AH-om-ahee</i> ]	<i>seeing, noticing, looking closely at, perceiving; by extension visiting; beholding, looking (upon)</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #2300
22. Verb: theatrizō (θεατρίζω) [pronounced <i>theh-at-RIHD-zoh</i> ], which means, <i>to make a spectacle of, to bring upon the stage; to set forth as a spectacle, expose to contempt</i> . Strong's #2301. Hebrews 10:33*			
theatrizō (θεατρίζω) [pronounced <i>theh-at-RIHD-zoh</i> ]	<i>to make a spectacle of, to bring upon the stage; to set forth as a spectacle, expose to contempt</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2301 (hapax legomena)



theatrizō (θεατρίζω) [pronounced <i>theh-at-RIHD-zoh</i> ]	<i>being made a spectacle of, bringing upon the stage; setting forth as a spectacle, exposing to contempt</i>	masculine plural, present passive participle; nominative case	Strong's #2301 (hapax legomena)
23. noun: théâtre (θέατρον) [pronounced <i>THEH-at-ron</i> ], which means, <i>theater, room designed to have an audience; spectacle, a public show</i> . Strong's #2302. Acts 19:29 ***			
théatron (θέατρον) [pronounced <i>THEH-at-ron</i> ]	<i>theater, room designed to have an audience; spectacle, a public show</i>	neuter singular noun, accusative case	Strong's #2302
Thayer definitions: 1) a theatre, a place in which games and dramatic spectacles are exhibited, and public assemblies held (for the Greeks used the theatre also as a forum); 2) a public show; 2a) metaphorically, a man who is exhibited to be gazed at and made sport of.			
24. Neuter_noun: theîon (θεῖον) [pronounced <i>THEE-on</i> ], which means, <i>sulphur, brimstone</i> . Strong's #2303. Luke 17:29 ***** **			
theîon (θεῖον) [pronounced <i>THIGH-on</i> ]	<i>sulphur, brimstone</i>	neuter singular noun, accusative case	Strong's #2303
Thayer includes this in the definition: <i>divine incense, because burning brimstone was regarded as having power to purify, and to ward off disease</i> .			
25. adjective: theîos (θεῖος) [pronounced <i>THI-oss</i> ], which means, <i>divine, godlike; divinity; a general name of deities or divinities as used by the Greeks; spoken of the only and true God, trinity; the Godhead; of Christ; Holy Spirit; the Father</i> . Strong's #2304. Acts 17:29 ***			
theîos (θεῖος) [pronounced <i>THI-oss</i> ]	<i>divine, godlike; divinity; a general name of deities or divinities as used by the Greeks; spoken of the only and true God, trinity; the Godhead; of Christ; Holy Spirit; the Father</i>	neuter singular adjective; accusative case	Strong's #2304
26. noun: theiôtēs (θειότης) [pronounced <i>thi-OHT-ace</i> ], which means, <i>deity, the quality of God or divine essence</i> . Strong's #2305. Romans 1:20*			
27. X			
28. Neuter_noun: thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i> ], which means, <i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i> . Strong's #2307. Luke 11:2 12:47 22:42 23:25 Acts 13:22 21:14 22:14 Galatians 1:4 Colossians 1:1 1Thessalonians 4:3 5:18 Hebrews 10:7, 10 13:21			
thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i> ]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; nominative case	Strong's #2307

thelēmata (θελήματα) [pronounced <i>thehl-AY-maht-ah</i> ]	<i>wills, choices, inclinations, desires, pleasures; volition; things which one wishes or has determined shall be done; of the purposes of God to bless mankind through Christ; those things which God wishes to be done by us; commands, precepts, purposes, decrees</i>	neuter plural noun, accusative case	Strong's #2307
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29. noun: thélēsis (θέλησις) [pronounced *THEL-ay-sis*], which means, *will, volition; determination (properly, the act), an option*. Strong's #2308. Hebrews 2:4\*

thélēsis (θέλησις) [pronounced <i>THEL-ay-sis</i> ]	<i>will, volition; determination (properly, the act), an option</i>	feminine singular noun; accusative case	Strong's #2308 (hapax legomena)
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30. Verb: thélō (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 Luke 1:62 4:6 5:12 6:31 8:20 9:23 10:24, 29 12:49 13:31, 34 14:28 15:28 16:26 18:4, 13 19:14, 27 20:46 22:9 23:8 Acts 2:12 7:28, 39 (9:6) 10:10 14:13 16:3 17:18, 20 18:21 19:33 24:6, 27 25:9 26:5 Galatians 1:7 3:2 4:9, 21 5:17 6:12 Colossians 1:27 2:1, 18 1Thessalonians 2:18 4:13 2Thessalonians 3:10 Heb. 10:5 12:17

thélō (θέλω) [pronounced <i>THEH-loh</i> ]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2309
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With the negative, this can mean, *unwilling, not wishing to, not desiring, to be displeased; unintended*.

Thayer definitions: 1) *to will, have in mind, intend*; 1a) *to be resolved or determined, to purpose*; 1b) *to desire, to wish*; 1c) *to love*; 1c1) *to like to do a thing, be fond of doing*; 1d) *to take delight in, have pleasure*.

thélō (θέλω) [pronounced <i>THEH-loh</i> ]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine plural, present active participle, nominative case	Strong's #2309
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31. **Masculine\_noun:** themelios (θεμελίος) [pronounced *them-el-EE-os*], which means *foundation, substructure; something put [laid, placed] down*. Thayer: 1) *laid down as a foundation, the foundation (of a building, wall, city)*; 2) *metaphorically the foundations, beginnings, first principals*; 2a) *of institution or system of truth*. Strong's #2310. Job 18:4 Luke 6:48 14:29 Acts 16:26 Hebrews 6:1 11:10

themelios (θεμελίος) [pronounced <i>them-EHL-ee-oss</i> ]	<i>foundation, substructure; something put [laid, placed] down</i>	masculine singular noun; accusative case	Strong's #2310
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themelia (θεμέλια) [pronounced <i>them-EHL-ee-ah</i> ]	<i>foundations, substructures; things put [laid, placed] down</i>	masculine plural noun; accusative case	Strong's #2310
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32. **Verb:** themelioō (θεμελιόω) [pronounced *them-el-ee-OH-oh*], which means, *to lay a foundation, to erect; to make stable; to establish*. Thayer definition s: 1) *to lay the foundation, to found*; 2) *to make stable, establish*. only. Strong's #2311. Grace Apparatus for Perception Colossians 1:23 Hebrews 1:10 \*\*\*\*\*

themelioō (θεμελιόω) [pronounced <i>them-el-ee-OH-oh</i> ]	<i>to lay a foundation, to erect; to make stable; to establish</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #2311
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themelioō (θεμελιόω) [pronounced <i>them-el-ee-OH-oh</i> ]	<i>laying a foundation, erect (a structure); being made stable; being established; grounded</i>	masculine plural; perfect passive participle; nominative case	Strong's #2311
33. adjective: theodídaktos (θεοδιδάκτος) [pronounced <i>theh-od-IHD-ak-toss</i> ], which means, <i>taught by God, divinely instructed, taught of God</i> . Strong's #2312. 1Thessalonians 4:9*			
theodídaktos (θεοδιδάκτος) [pronounced <i>theh-od-IHD-ak-toss</i> ]	<i>taught by God, divinely instructed, taught of God</i>	masculine plural adjective; nominative case	Strong's #2312
34. theologos (θεολόγος) [pronounced <i>theh-ol-OG-oss</i> ], which means, <i>a theologian</i> . Strong's #2312'			
35. NounGod: theomachéō (θεομαχέω) [pronounced <i>theh-o-makh-EH-oh</i> ], which means, <i>to fight (against, with) God; to resist Deity</i> . Strong's #2313. (Acts 23:9)*			
theomachéō (θεομαχέω) [pronounced <i>theh-o-makh-EH-oh</i> ]	<i>to fight (against, with) God; to resist Deity</i>	1 <sup>st</sup> person plural, present active subjunctive	Strong's #2313
36. adjective: theomáchos (θεομάχος) [pronounced <i>theh-OHM-akh-oss</i> ], which means, <i>fighting against God, resisting God; an opponent of deity</i> . Strong's #2314. Acts 5:39*			
theomáchos (θεομάχος) [pronounced <i>theh-OHM-akh-oss</i> ]	<i>fighting against God, resisting God; an opponent of deity</i>	masculine plural adjective, nominative case	Strong's #2314
37. <b>Adjective:</b> theopneustos (θεόπνευστος) [pronounced <i>theh-OP-nyoo-stos</i> ], which means, 1) inspired by God; 1a) the contents of the scriptures. Thayer Definition only. Strong's #2315.			
38. <b>Masculine_noun:</b> theos (θεός) [pronounced <i>theh-OSS</i> ], which means <i>God, [the true] God; divine being; god, goddess, divinity</i> . Strong's #2316. Rebound (1John 1:5) 1Sam. 2:2 2Sam. 7:23 1Chron. 15:13 Luke 1:6 2:13 3:2 4:3 5:1 6:4 7:16 8:1 9:2 10:9 11:20 12:6 13:13 14:15 15:10 16:13 17:15 18:2 19:11 20:21 21:31 22:16 23:35 24:19 Acts 1:3 2:11 3:8 4:10 5:4 6:2 7:2, 40 8:10 9:20 10:2 11:1 12:5 13:5 14:11, 15 15:4 16:10 17:13, 23 18:7 19:8, 26 20:21 21:19 22:3 23:1, 3 24:14 26:6 27:23 28:6, 15 Galatians 1:1 2:6 3:6 4:4, 8 5:21 6:7 Colossians 1:2, 3 2:2 3:1 4:3 1Thessalonians 1:1 2:2 3:2 4:1 5:9 2Thessalonians 1:1 2:4 3:5 Hebrews 1:1 2:4, 17 3:4, 12 4:4 5:1, 4 6:1 7:1 8:10 9:14 10:7 11:3 12:2 13:4			
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
theoi (θεοὶ) [pronounced <i>theh-OY</i> ]	<i>gods (and goddesses), a general name of deities or divinities, magistrates and judges (as representatives of God)</i>	masculine plural noun, genitive/ablative case	Strong's #2316
39. X			
40. X			
41. adjective: theostygês (θεοστυγής) [pronounced <i>theh-os-too-GACE</i> ], which means, <i>hating God</i> . Strong's #2319. Romans 1:30*			
42. noun: theótēs (θεότης) [pronounced <i>theh-OHT-ace</i> ], which means, <i>Deity, the Godhead, the state of being God, Divinity</i> . Strong's #2320. Colossians 2:9*			

theótēs (θεότης) [pronounced <i>theh-OHT-ace</i> ]	<i>Deity, the Godhead, the state of being God, Divinity</i>	feminine singular noun; genitive/ablative case	Strong's #2320 (hapax legomena)
43. Masculine_proper_noun: Theophilos (Θεόφιλος) [pronounced <i>theh-OF-ihl-oss</i> ], which means, Theophilus = "friend of God"; transliterated, <i>Theophilos</i> ; the person to whom Luke addressed his Gospel and the book of Acts. Thayer and Strong definitions only. Strong's #2321. Luke 1:3 Acts 1:1**			
Theophilos (Θεόφιλος) [pronounced <i>theh-OF-ihl-oss</i> ]	Theophilus = "friend of God"; transliterated, <i>Theophilos</i> ; the person to whom Luke addressed his Gospel and the book of Acts	masculine proper noun	Strong's #2321
44. Feminine_noun therapeia (θεραπεία) [pronounced <i>thehr-ap-Ī-ah</i> ], which means, <i>service rendered by one to another; spec. medical service: curing, healing; household service; body of attendants, servants, domestics</i> . Strong's #2322. Luke 9:11 12:42			
therapeia (θεραπεία) [pronounced <i>thehr-ap-Ī-ah</i> ]	<i>service rendered by one to another; especially, medical service: curing, healing; household service; body of attendants, servants, domestics</i>	feminine singular noun, genitive/ablative case	Strong's #2322
45. verb therapeuō (θεραπεύω) [pronounced <i>ther-ap-YOO-oh</i> ], which means, <i>to serve, do service; to heal, to cure, to restore to health; to worship</i> . Thayer and Strong definitions only. Strong's #2323. Luke 4:23, 40 5:15 6:7, 18 7:21 8:2, 43 9:1, 6, 9 13:14 14:3, 14 Acts 5:16 8:7 17:25 28:9			
therapeuō (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i> ]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2323
therapeuō (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i> ]	<i>serving, doing service; healing, curing, restoration to health; worshiping</i>	masculine plural, present active participle, nominative case	Strong's #2323
46. noun: therápōn (θεράπων) [pronounced <i>ther-AP-ohn</i> ], which means, <i>an attendant, servant: of God</i> . Strong's #2324. Hebrews 3:5*			
therápōn (θεράπων) [pronounced <i>there-AP-ohn</i> ]	<i>an attendant, servant: of God</i>	masculine singular noun; nominative case	Strong's #2324 (hapax legomena)
Thayer: [This word is used] of Moses discharging the duties committed to him by God.			
47. Verb: therízō (θερίζω) [pronounced <i>thehr-IHD-zoh</i> ], which means, <i>to reap, to harvest</i> ; proverbial expression for <i>sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i> . Strong's #2325. Luke 12:24 19:21, 22 Galatians 6:7			
therízō (θερίζω) [pronounced <i>thehr-IHD-zoh</i> ]	<i>to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2325
therízō (θερίζω) [pronounced <i>thehr-IHD-zoh</i> ]	<i>reaping, harvesting; proverbial expression for sowing and reaping; cutting off, destroying; as crops are cut down with a sickle</i>	masculine singular, present active participle, nominative case	Strong's #2325
48. Masculine_noun: therismos (θερισμός) [pronounced <i>thehr-ic-MOSS</i> ], which means, <i>the crop, harvest, the reaping; the act of harvesting</i> . Strong's #2326. Luke 10:2			



therismos (θερισμός) [pronounced <i>thehr-ig-MOSS</i> ]	<i>the crop, harvest, the reaping; the act of harvesting</i>	masculine singular noun	Strong's #2326
49. X			
50. noun: thérme (θέρμη) [pronounced <i>THEHR-may</i> ], which means, <i>heat, hotness</i> . Strong's #2329. Acts 28:3*			
thérme (θέρμη) [pronounced <i>THEHR-may</i> ]	<i>heat, hotness</i>	feminine singular noun, genitive/ablative case	Strong's #2329 (hapax legomena)
51. noun: théros (θέρος) [pronounced <i>THEHR-oss</i> ], which means, <i>summer; heat</i> . Strong's #2330. Luke 21:30 ***			
théros (θέρος) [pronounced <i>THEHR-oss</i> ]	<i>summer; heat</i>	neuter singular noun, nominative case	Strong's #2330
52. propernoungrouping: Thessalonikeús (Θεσσαλονικεύς) [pronounced <i>thes-sal-on-ik-YOOS</i> ], which means, <i>Thessalonians, Thessalonican, resident of Thessalonica</i> . Strong's #2331. Acts 20:4 27:2 1Thessalonians 1:1 5:28 2Thessalonians 1:1 (3:18)****			
Thessalonikeús (Θεσσαλονικεύς) [pronounced <i>thes-sal-on-ik-YOOS</i> ]	<i>Thessalonian, Thessalonican, resident of Thessalonica</i>	masculine singular proper noun; a grouping; nominative case	Strong's #2331
Thessalonikeis (Θεσσαλονικεῖς) [pronounced <i>thes-sal-on-ik-ICE</i> ]	<i>Thessalonians, Thessalonicans, residents of Thessalonica</i>	masculine plural proper noun; a grouping; genitive/ablative case	Strong's #2331
53. propernounlocation: Thessaloníkē (Θεσσαλονίκη) [pronounced <i>thes-sal-on-EE-kay</i> ], which means, <i>victory of falsity; transliterated, Thessalonica</i> . Strong's #2332. Acts 17:1, 11 *****			
Thessaloníkē (Θεσσαλονίκη) [pronounced <i>thes-sal-on-EE-kay</i> ]	<i>victory of falsity; transliterated, Thessalonica, Thessalonika</i>	feminine singular proper noun; a location; accusative case	Strong's #2332
Thayer: <i>Thessalonica [was] a famous and populous city, situated on the Thermaic Gulf, the capital of the second division of Macedonia and the residence of a Roman governor and quaestor.</i>			
54. propernounperson: Theudâs (Θευδᾶς) [pronounced <i>thyoo-DAHS</i> ], which means, <i>God-given; transliterated, Theudas</i> . Strong's #2333. Acts 5:36*			
Theudâs (Θευδᾶς) [pronounced <i>thyoo-DAHS</i> ]	<i>God-given; transliterated, Theudas</i>	proper noun	Strong's #2333
55. Verb: theôreô (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ], which means, <i>to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to behold, to consider, to look on, to perceive, to see</i> . Strong's #2334. Luke 10:18 14:29 21:6 23:35, 48 24:37 Acts 3:16 4:13 7:56 8:13 9:7 10:11 17:16, 22 19:26 20:38 21:20 25:24 27:10 28:6 Hebrews 7:4			
theôreô (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look (at, on), to view, to perceive, to see</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2334

theôreō (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>see, be a spectator of, behold, discern, (to literally or figuratively experience or intensively [acknowledge]); view, consider, look on, perceive</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2334
Full Thayer meanings: 1) <i>to be a spectator, look at, behold; 1a) to view attentively, take a view of, survey; 1a1) to view mentally, consider; 2) to see; 2a) to perceive with the eyes, to enjoy the presence of one; 2b) to discern, descry; 2c) to ascertain, find out by seeing.</i>			
theôreō (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>seeing, viewing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine plural, present active participle, nominative case	Strong's #2334
56. noun: theōría (θεωρία) [pronounced <i>theh-oh-REE-ah</i> ], which means, <i>spectatorship; (concretely) spectacle; a viewing, beholding; that which is viewed.</i> Strong's #2335. Luke 23:48*			
theōría (θεωρία) [pronounced <i>theh-oh-REE-ah</i> ]	<i>spectatorship; (concretely) spectacle; a viewing, beholding; that which is viewed</i>	feminine singular noun, accusative case	Strong's #2335
57. X			
58. Verb: thēlázō (θηλάζω) [pronounced <i>thay-LAD-zoh</i> ], which means, <i>to nurse, to give the breast; to suck, to suckle.</i> Strong's #2337. Luke 11:27 21:23 *****			
thēlázō (θηλάζω) [pronounced <i>thay-LAD-zoh</i> ]	<i>to nurse, to give the breast; to suck, to suckle</i>	3 <sup>rd</sup> person feminine singular, present active indicative	Strong's #2337
thēlázō (θηλάζω) [pronounced <i>thay-LAD-zoh</i> ]	<i>nursing, giving the breast; sucking, suckling</i>	feminine plural, present active participle, nominative case	Strong's #2337
59. adjective: thēlus (θῆλυς) [pronounced <i>THAY-loos</i> ], which means, <i>woman, female, the female sex.</i> Strong's #2338. Romans 1:26 Galatians 3:28 *****			
thēlus (θῆλυς) [pronounced <i>THAY-loos</i> ]	<i>woman, female, the female sex</i>	feminine singular adjective, nominative case	Strong's #2338
60. X			
61. Verb: thēreúō (θηρεύω) [pronounced <i>thay-RYOO-oh</i> ], which means, <i>to go a hunting, to hunt, to catch in hunting; metaphorically to lay wait for, strive to ensnare, catch artfully.</i> Strong's #2340. Luke 11:54*			
thēreúō (θηρεύω) [pronounced <i>thay-RYOO-oh</i> ]	<i>to go a hunting, to hunt, to catch in hunting; metaphorically to lay wait for, strive to ensnare, catch artfully</i>	aorist active infinitive	Strong's #2340
62. X			
63. noun: thērion (θηρίον) [pronounced <i>thay-REE-on</i> ], which means, <i>animal.</i> Strong's #2342. Acts 28:4			
64. noun: thērion (θηρίον) [pronounced <i>thay-REE-on</i> ], which means, <i>animal, dangerous animal, (venomous, wild) beast.</i> Strong's #2342. Acts 10: 11:6 28:4 Hebrews 12:20			
thērion (θηρίον) [pronounced <i>thay-REE-on</i> ]	<i>animal, dangerous animal, (venomous, wild) beast</i>	neuter singular noun	Strong's #2342

thēria (θηρία) [pronounced <i>thay-REE-ah</i> ]	<i>animals, dangerous animals, (venomous, wild) beasts</i>	neuter plural noun	Strong's #2342
65. Verb: thēsaurizō (θησαυρίζω) [pronounced <i>thay-sow-rid'-zo</i> which means, <i>to store up, to lay up (treasure), to (keep) in store, to heap treasure (together, up), to amass, to reserve, to preserve</i> . Thayer: 1) <i>to gather and lay up, to heap up, store up; 1a) to accumulate riches; 1b) to keep in store, store up, reserve; 2) metaphorically so to live from day to day as to increase either the bitterness or the happiness of one's consequent lot</i> . Thayer only. Strong's #2343. Luke 12:21			
thēsaurizō (θησαυρίζω) [pronounced <i>thay-sow-rid'-zoh</i> ]	<i>to store up, to lay up (treasure), to (keep) in store, to heap treasure (together, up), to amass, to reserve, to preserve</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2343
thēsaurizō (θησαυρίζω) [pronounced <i>thay-sow-rid'-zoh</i> ]	<i>storing up, laying up (treasure), keeping in store, heaping up treasure, amassing, reserving, preserving</i>	masculine singular, present active participle, nominative case	Strong's #2343
66. masculine_noun thēsauros (θησαυρός) [pronounced <i>thay-sow-ROSS</i> ], which means, <i>treasure, treasury; wealth; deposit</i> . Thayer: 1) the place in which good and precious things are collected and laid up; 1a) a casket, coffer, or other receptacle, in which valuables are kept; 1b) a treasury; 1c) storehouse, repository, magazine; 2) the things laid up in a treasury, collected treasures. Thayer and Strong definitions only. Strong's #2344. Luke 6:45 12:33 18:22 Colossians 2:3 Hebrews 11:26			
thēsauros (θησαυρός) [pronounced <i>thay-sow-ROSS</i> ]	<i>treasure, treasury; wealth; deposit</i>	masculine singular noun; genitive/ablative case	Strong's #2344
thēsauroi (θησαυροί) [pronounced <i>thay-sow-ROY</i> ]	<i>(collected) treasures; treasuries, storehouses, repositories; wealth; deposits</i>	masculine plural noun; genitive/ablative case	Strong's #2344
67. Noun: thesis (θέσις) [pronounced <i>THEH-sihs</i> ],			
68. verb: thingánō (θιγγάνω) [pronounced <i>thing-GAHN-oh</i> ], which means, <i>to touch; to handle; to manipulate, to have to do with; to do violence to, to injure</i> . Strong's #2345. Colossians 2:21 Hebrews 11:28 12:20***			
thingánō (θιγγάνω) [pronounced <i>thing-GAHN-oh</i> ]	<i>to touch; to handle; to manipulate, to have to do with; to do violence to, to injure</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2345
69. verb: thlibō (θλίβω) [pronounced <i>THLEE-bo</i> ], which means, <i>to press (as grapes), to press hard upon; metaphorically to trouble, to afflict, to distress, to oppress</i> . Strong's #2346. 1Thessalonians 3:4 2Thessalonians 1:6, 7 Hebrews 11:37 *****			
thlibō (θλίβω) [pronounced <i>THLEE-bo</i> ]	<i>to press (as grapes), to press hard upon; metaphorically to trouble, to afflict, to distress, to oppress</i>	present passive infinitive	Strong's #2346
thlibō (θλίβω) [pronounced <i>THLEE-bo</i> ]	<i>pressing (as grapes), pressing hard upon; metaphorically troubling, those afflicting, distressing, oppressing</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #2346
70. Feminine_noun: thlipsis (θλίψις) [pronounced <i>THLIP-siss</i> ], which means <i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside</i>			

*your control.* Strong's #2347. Acts 7:10, 11 11:19 14:22 20:23 Colossians 1:24 1Thessalonians 1:6 3:3, 7 2Thessalonians 1:4, 6 Hebrews 10:33

thlipsis (θλίψις) [pronounced <i>THLIP-siss</i> ]	<i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control</i>	feminine singular noun, genitive/ablative case	Strong's #2347
thlipseis (θλίψεις) [pronounced <i>THLIP-sice</i> ]	<i>troubles, pressures, oppressions, tribulations, afflictions; pressures and difficulties brought about by outside conditions—by conditions outside your control</i>	feminine plural noun, genitive/ablative case	Strong's #2347

71. verb thnêskô (θνῆσκω) [pronounced *THNAY-skoh*], which means, *to die, to be dead; metaphorically to be spiritually dead.* Thayer and Strong definitions only. Strong's #2348. Luke 7:12 8:49 14:19 Acts 25:19

thnêskô (θνῆσκω) [pronounced <i>THNAY-skoh</i> ]	<i>to die, to be dead; metaphorically to be spiritually dead</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2348
thnêskô (θνῆσκω) [pronounced <i>THNAY-skoh</i> ]	<i>dying, being dead; one who is dead; metaphorically being spiritually dead</i>	masculine singular, perfect active participle; nominative case	Strong's #2348

Possibly a stronger word than thanô (θάνω) [pronounced *THON-oh*]. Not sure if this word is in the NT.

72. adjective: thnētós (θνητός) [pronounced *thnay-TOSS*], which means, *mortal.* Strong's #2349. Romans 6:12 \*\*\*\*\* \*

73. verb: thorubéō (θορυβέω) [pronounced *thor-oo-BEH-oh*], which means, *to throw into disorder; to disturb, to be in tumult, to riot; to make noise, to trouble self, to set on an uproar.* Strong's #2350. Acts 17:5 20:10 \*\*\*\*

thorubéō (θορυβέω) [pronounced <i>thor-oo-BEH-oh</i> ]	<i>to throw into disorder; to disturb, to be in tumult, to riot; to make noise, to trouble self, to set on an uproar</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2350
thorubéō (θορυβέω) [pronounced <i>thor-oo-BEH-oh</i> ]	<i>be thrown into disorder; be disturbed, be in tumult, riot; make noise, trouble yourself, set on an uproar</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #2350

74. noun: thórubos (θόρυβος) [pronounced *THOR-oo-boss*], which means, *turmoil; a noise, tumult, uproar (of persons wailing; of a clamorous and excited multitude; of riotous persons); a tumult, as a breach of public order.* Strong's #2351. Acts 20:1 21:34 24:18 \*\*\*\*\* \*\*

thórubos (θόρυβος) [pronounced <i>THOR-oo-boss</i> ]	<i>turmoil; a noise, tumult, uproar (of persons wailing; of a clamorous and excited multitude; of riotous persons); a tumult, as a breach of public order</i>	masculine singular noun, accusative case	Strong's #2351
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75. verb thrauō (θραύω) [pronounced *THROW-oh*], which means, *to crush, to bruise, to break, break in pieces, shatter, smite through.* Thayer and Strong definitions only. Strong's #2352. Luke 4:18\*

thrauō (θραύω) [pronounced <i>THROW-oh</i> ]	<i>to crush, to bruise, to break, break in pieces, shatter, smite through</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2352
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thrauō (θραύω) [pronounced <i>THROW-oh</i> ]	<i>being crushed, the ones being bruised, being broken in pieces, the shattered ones</i>	masculine plural, perfect passive participle; accusative case	Strong's #2352
76. X 77. verb thrêneō (θρηνέω) [pronounced <i>thray-NEH-oh</i> ], which means, <i>to mourn, to lament; of singers of dirges, [to wail]; to bewail, to deplore</i> . Thayer and Strong definitions only. Strong's #2354. Luke 7:32 23:27 ****			
thrêneō (θρηνέω) [pronounced <i>tray-NEH-oh</i> ]	<i>to mourn, to lament; of singers of dirges, [to wail]; to bewail, to deplore</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2354
78. X 79. noun: thrēskeía (θρησκεία) [pronounced <i>thrace-KĪ-ah</i> ], which means, <i>religion, religious worship; especially external, that which consists of ceremonies; religious discipline</i> . Strong's #2356. Acts 26:5 Colossians 2:18 ****			
thrēskeía (θρησκεία) [pronounced <i>thrace-KĪ-ah</i> ]	<i>religion, religious worship; especially external, that which consists of ceremonies; religious discipline</i>	feminine singular noun, genitive/ablative case	Strong's #2356
80. X 81. verb: thriambeúō (θριαμβεύω) [pronounced <i>three-am-BYOO-oh</i> ], which means, <i>to triumph (over), to celebrate a triumph; cause one to triumph; to make an acclamatory procession, (figuratively) to conquer or</i> . Strong's #2358. Colossians 2:15 **			
thriambeúō (θριαμβεύω) [pronounced <i>three-am-BYOO-oh</i> ]	<i>to triumph (over), to celebrate a triumph; cause one to triumph; to make an acclamatory procession, (figuratively) to conquer</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2358
thriambeúō (θριαμβεύω) [pronounced <i>three-am-BYOO-oh</i> ]	<i>triumphing (over), celebrating a triumph; causing one to triumph; making an acclamatory procession, (figuratively) conquering</i>	masculine singular; aorist active participle; nominative case	Strong's #2358
82. feminine_noun thrix/trichos (θρίξ/τριχός) [pronounced <i>threeeks, treekh-OSS</i> ], which means, <i>the hair of the head; the hair of animals</i> . Thayer and Strong definitions only. Strong's #2359. Luke 7:38 12:7 21:18 27:34			
thrix/trichos (θρίξ/τριχός) [pronounced <i>threeeks, treekh-OSS</i> ]	<i>hair, the hair of the head; the hair of animals</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2359
83. verb: throēō (θοέω) [pronounced <i>thro-EH-oh</i> ], which means, <i>to make a noise by outcry; to trouble; to be troubled; to cry aloud, to frighten; to be troubled in mind, to be frightened, to be alarmed</i> . Strong's #2360. 2Thessalonians 2:2 ***			
throēō (θοέω) [pronounced <i>thro-EH-oh</i> ]	<i>to make a noise by outcry; to trouble; to be troubled; to cry aloud, to frighten; to be troubled in mind, to be frightened, to be alarmed</i>	present passive infinitive	Strong's #2360
84. noun: thrómbos (θρόμβος) [pronounced <i>THROHM-boss</i> ], which means, <i>drops, a large thick drop, especially of clotted blood</i> . Strong's #2361. Luke 22:44*			
thrómbos (θρόμβος) [pronounced <i>THROHM-boss</i> ]	<i>drops, a large thick drop, especially of clotted blood</i>	masculine plural noun, nominative case	Strong's #2361

85. Masculine\_noun: thronos (θρόνος) [pronounced *THOHN-oss*], which means, *throne, seat [of power, authority]*; figuratively for *the one occupying this seat; the king, potentate*. Thayer and Strong definitions only. Strong's #2362. Luke 1:32 22:30 Acts 2:30 7:49 Colossians 1:16 Hebrews 1:8 4:16 8:1 12:2

thronos (θρόνος) [pronounced <i>THORN-oss</i> ]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; accusative case	Strong's #2362
thronoi (θρόνοι) [pronounced <i>THORN-oy</i> ]	<i>thrones, seats [of power, authority]; kingly powers; royalty; figuratively for the one occupying this seat: kings, potentates</i>	masculine plural noun; accusative case	Strong's #2362

Thayer definitions: 1) a throne seat; 1a) a chair of state having a footstool; 1b) assigned in the NT to kings, hence, kingly power or royalty; 1b1) metaphorically to God, the governor of the world; 1b2) to the Messiah, Christ, the partner and assistant in the divine administration; 1b2a) hence divine power belonging to Christ; 1b3) to judges, i.e. tribunal or bench; 1b4) to elders.

86. propernounlocation: Thuáteira (Θυάτειρα) [pronounced *thoo-AHT-i-rah*], which means, *odour of affliction; transliterated, Thyatira, Thuatira*. Strong's #2363. Acts 16:14 \*\*\*\*

Thuáteira (Θυάτειρα) [pronounced <i>thoo-AHT-i-rah</i> ]	<i>odour of affliction; transliterated, Thyatira, Thuatira</i>	neuter plural proper noun; a location; genitive/ablative case	Strong's #2363
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Thayer: *Thyatira [was] a colony of Macedonia Greeks, situated between Sardis and Pergamos on the river Lycus; its inhabitants gained their living by traffic and the art of dyeing in purple.*

87. Feminine\_noun: thugatêr (θυγάτηρ) [pronounced *thoo-GAT-air*], which means, *a daughter; a female descendant; a female child*. a daughter of God; acceptable to God, rejoicing in God's peculiar care and protection; with the name of a place, city, or region; denotes collectively all its inhabitants and citizens; a female descendant. Thayer and Strong definitions only. Strong's #2364. Luke 1:5 2:36 8:42 12:53 13:16 23:28 Acts 2:17 7:21 21:9 Hebrews 11:24

thugatêr (θυγάτηρ) [pronounced <i>thoo-GAT-air</i> ]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun	Strong's #2364
thugateres (θυγατέρες) [pronounced <i>thoo-gaht-AIR-ehs</i> ]	<i>daughters; a female descendants; female children</i>	feminine plural noun	Strong's #2364

88. X

89. noun: thuella (θύελλα) [pronounced *THOO-ehl-lah*], which means, *a (sudden) storm, a storm (in the sense of blowing), a tempest, whirlwind*. Strong's #2366. Hebrews 12:18\*

thuella (θύελλα) [pronounced <i>THOO-ehl-lah</i> ]	<i>a (sudden) storm, a storm (in the sense of blowing), a tempest, whirlwind</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2366 (hapax legomena)
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90. X

91. Neuter\_noun thumiama (θυμίαμα) [pronounced *thoo-MEE-am-ah*], which means, *incense, odour an aroma, that is, fragrant powder burnt in religious service; by implication the burning itself*. 1) an aromatic substance burnt, incense. Thayer and Strong definitions only. Strong's #2368. Luke 1:10

thumiama (θυμίαμα) [pronounced <i>thoo-MEET-am-ah</i> ]	<i>incense, odour an aroma, that is, fragrant powder burnt in religious service; by implication the burning itself</i>	neuter singular noun; genitive/ablative case	Strong's #2368
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92. Noun: thumiastêrion (θυμιαστήριον) [pronounced *thoo-mee-as-TAY-ree-on*], which means, *a utensil for fumigating or burning incense; an altar of incense*. Strong's #2369. Hebrews 9:4 \*\*

thumiastêrion (θυμιαστήριον) [pronounced <i>thoo-mee-as-TAY-ree-on</i> ]	<i>a utensil for fumigating or burning incense; an altar of incense; censer</i>	neuter singular noun; accusative case	Strong's #2369
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93. Verb: thumiaô (θυμιάω) [pronounced *thoo-mee-AH-oh*], which means, *to burn incense, offer aromatic fumes*. Thayer and Strong definitions only. Strong's #2370. Luke 1:9

thumiaô (θυμιάω) [pronounced <i>thoo-meet-AH-oh</i> ]	<i>to burn incense, offer aromatic fumes</i>	aorist active infinitive	Strong's #2370
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94. verb: thumomachêô (θυμομαχέω) [pronounced *thoo-mom-akh-EH-oh*], which means, *to be very angry; to carry on war with great animosity, to be in a furious fight, (figuratively) to be exasperated; to be highly displeased*. Strong's #2371. Acts 12:20\*

thumomachêô (θυμομαχέω) [pronounced <i>thoo-mom-akh-EH-oh</i> ]	<i>to be very angry; to carry on war with great animosity, to be in a furious fight, (figuratively) to be exasperated; to be highly displeased</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2371
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thumomachêô (θυμομαχέω) [pronounced <i>thoo-mom-akh-EH-oh</i> ]	<i>being very angry; carrying on war with great animosity, being in a furious fight, (figuratively) being exasperated; being highly displeased</i>	masculine singular, present active participle, nominative case	Strong's #2371
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95. Masculine\_noun: thumos (θυμός) [pronounced *thoo-MOSS*], which means *passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)*. Strong's #2372. Mental attitude sins Psalm 10:14 Luke 4:28 Acts 19:28 Galatians 5:20 Colossians 3:8 Hebrews 11:27

thumos (θυμός) [pronounced <i>thoo-MOSS</i> ]	<i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i>	masculine singular noun; genitive/ablative case	Strong's #2372
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thumoi (θυμοί) [pronounced <i>thoo-MOY</i> ]	<i>passions, breathing hard; fits of anger, furies, [sudden bursts of] anger, raging, rages; wrathful; wines of passion, inflaming wines (which either drives the drinker mad or kills him with its strength)</i>	masculine plural noun; nominative case	Strong's #2372
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96. **Verb:** thumoô (θυμώω) [pronounced *thoo-MOH-oh*], which means, *to cause one to become incensed, to provoke to anger; to be wroth*. Thayer definitions only. Strong's #2373.

97. Feminine\_noun: thura (θύρα) [pronounced *THOO-rah*], which means, *door, gate, portal, entrance (the opening or the closure, literally or figuratively)*. Strong's #2374. Luke 11:7 13:24 Acts 3:2 5:9, 19, 23 12:6 12:13 14:27 16:26 21:30 Colossians 4:3

thura (θύρα) [pronounced <i>THOO-rah</i> ]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #2374
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Thayer full definitions: *a door; the vestibule; used of any opening like a door, an entrance, way or passage into; in a parable or metaphor; the door through which sheep go in and out, the name of him who brings salvation to those who follow his guidance; "an open door" is used of the opportunity of doing something; the door of the kingdom of heaven (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God.*

thurai (θύραι) [pronounced THOO-rye]	<i>doors, gates, portals, entrances (the opening or the closure, literally or figuratively)</i>	feminine plural noun; nominative case	Strong's #2374
98. X			
99. noun: thuris (θυρίς) [pronounced thoo-REECE], which means, <i>window, windowsill; opening</i> . Strong's #2376. Acts 20:9 **			
thuris (θυρίς) [pronounced thoo-REECE]	<i>window, windowsill; opening</i>	feminine singular noun, genitive/ablative case	Strong's #2376
100. X			
101. Feminine_noun thusia (θυσία) [pronounced thoo-SEE-ah], which means, <i>a sacrifice, victim</i> ; the act or the animal; literal or figurative. Thayer and Strong definitions only. Strong's #2378. Luke 2:24 13:1 Acts 7:41, 42 Hebrews 5:1 7:27 8:3 9:8, 23 10:1, 12, 26 11:4 13:15, 16			
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378
thusiai (θυσίαι) [pronounced thoo-SEE-ī]	<i>sacrifices, victims (of a sacrifice); the acts or the animals; literal or figurative</i>	feminine plural noun; accusative case	Strong's #2378
102. Neuter_noun: thusiastêrion (θυσιαστήριον) [pronounced thoo-see-as-TAY-ree-on], which means, <i>the altar, the place of sacrifice</i> ; metaphorically for <i>the cross of Christ</i> . Thayer definitions: 1) the altar for slaying and burning of victims used of; 1a) the altar of whole burnt offerings which stood in the court of the priests in the temple at Jerusalem; 1b) the altar of incense which stood in the sanctuary or the Holy Place; 1c) any other altar; 1c1) metaphorically, the cross on which Christ suffered an expiatory death: to eat of this altar, i.e. to appropriate to one's self the fruits of Christ's expiatory death. Thayer and Strong definitions only. Strong's #2379. Luke 1:11 11:51 Hebrews 7:13 13:10			
thusiastêrion (θυσιαστήριον) [pronounced thoo-see-as-TAY-ree-on]	<i>the altar, the place of sacrifice; metaphorically for the cross of Christ</i>	neuter singular noun; genitive/ablative case	Strong's #2379
103. Verb: thuô (θύω) [pronounced THOO-oh], which means, <i>to kill, to slaughter, to sacrifice (by fire), to immolate</i> . Strong's #2380. Luke 15:22, 27 22:7 Acts 10:13 11:7 14:13 (15:29)			
thuô (θύω) [pronounced THOO-oh]	<i>to kill, to slaughter, to sacrifice (by fire), to immolate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2380
thuô (θύω) [pronounced THOO-oh]	<i>kill, slaughter, sacrifice (by fire), immolate</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2380
104. masculine_propernoun Thomas (Θωμάς) [pronounced thoh-MAÇ], which means, <i>a twin</i> ; transliterated, <i>Thomas</i> . Chaldean name. He is one of the apostles. Thayer and Strong definitions only. Strong's #2381. Luke 6:15 Acts 1:13			



Thomas (Θωμᾶς) [pronounced <i>thoh-MAÇ</i> ]	<i>a twin; transliterated, Thomas</i>	masculine singular proper noun; accusative case	Strong's #2381
105. noun: thorax (θώραξ) [pronounced <i>THOH-rax</i> ], which means, <i>breastplate; a breastplate or corset consisting of two parts and protecting the body on both sides from the neck to the middle; the breast, the chest.</i> Strong's #2382. 1Thessalonians 5:8 *****			
thorax (θώραξ) [pronounced <i>THOH-rax</i> ]	<i>breastplate; a breastplate or corset consisting of two parts and protecting the body on both sides from the neck to the middle; the breast, the chest</i>	masculine singular noun, accusative case	Strong's #2382

## I | Iota

1. A			
2. Proper_noun: 1Sam. 12:9			
labis (Ἰαβίς) [pronounced <i>ee-ah-BEECE</i> ]	<i>which is translated Jabis, Jabin</i>	indeclinable proper noun	Strong's #none
3. Proper_noun/masculine: laeiros (Ἰάειρος) [pronounced <i>ee-AH-ih-ross</i> ], which means, <i>whom God enlightens; transliterated, Jairus, Jairos.</i> Strong's #2383. Luke 8:41 **			
laeiros (Ἰάειρος) [pronounced <i>ee-AH-ih-ross</i> ]	<i>whom God enlightens; transliterated, Jairus, Jairos</i>	proper noun/ masculine singular	Strong's #2383
BDB: [ <i>He is</i> ] a ruler of a synagogue, probably near the western shore of the Sea of Galilee. <sup>43</sup>			
4. Proper_noun/masculine: lakôb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i> ], which means, <i>heel-catcher or supplanter; transliterated, Jacob.</i> 1) was the second son of Isaac; 2) the father of Joseph, the husband of Mary. Thayer and Strong definitions only. Strong's #2384. Luke 1:33 3:34 13:28 20:37 Acts 3:13 7:8 Hebrews 11:9			
lakôb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i> ]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
5. proper_masculine_noun lakôbos (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i> ], which means, <i>supplanter; transliterated, James.</i> Thayer and Strong definitions only. Strong's #2385. Luke 5:10 6:14 8:51 9:28 24:10 Act 1:13 12:2 15:13 21:18 Galatians 1:19 2:9			
lakôbos (Ἰάκωβος) [pronounced <i>ee-AK-oh-boss</i> ]	<i>supplanter; transliterated, Jacob, James</i>	proper singular masculine noun; accusative case	Strong's #2385

There are 4 men with this name in the NT: 1) son of Zebedee, an apostle and brother of the apostle John, commonly called James the greater or elder, slain by Herod, Acts 12; 2) an apostle, son of Alphaeus, called the less; 3) James the half-brother of Christ; 4) an unknown James, father of the apostle Judas ().

6. X  
7. X  
8. proper\_noun/masculine Ianna (Ἰαννά) [pronounced *ee-an-NAH*], which means, *flourishing; transliterated Janna.* He is son of Joseph and the father of Melchi, in the genealogy of Christ. Thayer and Strong definitions only. Strong's #2388. Luke 3:24\*

<sup>43</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2383.

Ianna (Ἰαννά) [pronounced ee-an-NAH]	<i>flourishing; transliterated Janna</i>	proper noun/masculine	Strong's #2388
9. X			
10. verb iaomai (ἰάομαι) [pronounced ee-AH-om-ahee], which means, <i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i> . Thayer and Strong definitions only. Strong's #2390. Luke 5:17 6:18, 19 7:7 8:47 9:2 14:4 17:15 22:51 Acts 9:34 10:38 28:8, 27 Hebrews 12:13			
iaomai (ἰάομαι) [pronounced ee-AH-om-ahee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2390
iaomai (ἰάομαι) [pronounced ee-AH-om-ahee]	<i>curing, healing; making whole; being free from errors and sins, bringing about (one's) salvation</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2390
11. masculine_proper_noun Iared (Ἰάρεδ) [pronounced ee-AR-ed], which means, <i>descent</i> ; transliterated <i>Jared, Jered</i> . He was one of the antediluvian patriarchs, the father of Enoch. Thayer and Strong definitions only. Strong's #2391. Luke 3:37*			
Iared (Ἰάρεδ) [pronounced ee-AR-ed]	<i>descent; transliterated Jared, Jered</i>	masculine singular proper noun	Strong's #2391
12. Feminine_noun: íasis (ἰάσις) [pronounced EE-as-iss], which means, <i>cures, healings</i> . Strong's #2392. Luke 12:32 Acts 4:22, 30 ***			
íasis (ἰάσις) [pronounced EE-as-iss]	<i>cure (s), healing (s)</i>	feminine plural noun, accusative case	Strong's #2392
13. X			
14. propernounperson: Iásōn (Ἰάσων) [pronounced ee-AS-own], which means, <i>one who will heal</i> ; transliterated, <i>Jason, Iason</i> . Strong's #2394.			
Iásōn (Ἰάσων) [pronounced ee-AS-own]	<i>one who will heal; transliterated, Jason, Iason</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #2394
Thayer: <i>Jason [was] a Thessalonian who entertained Paul and Silas, and maybe a cousin of Paul (Rom. 16:21).</i>			
15. masculine_noun iatros (ἰατρός) [pronounced ee-at-ROSS], which means, <i>a physician</i> . Thayer and Strong definitions only. Strong's #2395. Luke 4:23 5:31			
iatros (ἰατρός) [pronounced ee-at-ROSS]	<i>a physician</i>	masculine singular noun, vocative	Strong's #2395
16. X			
17. X			
18. Adjective: ídios (ἴδιος) [pronounced IH-dee-os], which means <i>one's own, his own, her own</i> . It refers to something which belongs to oneself and not to another. Strong's #2398. The Doctrine of Tongues (Acts 2:8) Luke 6:41 9:10 10:23 18:28 Acts 1:7, 25 2:6 3:12 4:23, 32 13:36 20:28 21:6 23:19 24:23 25:19 28:30 Galatians 2:2 6:5 1Thessalonians 2:14 4:11 Hebrews 4:10 7:27 9:12 13:12			

idios (ἴδιος) [pronounced IH-dee-os]	one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: <i>privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398
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From: A Manual Greek Lexicon of the New Testament by G. Abbott-smith, D.D., D.C.L.:

1. one's own;
    - (a) of that which is private and personal;
    - (b) of property, friends, home, country, etc.: Luke 6:41 John 1:42 5:43 Acts 2:6 20:28 1Corinthians 11:21 Gal. 6:5 2Tim. 1:9 Heb. 7:27 Jude 1:6 1Thess. 4:11 John 1:11 13:1 Acts 4:23 1Tim. 5:8; one's home, Luke 18:28 John 1:11 16:32 19:27.
  2. peculiar, distinct, appropriate, proper: 1Corinthians 15:38, 23 Acts 1:25 Matt. 22:5 John 1:42.
  3. Adverbially:
    - (a) severally, separately: 1Corinthians 12:11;
    - (b) κατ' ἰδίαν: apart, privately, in private: Matt. 14:13, 23 20:17 Mark 4:34 Mark 7:33 Luke 10:23, Acts 23:19.
19. **Masculine\_noun:** idiôtês (ιδιώτης) [pronounced *ih-dee-OH-tace*], which means *a common man* (as opposed to one with rank or education or skill); *uninstructed, unskilled, ignorant, rude, unlearned; a private person*, (by implication) *an ignoramus*. 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 (1Cor. 14:23) Acts 4:14 \*\*\*\*\*

idiôtês (ιδιώτης) [pronounced <i>ih-dee-OH-tace</i> ]	<i>a common man</i> (as opposed to one with rank or education or skill); <i>uninstructed, unskilled, ignorant, rude, unlearned; a private person</i> , (by implication) <i>an ignoramus</i>	masculine plural noun, nominative case	Strong's #2399
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Thayer definitions: *a private person as opposed to a magistrate, ruler, king; a common soldier, as opposed to a military officer; a writer of prose as opposed to a poet; in the NT, an unlearned, illiterate, man as opposed to the learned and educated: one who is unskilled in any art*

This word originally was used of a person who did not take part in the Athenian democracy. Although this is the basis for our word *idiot*; this word does not mean *idiot*.

20. **Demonstrative\_particle:** idou (ἰδοὺ) [pronounced *ih-DOO*], which means *behold, lo; listen, listen up, focus on this, get this, look, look here; see, see 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) 1Sam. 3:4 14:7 Luke 1:20, 36 2:10 5:11 6:23 7:12 8:41 9:30 10:3 11:31 13:7 14:2 15:29 17:21 18:28 19:2 22:10, 21 23:14 24:4 Acts 1:10 2:7 5:9, 28 7:56 8:27 9:10 10:17 11:11 13:11, 25 20:22 Galatians 1:20 Hebrews 8:8 10:7

idou (ἰδοὺ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
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There appears to be two similar uses of this word in the Greek language (as we try to bring it over into our English language). One approach is to use this word to focus on something. Modern-day translations might be, something like *listen, listen up, focus on this, get this, look, look here*. The other use, which I see as more applicable here is, Peter is lost in thought regarding this vision, but, *suddenly*, the outside reality penetrates his concentration.

## 21. Combo: Acts 9:10 10:21 20:25 Hebrews 2:13

idou (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
egó (ἐγώ) [pronounced <i>ehg-OH</i> ]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473

Literally, this means, *behold me*. We may understand this to mean, *I am right here, I am here, I am ready to do Your bidding, yes, Sir*. It is variously translated, *I am here, here am I, it's me, it is I, I'm here, yes; behold, I am here; look, it is me; Lo, it is I; Hinei, I am here*. The idea is, *I am here, available for service; I am here to do Your bidding*.

## 22. Combo: Luke 9:30 10:25 Acts 5:28 11:11 12:7 16:1 27:24

kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

In Acts 5:28, these two words together are variously translated, *(and) yet (here), just look, but instead; but see what you have done; but look at what you have done*. This means, literally, *and behold, and look, and see [what]*.

In Luke 10:25, there is even a more interesting set of meanings given these two words: *and look, and behold!, and see, and lo* (meanings which we would have expected); but also these: *one day, one time, on one occasion; just then, then; it happened once*.

We could reasonably translated these words, *and suddenly, just then, and at that moment*.

## 23. x

24. noun: hidpôs (ἰδρώς) [pronounced *hihd-ROCE*], which means, *sweat, perspiration*. Strong's #2402. Luke 22:44\*

hidpôs (ἰδρώς) [pronounced <i>hihd-ROCE</i> ]	<i>sweat, perspiration</i>	masculine singular noun, nominative case	Strong's #2402
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## 25. X

## 26. X

27. Feminine\_noun: hierateia (ἱερατεία) [pronounced *hee-e-at-Ī-ah*], which means, *the priesthood, the office of a priest*. Thayer and Strong definitions only. Strong's #2405. Luke 1:9 Hebrews 7:5

hierateia (ἱερατεία) [pronounced <i>hee-e-at-Ī-ah</i> ]	<i>the priesthood, the office of a priest</i>	feminine singular noun	Strong's #2405
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## 28. X

29. Verb: hierateuô (ἱερατεύω) [pronounced *hee-er-at-YOO-oh*], which means, *to be a priest, to perform functions of a priest, to execute [discharge] the priest's office; to be busied in sacred duties*. Thayer and Strong definitions only. Strong's #2407. Luke 1:8



hierateuō (ἱερατεύω) [pronounced <i>hee-er-at-OO-oh</i> ]	<i>to be a priest, to perform functions of a priest, to execute [discharge] the priest's office; to be busied in sacred duties</i>	present active infinitive	Strong's #2407
30. X			
31. Masculine_noun: hierēus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i> ], which means, <i>a priest</i> , one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of <i>Christians</i> , because, purified by the blood of Christ and brought into close intercourse with God. Thayer and Strong definitions only. Strong's #2409. Luke 1:5 5:14 6:4 10:31 17:14 (20:1) Acts 6:7 14:12 Hebrews 5:6 7:1, 3, 14, 20 8:4 9:6 10:11			
hierēus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i> ]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
hierēis (ἱερεῖς) [pronounced <i>hee-er-ICE</i> ]	<i>priests, priesthood; those who offer sacrifices and in general execute the sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, they are purified by the blood of Christ</i>	masculine plural noun; nominative case	Strong's #2409
32. Proper_masculine_noun: Hierichō (Ἱεριχώ) [pronounced <i>hee-er-ee-KOH</i> ], which means, <i>a place of fragrance</i> ; transliterated, <i>Jericho, Yericho</i> . Strong's #2410. Luke 10:30 18:35 19:1 Hebrews 11:30 *****			
Hierichō (Ἱεριχώ) [pronounced <i>hee-er-ee-KOH</i> ]	<i>a place of fragrance; transliterated, Jericho, Yericho</i>	proper masculine singular noun; indeclinable	Strong's #2410
33. neuter_noun hieron (ἱερόν) [pronounced <i>hee-er-ON</i> ], which means, <i>a sacred place; the Temple, a temple</i> . Thayer: 1) a sacred place, temple; 1a) used of the temple of Artemis at Ephesus; 1b) used of the temple at Jerusalem. Thayer and Strong definitions only. Strong's #2411. Luke 2:27 4:9 18:10 19:45 20:1 21:5 22:52 24:53 Acts 2:46 3:1 4:1 5:20 19:27 21:26 22:17 24:6 25:8 26:21			
hieron (ἱερόν) [pronounced <i>hee-er-ON</i> ]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411
34. X			
35. X			
36. proper_noun/location Hierosolyma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i> ], which means, <i>a double peace</i> ; transliterated, <i>Jerusalem, Hierosolyma</i> . Thayer and Strong definitions only. Strong's #2414. Luke 2:22 13:22 19:28 23:7 Acts 1:4 8:1 11:27 13:13 16:4 18:21 19:21 20:16 21:4 25:1 26:4 28:17 Galatians 1:17 2:1			
Hierosolyma (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i> ]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

1) denotes either the city itself or the inhabitants; 2) “the Jerusalem that now is”, with its present religious institutions, i.e. the Mosaic system, so designated from its primary external location; 3) “Jerusalem that is above”, that is existing in heaven, according to the pattern of which the earthly Jerusalem was supposed to be built; 3a) metaphorically “the City of God founded by Christ”, now wearing the form of the church, but after Christ’s return to put on the form of the perfected Messianic kingdom; 4) “the heavenly Jerusalem”, that is the heavenly abode of God, Christ, the angels, saints of the Old and New Testament periods and those Christians that are alive at Christ’s return; 5) “the New Jerusalem”, a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed.

37. X

38. verb: hierosulēō (ἱεροσυλέω) [pronounced *hee-er-os-ool-EH-oh*], which means, *to rob a temple*. Strong’s #2416. Romans 2:22\*

39. adjective: hierósulos (ἱερόσυλος) [pronounced *hee-er-OSS-oo-loss*], which means, *temple thief (robber), guilty of sacrilege*. Strong’s #2417. Acts 19:37\*

hierósulos (ἱερόσυλος) [pronounced <i>hee-er-OSS-oo-loss</i> ]	<i>temple thief (robber), guilty of sacrilege</i>	masculine plural adjective, accusative case	Strong’s #2417
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40. X

41. proper\_noun/location Hierousalēm (Ἱερουσαλήμ) [pronounced *hee-er-oo-sal-AME*], which means, *double peace*; transliterated *Jerusalem*. Thayer: 1) denotes either the city itself or the inhabitants; 2) “the Jerusalem that now is”, with its present religious institutions, i.e. the Mosaic system, so designated from its primary external location; 3) “Jerusalem that is above”, that is existing in heaven, according to the pattern of which the earthly Jerusalem was supposed to be built; 3a) metaphorically “the City of God founded by Christ”, now wearing the form of the church, but after Christ’s return to put on the form of the perfected Messianic kingdom; 4) “the heavenly Jerusalem”, that is the heavenly abode of God, Christ, the angels, saints of the Old and New Testament periods and those Christians that are alive at Christ’s return; 5) “the New Jerusalem”, a splendid visible city to be let down from heaven after the renovation of the world, the future abode of the blessed. Thayer and Strong definitions only. Strong’s #2419. Luke 2:25 4:9 5:17 6:17 9:31 10:30 13:4 17:11 18:31 19:11 21:20 23:28 24:13 Acts 1:8 2:5 4:5 5:16 6:7 8:26 9:2 10:39 11:2 12:25 13:27 15:2 20:22 21:11 22:5 23:11 24:11 Galatians 4:25 Hebrews 12:22

Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong’s #2419
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42. Noun: hierôsunnê (ἱερωσύνη) [pronounced *hee-er-oh-SOO-nay*], which means, *priesthood, the priestly office; sacredness*. Strong’s #2420. Hebrews 7:11 \*\*\*\*\*

hierôsunnê (ἱερωσύνη) [pronounced <i>hee-er-oh-SOO-nay</i> ]	<i>priesthood, the priestly office; sacredness</i>	feminine singular noun, genitive/ablative case	Strong’s #2420
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43. masculine\_proper\_noun lessai (Ἰεσσαί) [pronounced *es-es-SAHee*], which means, *wealthy*; transliterated *Jesse, Jessae, Jishai, lessai*. Thayer and Strong definitions only. Strong’s #2421. Luke 3:32 Acts 13:22 \*\*\*\*\*

lessai (Ἰεσσαί) [pronounced <i>es-es-SAHee</i> ]	<i>wealthy</i> ; transliterated <i>Jesse, Jessae, Jishai, lessai</i>	masculine singular proper noun	Strong’s #2421
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He is the father of David the king.

44. propernounperson: lephtháe (Ἰεφθάε) [pronounced *ee-ef-THAH-eh*], which means, *whom God sets free*; transliterated, *Jephthah*. Strong’s #2422. Hebrews 11:32\*

lephtháe (Ἰεφθάε) [pronounced ee-ehf- THAH-eh]	whom God sets free; transliterated, <i>Jephthah</i>	masculine singular proper noun; a person; indeclinable	Strong's #2422 (hapax legomena)
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Thayer: *Jephthah [was] son of Gilead, and a judge in Israel.*

45. X

46. Proper\_noun: lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE], which means *Jehovah is salvation*; transliterated *Jesus, Joshua*. In the English (there is no *j* and no *y* in the Greek and no *j* in the Hebrew. Strong's #2424. Rebound (1John 1:7) 1Sam. 6:14 Luke 1:31 2:21 3:21, 29 4:1 5:8 6:3 7:3 8:28 9:33 10:29 13:12 14:3 17:13 18:16 19:3 20:8 22:47 23:8 24:3, 15, (36) Acts 1:1 2:22 3:6 4:2 5:30, 41 6:14 7:45 8:12 9:5 10:36 11:17 13:23 15:11 16:7 17:3 18:5 19:4 20:21 21:13 22:8 24:24 25:19 26:9, 15 28:23 Galatians 1:1 2:4 3:1 4:14 5:6 6:12 Colossians 1:1 2:6 3:17 1Thessalonians 1:1 2:14 3:11 4:1 5:9 2Thessalonians 1:1 2:1 3:6 Hebrews 2:9 3:1 4:8 6:20 7:22 10:10 12:2, 24 13:8

lêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation</i> ; transliterated <i>Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
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47. adjective hikanos (ἱκανός) [pronounced hik-an-OSS], which means, *able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy*. Thayer: 1) sufficient; 1a) many enough, enough; 1b) sufficient in ability, i.e. meet, fit. Thayer and Strong definitions only. Strong's #2425. Luke 3:16 7:6 8:27, 32 20:9 22:38 23:8 Acts 8:11 9:23, 43 11:24 12:12 14:3, 21 17:9 18:18 19:19, 26 20:8, 11, 37 22:6 27:7

hikanos (ἱκανός) [pronounced hik-an- OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy; pledge, bond</i>	masculine singular adjective; nominative case	Strong's #2425
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The meanings *pledge, bond, security* appear to be secondary meanings; which are applicable according to the context. It is possible that these meanings are applicable when the adjective is used as a neuter singular substantive.

48. X

49. verb: hikanóō (ἱκανόω) [pronounced hik-an-OH-oh], which means, *to enable, to make able; to make sufficient; to qualify, render fit; to equip one with adequate power to perform duties of one*. Strong's #2427. Colossians 1:12 \*\*

hikanóō (ἱκανόω) [pronounced hik-an- OH-oh]	<i>to enable, to make able; to make sufficient; to qualify, to render fit; to equip one with adequate power to perform duties of one</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2427
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hikanóō (ἱκανόω) [pronounced hik-an- OH-oh]	<i>enabling, making able; being made sufficient; qualifying, rendering fit; equipping one with adequate power to perform duties</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #2427
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50. noun: hiketēría (ἱκετηρία) [pronounced hik-et-ay-REE-ah], which means, *supplication; an entreaty; a suppliant; an olive branch*. Strong's #2428. Hebrews 5:7\*

hiketēría (ἱκετηρία) [pronounced hik-et-ay- REE-ah]	<i>supplication; an entreaty; a suppliant; an olive branch</i>	feminine singular noun; accusative case	Strong's #2428 (hapax legomena)
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hiketēriai (ἱκετηρίαί) [pronounced hik-et-ay- REE-ī]	<i>supplications; entreaties; suppliants; olive branches</i>	feminine plural noun; accusative case	Strong's #2428 (hapax legomena)
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51. Feminine\_noun: hikmas (ἡκμάς) [pronounced *hihk-MAHÇ*], which means, *moisture, dampness*. Strong's #2429. Luke 8:6

hikmas (ἡκμάς) [pronounced <i>hihk-MAHÇ</i> ]	<i>moisture, dampness</i>	feminine singular noun, accusative case	Strong's #2429
52. propernounlocation: Ikónion (Ἰκόνιον) [pronounced <i>ee-kon'-ee-on</i> ], which means, <i>little image</i> ; transliterated, <i>Iconium</i> . Strong's #2430. Acts 13:51 14:1 16:2 *****			
Ikónion (Ἰκόνιον) [pronounced <i>ee-KON-ee-on</i> ]	<i>little image</i> ; transliterated, <i>Iconium</i>	neuter singular proper noun; a location; accusative case	Strong's #2430

Thayer: *Iconium [is] a famous city of Asia Minor, which was the capital of Lycaonia.*

53. X  
54. X

55. verb: hiláskomai (ἱλάσκομαι) [pronounced *hil-AS-kohm-ahee*], which means, *to propitiate, to conciliate, (transitively) to atone for (sin), or (intransitively) be propitious; to be merciful, to make reconciliation for; to be gracious, to be merciful*. Strong's #2433. Luke 18:13 Hebrews 2:17 \*\*

hiláskomai (ἱλάσκομαι) [pronounced <i>hil-AS-kohm-ahee</i> ]	<i>to propitiate, to conciliate, (transitively) to atone for (sin), or (intransitively) be propitious; to be merciful, to make reconciliation for; to be gracious, to be merciful</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2433
hiláskomai (ἱλάσκομαι) [pronounced <i>hil-AS-kohm-ahee</i> ]	<i>be propitiatory, be conciliatory, (transitively) atone for (sin), or (intransitively) be propitious; be merciful, make reconciliation for; be gracious, be merciful</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #2433

56. X

57. Noun: hilastêrion (ἱλαστήριον) [pronounced *hil-as-TAY-ree-on*], which means, *place of propitiation, mercy seat; an expiatory (place or thing), (concretely) an atoning victim, the lid of the Ark (in the Temple)*. Strong's #2435. Hebrews 9:4 \*\*

hilastêrion (ἱλαστήριον) [pronounced <i>hil-as-TAY-ree-on</i> ]	<i>place of propitiation, mercy seat; an expiatory (place or thing), (concretely) an atoning victim, the lid of the Ark (in the Temple)</i>	neuter singular noun; accusative case	Strong's #2435
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58. Adjective: hileôs (ἡλεως) [pronounced *HIHL-eh-ocē*], which means, *propitious, merciful, gracious; cheerful (as attractive)*. Strong's #2436. Hebrews 8:12 \*\*

hileôs (ἡλεως) [pronounced <i>HIHL-eh-ocē</i> ]	<i>propitious, merciful, gracious; cheerful (as attractive)</i>	masculine singular adjective; nominative case; Attic Greek	Strong's #2436
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59. X

60. masculine\_noun himas (ἵμας) [pronounced *hee-MAS*], which means, *a strap, that is, the tie (of a sandal), latchet, thong; the lash (of a scourge)*. Thayer: 1) a thong of leather, a strap; 1a) in the NT of the thongs with which captives or criminals were either bound or beaten; 1b) of the thongs or ties by which sandals were fastened to the feet. Thayer and Strong definitions only. Strong's #2438. Luke 3:16 Acts 22:25

himas (ἵμας) [pronounced <i>hee-MASS</i> ]	<i>a strap, that is, the tie (of a sandal), latchet, thong; the lash (of a scourge)</i>	masculine singular noun; accusative case	Strong's #2438
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himantes (ἱμάντες) [pronounced <i>hee-MAHN-tehs</i> ]	<i>straps, that is, the bindings or ties (of a sandal), latches, thongs; the lashes (of a scourge)</i>	masculine plural noun; accusative case	Strong's #2438
61. Verb: himatizō (ἱματίζω) [pronounced <i>hihm-at-IHD-zoh</i> ], which means, <i>to dress, to clothe</i> . Strong's #2439. Luke 8:35			
himatizō (ἱματίζω) [pronounced <i>hihm-at-IHD-zoh</i> ]	<i>to dress, to clothe</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2439
himatizō (ἱματίζω) [pronounced <i>hihm-at-IHD-zoh</i> ]	<i>being dressed, wearing clothing</i>	masculine singular, perfect passive participle, accusative case	Strong's #2439
62. <b>Neuter_noun:</b> himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i> ], which means, <i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i> . Thayer definition only. Strong's #2440. 2Sam. 14:30 Luke 5:36 6:29 7:25 8:27 19:35, 36 22:36 23:34 Acts 7:58 9:39 12:8 14:14 16:22 18:6 22:20 Hebrews 1:11			
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i> ]	<i>a garment (of any sort); a cloak, mantle, tunic; the upper garment</i>	neuter singular noun	Strong's #2440
himatia (ἱμάτια) [pronounced <i>heem-AHT-ee-ah</i> ]	<i>garments (of any sort); cloaks, mantles, tunics; upper garments; overcoats</i>	neuter plural noun	Strong's #2440
63. masculine_noun himatismos (ἱματισμός) [pronounced <i>him-at-is-MOSS</i> ], which means, <i>clothing, apparel, raiment, array</i> . Thayer and Strong definitions only. Strong's #2441. Luke 7:25 9:29 Acts 20:33 *****			
himatismos (ἱματισμός) [pronounced <i>him-at-is-MOSS</i> ]	<i>clothing, apparel, raiment, array</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2441
64. verb: himeíromai (ἡμείρομαι) [pronounced <i>him-Ī-rom-ahee</i> ], which means, <i>to desire, to long for, especially the longing of love</i> . Strong's #2442. 1Thessalonians 2:8*			
himeíromai (ἡμείρομαι) [pronounced <i>him-Ī-rom-ahee</i> ]	<i>to desire, to long for, especially the longing of love</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2442
himeíromai (ἡμείρομαι) [pronounced <i>him-Ī-rom-ahee</i> ]	<i>desiring, longing for, especially the longing of love</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2442
65. Conjunction: hina (ἵνα) [pronounced <i>HEE-na</i> ], which means <i>that, in order that, so that</i> . Thayer definitions. Strong's #2443. Rebound Luke 1:4 4:3 5:24 6:7 7:6 8:10 9:12 10:40 11:33 12:36 14:10 15:29 16:4 17:2 18:5 19:4 20:10 21:36 22:8 Acts 2:25 4:17 5:15 7:26 8:19 9:21 16:30 17:15 19:4 21:24 22:5 23:24 24:4 27:42 Galatians 1:16 2:4 3:14 4:5 5:17 6:12 Colossians 1:9 2:2 3:21 4:4 1Thessalonians 2:16 4:1 5:4 2Thessalonians 1:11 2:12 3:1 Hebrews 2:14 3:13 4:11 5:1 6:12, 18 9:25 10:9 11:28 12:3 13:12			
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
66. Adverb/conjunction: hinatí (ἵνατί) [pronounced <i>hihn-at-EE</i> ], which means, <i>for what purpose, for what reason, wherefore, why</i> . Strong's #2444. Luke 13:7 Acts 7:26 *****			

hinatí (ἵνατί) [pronounced <i>hihn-at-EE</i> ]	<i>for what purpose, for what reason, wherefore, why</i>	adverb/conjunction	Strong's #2444
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67. propernounlocation: lóppē (λόππη) [pronounced *ee-OHP-pay*], which means, *beautiful*; transliterated, *Joppa, Japho*. Strong's #2445. Acts 9:36 10:5 11:5 \*\*\*\*\*

lóppē (λόππη) [pronounced <i>ee-OHP-pay</i> ]	<i>beautiful</i> ; transliterated, <i>Joppa, Japho</i>	feminine singular proper noun location	Strong's #2445
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Thayer: *Joppa...[was] a city of Palestine on the Mediterranean, lying on the border of the tribes of Dan and Ephraim. It was subject to the Jews from the times of the Maccabees. It had a famous but dangerous port and carried on a flourishing trade. It is now called Jaffa.*

68. proper\_noun/location Iordanês (Ἰορδάνης) [pronounced *ee-or-DAN-ace*], which means, *the descender*; transliterated *Jordan*. Thayer and Strong definitions only. Strong's #2446. Luke 3:3 4:1

Iordanês (Ἰορδάνης) [pronounced <i>ee-or-DAN-ace</i> ]	<i>the descender</i> ; transliterated <i>Jordan</i>	masculine singular proper noun/location; genitive/ablative case	Strong's #2446
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This is the one river of Palestine, has its course of little more than 200 miles (300 km), going from the roots of Anti-Lebanon to the head of the Dead Sea..

69. X

70. Proper\_noun/location: Iouda (Ἰουδά) [pronounced *ee-oo-DAH*], which means, *he shall be praised*; transliterated *Judah*. Thayer and Strong definitions only. Strong's #2448. Luke 1:39 3:26 Hebrews 7:14 8:8

Iouda (Ἰουδά) [pronounced <i>ee-oo-DAH</i> ]	<i>he shall be praised</i> ; transliterated <i>Judah</i>	proper singular noun/location; genitive/ablative case	Strong's #2448
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Thayer: 1) the fourth son of the patriarch Jacob; 2) the tribe that were the offspring of Judah; 3) the region occupied by the tribe; 4) a city of the tribe of Judah, conjectured to be Hebron, which was a city assigned to the priests and located in the hill country, and the native place of John the Baptist according to Jewish tradition.

71. **Proper\_noun/locative:** Ioudaia (Ἰουδαία) [pronounced *ee-oo-DAH-yah*], which means, *he shall be praised*; transliterated, *Judæa, Juda*. Thayer and Strong definitions only. Strong's #2449. Luke 1:5 2:4 3:1 4:44 5:17 6:17 7:17 21:21 23:5 Acts 1:8 2:9 8:1 9:31 10:37 11:1, 29 12:19 15:1 21:10 26:20 28:21 Galatians 1:22 1Thessalonians 2:14

Ioudaia (Ἰουδαία) [pronounced <i>ee-oo-DAH-yah</i> ]	<i>he shall be praised</i> ; transliterated, <i>Judæa, Juda</i>	feminine singular proper noun/location; dative, locative or instrumental case	Strong's #2449
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1) In a narrower sense, *Judæa* refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

2) In a broader sense, referring to all Palestine.

72. propeverb: Ioudaízō (Ἰουδαίζω) [pronounced *ee-oo-dah-IHD-zo*], which means, *to live like Jews, to adopt Jewish customs and rites, imitate the Jews, to judaize; Judaism; one who observes the ritual law of the Jews*. Strong's #2450. Galatians 2:14\*

Ioudaízō (Ἰουδαίζω) [pronounced <i>ee-oo-dah-IHD-zo</i> ]	<i>to live like Jews, to adopt Jewish customs and rites, imitate the Jews, to judaize; Judaism; one who observes the ritual law of the Jews</i>	present active infinitive	Strong's #2450
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73. X

74. properadverb: loudaïkōs (᾽ loudaïkῶς) [pronounced ee-oo-dah-ee-KOCE], which means, *like a Jew, as a Jew, after the manner of Jews; as if a Jew*. Strong's #2452. Galatians 2:14\*

loudaïkōs (᾽ loudaïkῶς) [pronounced ee-oo-dah-ee-KOCE]	<i>like a Jew, as a Jew, after the manner of Jews; as if a Jew</i>	proper adverb	Strong's #2452
75. Proper_noun: loudaíos (᾽ loudaíos) [pronounced ee-ou-DYE-os], which means <i>Jew, Judæan, from Judea</i> . Strong's #2453. The Doctrine of Tongues (Acts 2:5) Luke 7:3 23:3, 37 Acts 2:5, 10 9:22, 23 10:22, 28, 39 11:19 12:3, 11 13:5, 6 14:1, 4 16:1, 3, 20 17:1 18:2, 4, 24 19:10, 13, 14 20:3 21:11, 39 22:3, 12 23:12 24:5, 24 25:2 26:2 28:17 Galatians 2:13, 14 3:28 Colossians 3:11 1Thessalonians 2:14			
loudaíos (᾽ loudaíos) [pronounced ee-ou-DYE-oss]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
loudaíoi (᾽ loudaíoi) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural adjective; acts as a proper noun; nominative case	Strong's #2453
76. propernoungrouping: loudaïsmós (᾽ loudaïsmós) [pronounced ee-oo-dah-is-MOSS], which means, <i>Judaism, the Jewish faith and worship, religion of the Jews</i> . Strong's #2454. Galatians 1:13 **			
loudaïsmós (᾽ loudaïsmós) [pronounced ee-oo-dah-is-MOSS]	<i>Judaism, the Jewish faith and worship, religion of the Jews</i>	masculine singular, proper noun; a grouping; dative, locative or instrumental case	Strong's #2454
77. Masculine_noun: ᾽loudas (᾽loudás) [pronounced ee-oo-DAHs], which means, <i>he shall be praised; transliterated, Judah, Judas</i> . Thayer Definition only. Strong's #2455. Luke 3:30 6:16 22:3 Acts 1:13 5:37 9:11 15:22			
᾽loudas (᾽loudás) [pronounced ee-oo-DAHs]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun	Strong's #2455

This is transliterated from the Hebrew (Strong's #3063); and 10 men have this name in Scripture; and one plot of ground.

1) the fourth son of Jacob; 2) an unknown ancestor of Christ; 3) a man surnamed the Galilean, who at the time of the census of Quirinus, excited the revolt in Galilee, Acts 5:37; 4) a certain Jew of Damascus, Acts 9:11; 5) a prophet surnamed Barsabas, of the church at Jerusalem, Acts 15:22, 27, 32; 6) the apostle, John 14:22, who was surnamed Lebbaeus or Thaddaeus, and according to opinion wrote the Epistle of Jude.; 7) the half-brother of Jesus, Matt. 13:55; 8) Judas Iscariot, the apostle who betrayed Jesus.

78. X

79. propernounperson: Ioulíos (᾽ Ioulíos) [pronounced ee-OO-lee-oss], which means, *soft-haired; transliterated, Julius*. Strong's #2457. Acts 27:1 \*\*

Ioulíos (᾽ Ioulíos) [pronounced ee-OO-lee-oss]	<i>soft-haired; transliterated, Julius</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #2457
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Thayer: [He was] the centurion of "Augustus Band", to whose charge Paul was delivered when he was sent prisoner from Caesarea to Rome.

80. X

81. Proper\_noun: Ioûstos (Ἰοῦστος) [pronounced ee-OOCE-toss], which means, *just* (Latin derivation); transliterated, *Justus*. Strong's #2459. Acts 1:23 18:7 Colossians 4:11 \*\*\*

Ioûstos (Ἰοῦστος) [pronounced ee-OOCE-toss]	<i>just</i> (Latin derivation); transliterated, <i>Justus</i>	masculine singular proper noun; nominative case	Strong's #2459
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This is the name of 3 Christians in the New Testament. Thayer:

1) a surname of Joseph, called Barsabas. Acts 1:23

2) of Titus, a Christian at Corinth, with whom Paul lodged. Acts 18:7

3) a surname of Jesus, a friend of Paul. Col. 4:11

82. noun: hippeús (ἵππεύς) [pronounced hip-YOOCE], which means, *horseman, an equestrian, member of a cavalry corps*. Strong's #2460. Acts 23:23 \*\*

hippeús (ἵππεύς) [pronounced hip-YOOCE]	<i>horseman, an equestrian, member of a cavalry corps</i>	masculine singular noun, accusative case	Strong's #2460
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hippeis (ἵππεῖς) [pronounced hip-YICE]	<i>horsemen, equestrians, members of a cavalry corps</i>	masculine plural noun, accusative case	Strong's #2460
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83. X

84. X

85. X

86. Proper\_noun: Isaak (Ἰσαάκ) [pronounced ee-sah-AHK], which means *to laugh; laughter*; transliterated *Isaac*. Strong's #2464. Gen. 21:9 Luke 3:34 13:28 20:37 Acts 3:13 7:8 Galatians 4:28 Hebrews 11:9, 17

Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter</i> ; transliterated <i>Isaac, Isaak</i>	indeclinable proper singular noun	Strong's #2464
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Isaac was the son of Abraham and Sarah.

87. adjective: isángelos (ἰσάγγελος) [pronounced ee-SANG-ehl-loss], which means, *like an angel, equal to angels, angelic*. Strong's #2465. Luke 20:36\*

isángelos (ἰσάγγελος) [pronounced ee-SANG-ehl-loss]	<i>like an angel, equal to angels, angelic</i>	masculine plural adjective, nominative case	Strong's #2465
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88. X

89. Verb: isêmi (ἴσῃμι) [pronounced IHS-ay-mee], which means, *to know, to confirm*. Zodhiates and Thayer definitions only. Could not find this in Horst Balz and Gerhard Schneider. Strong's #2467. Acts 26:4 Heb. 12:17\*\*

isêmi (ἴσῃμι) [pronounced IHS-ay-mee]	<i>know, confirm</i>	2 <sup>nd</sup> person plural, perfect active imperative verb	Strong's #2467
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90. verb: ísthi (ἴσθι) [pronounced IHS-thee], which means, *to be*. Strong's #2468. Luke 19:17 \*\*\*\*\*

ísthi (ἴσθι) [pronounced IHS-thee]	<i>[you] be</i>	2 <sup>nd</sup> person singular, present imperative	Strong's #2468 (2 <sup>nd</sup> person present imperative of Strong's #1510)
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91. masculine\_propernoun Iskariôtês (Ἰσκαριώτης) [pronounced is-kar-ee-OH-tayç], which means, *men of Kerioth*; transliterated, *Iscariot, Iscariotes, Keriothite*. He is the apostle who betrayed Jesus. Thayer and Strong definitions only. Strong's #2469. Luke 6:16 22:3



Iskariôtēs (Ἰσκαριώτης) [pronounced <i>is-kar-ee-OH-tayç</i> ]	<i>men of Kerioth; transliterated, Iscariot, Iscariotes, Keriothite</i>	masculine singular proper noun; indeclinable noun	Strong's #2469
92.	Adjective: ísos (ἴσος) [pronounced <i>EE-sos</i> ], which means <i>equal, alike in quantity, alike in quality</i> . It is used in Philip. 2:6 when Jesus is said <i>to be equal</i> 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) Luke 6:34 Acts 11:17		
ísos (ἴσος) [pronounced <i>EE-sos</i> ]	<i>equal, alike in quantity, alike in quality</i>	neuter plural adjective; accusative case	Strong's #2470
93.	noun: isótēs (ισότης) [pronounced <i>ee-SOHT-ace</i> ], which means, <i>equality; fairness; likeness (in condition or proportion)</i> ; by implication, <i>equity</i> . Strong's #2471. Colossians 4:1 ***		
isótēs (ισότης) [pronounced <i>ee-SOHT-ace</i> ]	<i>equality; fairness; likeness (in condition or proportion); by implication, equity</i>	feminine singular noun; accusative case	Strong's #2471
94.	X		
95.	X		
96.	Proper_noun: Israēl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ], which is transliterated <i>Israel</i> . Strong's #2474. 1Sam. 4:1 10:1 2Sam. 7:23 Luke 1:16 2:25 4:25 7:9 22:30 24:21 Acts 1:6 2:36 4:10 5:21, 31 7:23 9:15 10:36 13:17 28:20 Galatians 6:16 Hebrews 8:8 11:22		
Israēl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
Thayer:			
1) The name given to the patriarch Jacob (and borne by him in addition to his former name)			
2) The family or descendants of Israel, the nation of Israel			
3) Christians, the Israel of God (Gal. 6:16), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation			
97.	propernounperson: Israēlītēs (Ἰσραηλίτης) [pronounced <i>is-rah-ale-EE-tace</i> ], which means, <i>he shall be a prince of God; transliterated, Israelite</i> . Strong's #2475. Acts 2:22 3:12 5:35 13:16 21:27		
Israēlītēs (Ἰσραηλίτης) [pronounced <i>is-rah-ale-EE-tace</i> ]	<i>he shall be a prince of God; transliterated, Israelite</i>	masculine singular proper noun;	Strong's #2475
Israēlítai (Ἰσραηλίται) [pronounced <i>is-rah-ale-EE-tie</i> ]	<i>he shall be a prince of God; transliterated, Israelites</i>	masculine plural proper noun; vocative	Strong's #2475
98.	Verb: histanô (ἵστανω) [pronounced <i>HIHS-tawn-oh</i> ], which means, <i>to establish</i> . Attic Greek word similar to histimi. No Strong's #. Romans 3:31*		
99.	Verb: histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i> ], which means, <i>1a) to bid to stand by, [set up]; 1a1) in the presence of others, in the midst, before judges, before members of the Sanhedrin; 1a2) to place; 1b) to make firm, fix establish; 1b1) to cause a person or a thing to keep his or its place; 1b2) to stand, be kept intact (of family, a kingdom), to escape in safety; 1b3) to establish a thing, cause it to stand; 1b3a) to uphold or sustain the authority or force of anything; 1c) to set or place in a balance; 1c1) to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed); 2) to stand; 2a) to stand by or near; 2a1) to stop, stand still, to stand immovable, stand firm; 2a1a) of the foundation of a building; 2b) to stand; 2b1) continue safe and sound, stand unharmed, to stand ready or prepared; 2b2) to be of a steadfast mind; 2b3) of quality, one who does not hesitate, does not waiver. Thayer definition only. Strong's #2476. 2Sam. 15:18 Luke 4:9 5:1, 2 6:8, 17 7:14, 37 8:20 9:27, 47 11:18 13:25 18:10 19:8 21:36 23:10 24:17 Acts 1:11, 23 2:14 3:8 4:7 5:20, 23, 27 6:6, 13 7:33,</i>		

55 8:38 9:7 10:30 11:13 12:14 16:9 17:22, 31 21:40 22:25, 30 24:20 25:10 26:6, 16 27:21  
Hebrews 10:9, 11

histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2476
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>stand [up, by]; set up; place, make firm; keep intact; establish; stop</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2476

The full set of Thayer meanings: 1a) *to bid to stand by, [set up]; 1a1) in the presence of others, in the midst, before judges, before members of the Sanhedrin; 1a2) to place; 1b) to make firm, fix establish; 1b1) to cause a person or a thing to keep his or its place; 1b2) to stand, be kept intact (of family, a kingdom), to escape in safety; 1b3) to establish a thing, cause it to stand; 1b3a) to uphold or sustain the authority or force of anything; 1c) to set or place in a balance; 1c1) to weigh: money to one (because in very early times before the introduction of coinage, the metals used to be weighed); 2) to stand; 2a) to stand by or near; 2a1) to stop, stand still, to stand immovable, stand firm; 2a1a) of the foundation of a building; 2b) to stand; 2b1) continue safe and sound, stand unharmed, to stand ready or prepared; 2b2) to be of a steadfast mind; 2b3) of quality, one who does not hesitate, does not waiver.*

histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative case	Strong's #2476
100. verb: historéō (ἱστορέω) [pronounced his-tor-EH-oh], which means, <i>to visit; to inquire into, to examine, to investigate; to find out, to learn (by enquiry); to gain knowledge of by visiting; of some distinguished person, to become personally acquainted with, to know face to face.</i> Strong's #2477. Galatians 1:18*			
historéō (ἱστορέω) [pronounced his-tor-EH-oh]	<i>to visit; to inquire into, to examine, to investigate; to find out, to learn (by enquiry); to gain knowledge of by visiting; of some distinguished person, to become personally acquainted with, to know face to face</i>	aorist active infinitive	Strong's #2477

101. **Proper\_noun:** Joab

Iōab (Ἰωάβ) [pronounced ee-oh-AHB]	Joab	indeclinable proper noun	Strong's #none
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102. **Proper\_noun:** Iōnnathan

Iōnnathan (Ἰωνάθαν) [pronounced ee-oh-NAY-thahn]	Jonathan	indeclinable proper noun	Strong's #none
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103. adjective ischuros (ἰσχυρός) [pronounced is-khoo-ROSS], which means, *strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant.* Thayer: 1) strong, mighty; 1a) of living beings; 1a1) strong either in body or in mind; 1a2) of one who has strength of soul to sustain the attacks of Satan, strong and therefore exhibiting many excellences; 1b) on inanimate things; 1b1) strong, violent, forcibly uttered, firm, sure. Thayer and Strong definitions only. Strong's #2478. Luke 3:16 11:21 15:14 Hebrews 5:7 6:18 11:34

ischuros (ἰσχυρός) [pronounced is-khoo-ROSS]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	masculine singular comparative adjective; nominative case	Strong's #2478
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104. Feminine\_noun: ischus (ἰσχὺς) [pronounced ihs-KHOOÇ], which means, *ability, force, strength, might.* Strong's #2479. Luke 10:27 2Thessalonians 1:9

ischus (ἰσχὺς) [pronounced <i>ih-s-KHOOÇ</i> ]	<i>ability, force, strength, might</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2479
105. verb ischuô (ἰσχύω) [pronounced <i>is-KHOO-oh</i> ], which means, <i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i> . Thayer and Strong definitions only. Strong's #2480. Luke 6:48 8:43 13:24 14:6, 29 16:3 20:26 Acts 6:10 15:10 19:16, 20 25:7 27:16 Galatians 5:6 (6:15) Hebrews 9:17			
ischuô (ἰσχύω) [pronounced <i>is-KHOO-oh</i> ]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2480
Thayer definitions: 1) <i>to be strong</i> ; 1a) <i>to be strong in body, to be robust, to be in sound health</i> ; 2) <i>to have power</i> ; 2a) <i>to have power as shown by extraordinary deeds</i> ; 2a1) <i>to exert, wield power, to have strength to overcome</i> ; 2b) <i>to be a force, avail</i> ; 2c) <i>to be serviceable</i> ; 2d) <i>to be able, can</i> .			
With the negative, this means, <i>is unable to, is lacking the strength to, is unable to force (enforce)</i> .			
ischuô (ἰσχύω) [pronounced <i>is-KHOO-oh</i> ]	<i>being able, being of the strength [to], having, exercising, forcing, availing, prevailing, being whole, can do, could, might</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2480
106. adverb: ísōs (ἴσως) [pronounced <i>EE-soce</i> ], which means, <i>perhaps, equally, in like manner; agreeably to expectation, it may be, likely</i> . Strong's #2481. Luke 20:13*			
ísōs (ἴσως) [pronounced <i>EE-soce</i> ]	<i>perhaps, equally, in like manner; agreeably to expectation, it may be, likely</i>	adverb	Strong's #2481
107. propernounlocation: Italia (Ἰταλία) [pronounced <i>ee-tal-EE-ah</i> ], which means, <i>calf-like; transliterated, Italy</i> . Strong's #2482. Acts 18:2 27:1 Hebrews 13:24 ****			
Italia (Ἰταλία) [pronounced <i>ee-tal-EE-ah</i> ]	<i>calf-like; transliterated, Italy</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #2482
Italy is referenced only in Acts and in Hebrews. Acts 18:2 27:1, 6 Hebrews 13:24			
108. properadjectivegrouping: Italikós (Ἰταλικός) [pronounced <i>ee-tal-ee-KOSS</i> ], which means, <i>belonging to Italia; transliterated, Italian</i> . Strong's #2483. Acts 10:1*			
Italikós (Ἰταλικός) [pronounced <i>ee-tal-ee-KOSS</i> ]	<i>belonging to Italia; transliterated, Italian</i>	feminine singular proper adjective grouping, genitive/ablative case	Strong's #2483
109. adjective Itouraia (Ἰτουραία) [pronounced <i>ee-too-RAH-yah</i> ], which means, <i>past the limits" or he will arrange; transliterated, Ituraea</i> . Thayer and Strong definitions only. Strong's #2484. Luke 3:1*			
Itouraia (Ἰτουραία) [pronounced <i>ee-too-RAH-yah</i> ]	<i>past the limits or he will arrange; transliterated, Ituraea</i>	feminine singular adjective; genitive/ablative case	Strong's #2484

This is a mountainous region, lying northeast of Palestine and west of Damascus. At the time when John the Baptist made his public appearance it was subject to Philip the tetrarch, son of Herod the Great, among the regions assigned to this prince after his father's death. It was brought under Jewish control by king Aristobulus around 100 B.C. Its inhabitants had been noted for robbery and skilful use of the bow.

111. masculine\_noun ichthus (ἰχθύς) [pronounced *ikh-THOOS*], which means, *fish*. Thayer and Strong definitions only. Strong's #2486. Luke 5:6 9:13 11:11 24:42

ichthus (ἰχθύς) [pronounced <i>ikh-THOOS</i> ]	<i>fish</i>	masculine plural noun; genitive/ ablative case	Strong's #2486
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112. noun: íchnos (ἵχνος) [pronounced *IKH-noss*], which means, *footprint*. Strong's #2487. Romans 4:12 \*\*\*

113. X

114. Feminine\_proper\_noun: lôнна (Ἰωάννα) [pronounced *ee-oh-AHN-nah*], which means, *Jehovah is a gracious giver*; transliterated *Joanna*. Strong's #2489. Luke 8:3 24:10\*\*

lôнна (Ἰωάννα) [pronounced <i>ee-oh-AHN-nah</i> ]	<i>Jehovah is a gracious giver</i> ; transliterated <i>Joanna</i>	feminine singular proper noun	Strong's #2489
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Thayer: *Joanna...[is] the wife of Chuza, Herod's steward, and a follower of Jesus.*<sup>44</sup>

115. masculine\_proper\_noun lôannas (Ἰωαννᾶς) [pronounced *ee-oh-an-NAS*], which means, *grace or gift of God*; transliterated, *Joanna, Joannas*. One of the ancestors of Christ. Thayer and Strong definitions only. Strong's #2490. Luke 3:27\*

lôannas (Ἰωαννᾶς) [pronounced <i>ee-oh-an-NAS</i> ]	<i>grace or gift of God</i> ; transliterated, <i>Joanna, Joannas</i>	masculine singular proper noun	Strong's #2490
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This appears to be a form of G2491; which is one form of the name *John*.

116. Proper\_noun/masculine: lôannês (Ἰωάννης) [pronounced *ee-oh-AHN-nace*], which means, *Jehovah is a gracious giver*; transliterated, *John*. Strong's #2491. Luke 1:13 3:2 5:10 6:14 7:18 8:51 9:7, 19 11:1 16:16 20:4, 6 22:8 Acts 1:5, 13 3:1 4:6 8:14 10:37 11:15 12:2, 12 13:5 15:37 18:25 19:3 Galatians 2:9

lôannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i> ]	<i>Jehovah is a gracious giver</i> ; transliterated, <i>John, Yoḥanan</i> , <i>Joḥanan</i>	proper singular masculine noun; nominative case	Strong's #2491
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1) John the Baptist was the son of Zacharias and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterwards beheaded.

2) John the apostle, the writer of the Fourth Gospel, son of Zebedee and Salome, brother of James the elder. He is that disciple who

3) John surnamed Mark, the companion of Barnabas and Paul. Acts 12:12

4) John a certain man, a member of the Sanhedrin Acts 5:6. Thayer and Strong definitions only.

117. X

118. propernounperson: lôêl (Ἰωήλ) [pronounced *ee-oh-ALE*], which means, *to whom Jehovah is God*; transliterated (from the Hebrew), *Joel*. Strong's #2493. Acts 2:16\*

lôêl (Ἰωήλ) [pronounced <i>ee-oh-ALE</i> ]	<i>to whom Jehovah is God</i> ; transliterated (from the Hebrew), <i>Joel</i>	indeclinable proper noun person	Strong's #2493
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119. masculine\_proper\_noun lônan (Ἰωνάν) [pronounced *ee-oh-NAM*], which means, *Jehovah is a gracious giver*; transliterated *Jonan*. He was one of the ancestors of Christ. Thayer and Strong definitions only. Strong's #2494. Luke 3:30\*

lônan (Ἰωνάν) [pronounced <i>ee-oh-NAM</i> ]	<i>Jehovah is a gracious giver</i> ; transliterated <i>Jonan</i>	masculine singular proper noun	Strong's #2494
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<sup>44</sup> Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #2489.



120. Masculine\_proper\_noun: lônas (ῥωνᾶς) [pronounced *ee-oh-NAHS*], which means, *dove* (in the Hebrew). This is a transliteration from the Hebrew; in it is transliterated into English as, *Jonah, Jonas, John*. Thayer definitions only. Strong's #2495. Luke 11:29

lônas (ῥωνᾶς) [pronounced <i>ee-oh-NAHS</i> ]	<i>dove</i> (in the Hebrew); transliterated, <i>Jonah, Jonas, John</i>	masculine singular proper noun	Strong's #2495
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Thayer: 1) the fifth minor prophet, the son of Amittai, and a native of Gath-hepher and lived during the reign of Jeroboam II, king of Israel; 2) Jonas, the father of Peter.<sup>45</sup>

121. X

122. masculine\_proper\_noun lôreim (ῥωρεῖμ) [pronounced *ee-oh-RIME*], which means, *whom Jehovah has exalted*; transliterated, *Jorim*. Thayer and Strong definitions only. Strong's #2497. Luke 3:29\*

lôreim (ῥωρεῖμ) [pronounced <i>ee-oh-RIME</i> ]	<i>whom Jehovah has exalted</i> ; transliterated, <i>Jorim</i>	masculine singular proper noun	Strong's #2497
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He is the son of Matthat, in the genealogy of Christ.

123. X

124. X

125. propernounperson: lôsēs (ῥωσῆς) [pronounced *ee-o-SACE*], which means, *exalted*; transliterated *Joses*. Strong's #2500. Acts 4:36 \*\*\*\*\*

lôsēs (ῥωσῆς) [pronounced <i>ee-o-SACE</i> ]	<i>exalted</i> ; transliterated <i>Joses</i>	masculine singular proper noun, person; nominative case	Strong's #2500
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From Thayer:

- 1) one of the ancestors of Christ, Luke 3:29
- 2) Joses, the brother of Jesus, Mark 6:3
- 3) Joses, the son of Mary, the sister of the mother of Jesus, Matt. 27:56
- 4) Joses, a Levite, Acts 4:36

126. Proper\_noun/masculine lôsêph (ῥωσήφ) [pronounced *ee-o-SAFE*], which means, *let him add*; transliterated *Joseph*. Thayer and Strong definitions only. Strong's #2501. Luke 1:27 2:4 3:23 4:22 23:50 Acts 1:23 4:36 7:9 11:21

lôsêph (ῥωσήφ) [pronounced <i>ee-o-SAFE</i> ]	<i>let him add</i> ; transliterated <i>Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
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- 1) the patriarch, the eleventh son of Jacob
- 2) the son of Jonan or Jonam, one of the ancestors of Christ, Luke 3:30
- 3) the son of Judah [or Judas; better Joda] another ancestor of Jesus, Luke 3:26
- 4) the son of Mattathias, another ancestor of Christ, Luke 3:24
- 5) the husband of Mary, the mother of Jesus
- 6) a half-brother of Jesus Matt. 13:55
- 7) Joseph of Arimathaea, a member of the Sanhedrin, who favoured Jesus. Matt. 27:57, Matt. 27:59; Mark 15:43, Mark 15:45
- 8) Joseph surnamed Barnabas Acts 4:36
- 9) Joseph call Barsabas and surnamed Justus, Acts 1:23.

127. X

128. 2503

<sup>45</sup> Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #2495.

## K κ Kappa

1. A  
 2. **Conjunction:** kagô/kamoi/kame (καγὼ/κάμοι/κάμέ) [pronounced *kag-OH/kam-OY/kam-EH*] which means, *and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also*. Thayer and Strong definitions only. Strong's #2504. Luke 1:3 11:9 19:23 20:3 22:29 Acts 8:19 10:28 22:13, 19 Galatians 4:12 6:14 1Thessalonians 3:5 Hebrews 8:9

kagô/kamoi/kame (καγὼ/κάμοι/κάμέ) [pronounced <i>kag-OH</i> ]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 <sup>st</sup> person singular, dative, locative or instrumental case	Strong's #2504
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3. X  
 4. X  
 5. Verb kathaireô (καθαίρω) [pronounced *kath-ahee-REH-oh*], which means, *to lower; to demolish (literally or figuratively); to cast (pull, put, take) down, destroy*. Thayer and Strong definitions only. Strong's #2507. Luke 1:52 2:51 12:18 23:53 Acts 13:19, 29 19:27

kathaireô (καθαίρω) [pronounced <i>kath-ahee-REH-oh</i> ]	<i>to lower; to demolish (literally or figuratively); to cast (pull, put, take) down, to destroy</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2507
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Thayer definitions: 1) *to take down; 1a) without the notion of violence: to detach from the cross, one crucified; 1b) with the use of force: to throw down, cast down; 2) to pull down, demolish; 2a) the subtle reasonings (of opponents) likened to a fortress, i.e. to refute, to destroy.*

kathaireô (καθαίρω) [pronounced <i>kath-ahee-REH-oh</i> ]	<i>lowering; demolishing (literally or figuratively); casting (pulling, putting, taking) down, destroying</i>	masculine singular, aorist active participle, nominative case	Strong's #2507
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6. **Verb:** kathairô (καθαίρω) [pronounced *kath-Ī-row*], which means, 1) to cleanse, of filth impurity, etc; 1a) to prune trees and vines from useless shoots; 1b) metaphorically from guilt, to expiate. Thayer Definition only. We get the English word *catharsis* from this. We get the English word *catharsis* from this word. Strong's #2508.  
 7. adverb: katháper (καθάπερ) [pronounced *kath-AP-er*], which means, *just as*. Strong's #2509. Romans 4:6 \*\*\*\*\*  
 8. adverb: katháper (καθάπερ) [pronounced *kath-AP-er*], which means, *just as, according as, even as, as well as, exactly as*. Strong's #2509. 1Thessalonians 2:11 3:6 4:5 Hebrews 4:2 5:4

katháper (καθάπερ) [pronounced <i>kath-AP-emotional revolt</i> ]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
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9. verb: katháptō (καθάπτω) [pronounced *kath-AHP-toe*], which means, *to fasten (on, to), to bind on; to lay hold of, fasten on (hostilely), to take hold of*. Strong's #2510. Acts 28:3\*

katháptō (καθάπτω) [pronounced <i>kath-AHP-toe</i> ]	<i>to fasten (on, to), to bind on; to lay hold of, fasten on (hostilely), to take hold of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2510 (hapax legomena)
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10. Verb: katharizô (καθαρίζω) [pronounced *kath-ahr-EED-zoh*], which means *to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate*. Thayer Definitions: 1) *to make clean, cleanse; 1a) from physical stains and dirt; 1a1) utensils, food; 1a2) a leper, to cleanse by curing; 1a3) to remove by cleansing; 1b) in a moral sense; 1b1) to free from defilement of sin and from faults; 1b2) to purify from wickedness; 1b3) to free from guilt of sin, to purify; 1b4) to consecrate by cleansing or purifying; 1b5) to consecrate, dedicate; 2) to pronounce clean in a levitical sense*. Thayer, Balz and Zodhiates definitions. Strong's #2511. Rebound (1John 1:7, 9) Luke 4:27 5:12 7:22 11:39 17:14 Acts 10:15 11:9 15:9 Hebrews 9:14, 22 10:2

katharizō (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i> ]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2511
katharizō (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i> ]	<i>making clean, cleansing [actually, morally, spiritually]; making free from sin; purifying; freeing from guilt of sin; the one declaring pure [clean]; who is consecrating</i>	masculine singular, aorist active participle, nominative case	Strong's #2511
11. masculine_noun katharismos (καθαρισμός) [pronounced <i>kath-ar-is-MOSS</i> ], which means, <i>a washing off, that is, (ceremonially) cleansing, purification, ablution, (morally) expiation</i> . Thayer: 1) a cleansing, purification, a ritual purgation or washing; 1a) of the washing of the Jews before and after their meals; 1b) of levitical purification of women after childbirth; 1c) a cleansing from the guilt of sins wrought by the expiatory sacrifice of Christ. Thayer and Strong definitions only. Strong's #2512. Luke 2:22 5:14 Hebrews 1:3			
katharismos (καθαρισμός) [pronounced <i>kath-ar-is-MOSS</i> ]	<i>a washing off, that is, (ceremonially) cleansing, purification, ablution, (morally) expiation</i>	masculine singular noun; genitive/ablative case	Strong's #2512
12. Adjective: katharós (καθαρός) [pronounced <i>kath-ar-OSS</i> ], which means, <i>clean, clear, pure (literally or figuratively)</i> . Strong's #2513. Luke 11:41 Acts 18:6 20:26 Hebrews 10:22			
katharós (καθαρός) [pronounced <i>kath-ar-OSS</i> ]	<i>clean, clear, pure (literally or figuratively)</i>	neuter plural adjective, nominative case	Strong's #2513
Thayer definitions: 1) <i>clean, pure</i> ; 1a) <i>physically</i> ; 1a1) <i>purified by fire</i> ; 1a2) <i>in a similitude, like a vine cleansed by pruning and so fitted to bear fruit</i> ; 1b) <i>in a levitical sense</i> ; 1b1) <i>clean, the use of which is not forbidden, imparts no uncleanness</i> ; 1c) <i>ethically</i> ; 1c1) <i>free from corrupt desire, from sin and guilt</i> ; 1c2) <i>free from every admixture of what is false, sincere genuine</i> ; 1c3) <i>blameless, innocent</i> ; 1c4) <i>unstained with the guilt of anything</i> .			
13. Noun: katharotês (καθαρότης) [pronounced <i>kath-ar-OHT-ace</i> ], which means, <i>clean, cleansed, ceremonially purification</i> . Strong's #2514. Hebrews 9:13*			
katharotês (καθαρότης) [pronounced <i>kath-ar-OHT-ace</i> ]	<i>clean, cleansed, ceremonially purification</i>	feminine singular noun; accusative case	Strong's #2514 (hapax legomena)
14. X			
15. verb kathezomai (καθίζομαι) [pronounced <i>kath-EHD-zom-ahee</i> ], which means, <i>to sit [down], to seat one's self</i> . Thayer and Strong definitions only. Strong's #2516. Luke 2:46 Acts 6:15 20:9			
kathezomai (καθίζομαι) [pronounced <i>kath-EHD-zom-ahee</i> ]	<i>to sit [down], to seat one's self</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2516
kathezomai (καθίζομαι) [pronounced <i>kath-EHD-zom-ahee</i> ]	<i>sitting [down], seating one's self</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #2516

16. **Adverb:** kathexêx (καθεξῆς) [pronounced *kath-ex-ACE*], which means *one after another, successively, in order*. Thayer. Strong's #2517. Luke 1:3 Acts 3:24 11:4 18:23

kathexês (καθεξῆς) [pronounced <i>kath-ex-ACE</i> ]	<i>one after another, successively, in order</i>	adverb	Strong's #2517
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17. Verb: katheudô (καθεύδω) [pronounced *kath-YOO-doh*], which means, *to fall asleep, drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead; metaphorically; to yield to sloth and sin; to be indifferent to one's salvation*. Strong's #2518. Luke 8:52 22:46 1Thessalonians 5:6, 7

katheudô (καθεύδω) [pronounced <i>kath-YOO-doh</i> ]	<i>to fall asleep, to drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2518
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katheudô (καθεύδω) [pronounced <i>kath-YOO-doh</i> ]	<i>falling asleep, dropping off to sleep; (normal) sleeping; lying down to rest; euphemistically, being dead</i>	masculine plural, present active participle, nominative case	Strong's #2518
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Strong and Thayer definitions: *to fall asleep, drop off to sleep; to sleep; to sleep normally; to lie down to rest; euphemistically, to be dead; metaphorically; to yield to sloth and sin; to be indifferent to one's salvation*.

18. Masculine\_noun: kathêgêtês (καθηγητής) [pronounced ], which means, 1) a guide; 2) a master, teacher. Thayer Definition only. Strong's #2519.

19. verb: kathêkō (καθήκω) [pronounced *kath-AY-ko*], which means, *to be fitting; to come (down, to); to reach to; it is becoming; to be convenient*. Strong's #2520. Acts 22:22 \*\*

kathêkō (καθήκω) [pronounced <i>kath-AY-ko</i> ]	<i>to be fitting; to come (down, to); to reach to; it is becoming; to be convenient</i>	3 <sup>rd</sup> person singular, imperfect impersonal active indicative	Strong's #2520
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20. Verb kathêmai (κάθημαι) [pronounced *KAH-th-ay-mah-ee*], which means, *to remain, to reside; to sit [by, down]*. Thayer definitions: 1) to sit down, seat one's self; 2) to sit, be seated, of a place occupied; 2a) to have a fixed abode, to dwell. Thayer and Strong definitions only. Strong's #2521. Luke 1:79 5:17, 27 7:32 8:35 10:13 18:35 20:42 21:35 22:30, 56 Acts 2:2, 34 3:10 8:28 14:8 23:3 Colossians 3:1 Hebrews 1:13

kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i> ]	<i>to remain, to reside, to dwell; to sit [by, down]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2521
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kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i> ]	<i>remain, reside, dwell; sit [by, down]</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong's #2521
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kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i> ]	<i>remaining, sitting (by, down), dwelling, residing; the one remaining, the one who resides, dwellers; sitting [by, down]</i>	masculine singular, present (deponent) middle or passive participle; accusative case	Strong's #2521
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kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i> ]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine plural, present (deponent) middle or passive participle; dative, locative or instrumental case	Strong's #2521
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21. adjective: kathēmerinós (καθημερινός) [pronounced *kath-ay-mer-ee-NOSS*], which means, *daily (ration, portion)*. Strong's #2522. Acts 6:1\*

kathēmerinós (καθημερινός) [pronounced <i>kath-ay-mer-ee-NOSS</i> ]	<i>daily (ration, portion)</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #2522
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22. Verb: kathizō (καθίζω) [pronounced *kath-EED-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); further: *to cause to sit as a judge; to appoint a judge*. Thayer: 1) *to make to sit down; 1a) to set, appoint, to confer a kingdom on one; 2) intransitively; 2a) to sit down; 2b) to sit; 2b1) to have fixed one's abode; 2b2) to sojourn, to settle, settle down*. Strong's #2523. The Doctrine of Tongues (Acts 2:3) Luke 4:20 5:3 14:28 16:6 19:30 24:49 Acts 2:2, 3, 30 8:31 12:21 13:14 16:13 18:11 25:6, 17 2Thessalonians 2:4 Hebrews 1:3 8:1 10:12 12:2

kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i> ]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay</i> (see Luke 12:49 Acts 18:11); further: <i>to cause to sit as a judge; to appoint a judge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2523
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kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i> ]	<i>stay, sit [down, down with]; abide, continue with, remain; cause to sit as a judge; appoint a judge</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2523
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kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i> ]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong's #2523
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23. verb kathiēmi (καθίημι) [pronounced *kath-EE-ay-mee*], which means, *to send down, to let down, to lower down*. Thayer and Strong definitions only. Strong's #2524. Luke 5:19 Acts 9:25 10:11 11:5\*\*\*\*

kathiēmi (καθίημι) [pronounced <i>kath-EE-ay-mee</i> ]	<i>to send down, to let down, to lower down</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2524
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This verb is found only 4x in the NT; once in the book of Luke and 3x in Acts.

kathiēmi (καθίημι) [pronounced <i>kath-EE-ay-mee</i> ]	<i>descending, coming down, sending down, being let down, being lowered down</i>	neuter singular, present passive participle, accusative case	Strong's #2524
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24. **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 onself*. Strong's #2525. 1Sam. 30:12 Luke 12:14 Acts 6:3 7:10, 27 17:15 Hebrews (2:7) 5:1 7:28 8:3

kathistēmi (καθίστημι) [pronounced <i>kath-IHS-tay-mee</i> ]	<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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2525
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kathistêmi (καθίστημι) [pronounced <i>kath-IHS-tay-mee</i> ]	<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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2525
kathistêmi (καθίστημι) [pronounced <i>kath-IHS-tay-mee</i> ]	<i>setting [placing, putting] [one over a thing; one to administer an office]; appointing [put in charge, ordain]; setting down, constituting, the one declaring</i>	masculine plural, present active participle, nominative case	Strong's #2525
25.	<b>Adverb:</b> kathó (καθό) [pronounced <i>kah-THOH</i> ], which means <i>according, to that which, according to, inasmuch as</i> . Strong's #2526. The Doctrine of Tongues (Rom. 8:26)		
26.	adverb: kathóλου (καθόλου) [pronounced <i>kath-ol'-oo</i> ], which means, <i>entirely, on the whole, wholly, at all</i> . Strong's #2527. Acts 4:18*		
kathóλου (καθόλου) [pronounced <i>kath-ol'-oo</i> ]	<i>entirely, on the whole, wholly, at all</i>	adverb	Strong's #2527
27.	Verb: kathoplízō (καθοπλίζω) [pronounced <i>kath-op-LIHD-zoh</i> ], which means, <i>being fully equipped with armor, being furnished with arms/armor, fully armed</i> . Strong's #2528. Luke 11:21*		
kathoplízō (καθοπλίζω) [pronounced <i>kath-op-LIHD-zoh</i> ]	<i>being fully equipped with armor, being furnished with arms/armor, fully armed</i>	masculine singular, perfect passive participle, nominative case	Strong's #2528
28.	verb: kathoráō (καθοράω) [pronounced <i>kath-or-AH-oh</i> ], which means, <i>to discern clearly</i> . Strong's #2529. Romans 1:20*		
29.	Adverb: kathoti (καθότι) [pronounced <i>kath-OT-ee</i> ], which means, <i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i> . Thayer and Strong definitions only. Strong's #2530. Luke 1:7 19:9 Acts 2:24, 45 4:35 17:31		
kathoti (καθότι) [pronounced <i>kath-OT-ee</i> ]	<i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i>	adverb	Strong's #2530
30.	<b>Adverb:</b> kathôs (καθώς) [pronounced <i>kahth-OCE</i> ], which means, 1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i> . Thayer and Strong definitions only. Strong's #2531. Luke 1:2 2:20 5:14 6:31 11:1 17:26 19:32 22:13 24:24 Acts 2:4 7:17 11:29 15:8 22:3 Galatians 2:7 3:6 5:21 Colossians 1:6 2:7 1Thessalonians 1:5 2:2, 4 3:4 4:1 5:11 2Thessalonians 1:3 3:1 Hebrews 2:7 4:3 5:3 8:5 10:25 11:12		
kathôs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531

Thayer definitions: 1) *according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that*.

31. Combo: Colossians 1:6 1Thessalonians 2:14 3:4 4:6 5:11 Hebrews 5:5

kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

This is variously translated, *just as, even as, even as...also, as indeed, as...also, just as...also, just as...already, according as...also, just as...now, just as...in fact*. Sometimes, these phrases occur without the *continuation dots* (for instance, *as also*).

32. Conjunction: kaí (Καί) [pronounced *kih*], and kaí is a conjunction which can mean *and, even, also*. In 1Cor. 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 (1Cor. 14:15) 1Sam. 2:2 4:1 5:6 29:4, 21 Psalm 118:28 Luke 1:2 3:21 5:17, 30 8:1, 29 19:3 20:9 21:24 24:1 26:29 Acts 2:29 7:35 Heb. 12:17

kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
kaí (καί) [pronounced <i>kī</i> ]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, as; yea, yet; and so; so that, and that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532

Sometimes the use of two kais means, *...both...and...* Based upon Acts 26:29, they seem to mean, *either...or...*

33. masculine\_proper\_noun Kaiaphas (Καϊάφας) [pronounced *kah-ee-AF-as*], which means, *as comely; the dell*; transliterated, *Caiaphas*. Thayer and Strong definitions only. Strong's #2533. Luke 3:2 Acts 4:6

Kaiaphas (Καϊάφας) [pronounced <i>kah-ee-AF-as</i> ]	<i>as comely; the dell</i> ; transliterated, <i>Caiaphas</i>	masculine singular proper noun; genitive/ablative case	Strong's #2533
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He was the high priest of the Jews appointed to that office by Valerius Gratus, governor of Judaea, after removal of Simon, son of Camith, A.D. 18, and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of Ananus (Annus, father-in-law of Caiaphas), his successor.

34. X

35. propernounperson: Káin (Κάϊν) [pronounced *KAH-in*], which means, *maker: fabricator (literally smith)*; transliterated, *Cain, Kain*. Strong's #2535. Hebrews 11:4 \*\*\*

Káin (Κάϊν) [pronounced <i>KAH-in</i> ]	<i>maker: fabricator (literally smith)</i> ; transliterated, <i>Cain, Kain</i>	masculine singular proper noun; a person; indeclinable noun	Strong's #2535
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36. Proper\_noun: Kainan (Καϊνάν) [pronounced *kah-ee-NAHN*], which means *their smith*; transliterated *Cainan, Kenan*. Horst Balz and Gerhard Schneider have a μ at the end of this word instead of v. Strong's #2536. Genesis 11:12 Luke 3:36\*\*

Kainan (Καϊνάν) [pronounced <i>kah-ee-NAHN</i> ]	<i>their smith</i> ; transliterated <i>Cainan, Kainan, Kenan</i>	masculine proper noun	Strong's #2536
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37. adjective kainos (καινός) [pronounced *kahee-NOSS*], which means, *new*; as respects form: *recently made, fresh, recent, unused, unworn*; as respects substance: *of a new kind, unprecedented, novel, uncommon*,

*unheard of.* Thayer and Strong definitions only. Strong's #2537. Luke 5:36 22:20 Acts 17:19 Galatians 6:15 Hebrews 8:8 9:15

kainos (καινός) [pronounced <i>kahee-NOSS</i> ]	<i>new; as respects form: recently made, fresh, recent, unused, unworn; as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of</i>	neuter singular adjective; genitive/ablative case	Strong's #2537
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38. noun: kainótēs (καινότης) [pronounced *kahee-NOHT-ace*], which means, *newness, unusual, astonishing, extraordinary.* Strong's #2538. Romans 6:4 \*\*

39. Conjunction: kaiper (καίπερ) [pronounced *KAH-ee-per*], which means, *although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet.* Horst Balz and Gerhard Schneider, Zodhiates and Thayer definitions only. Strong's #2539. Heb. 5:8 7:5 12:17

kaiper (καίπερ) [pronounced <i>KAH-ee-per</i> ]	<i>although, though indeed, though, and indeed, nevertheless, notwithstanding, and yet</i>	conjunction	Strong's #2539
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40. **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 Luke 1:20 4:13 8:13 12:42 13:1 18:30 19:44 20:10 21:8, 24 Acts 1:7 3:20 7:20 12:1 13:11 14:17 17:26 19:23 24:25 Galatians 4:10 6:9, 10 1Thessalonians 2:17 5:1 2Thessalonians 2:6 Hebrews 9:10 11:11

kairos (καιρός) [pronounced <i>kī-ROSS</i> ]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun	Strong's #2540
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Thayer definitions: 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*

kairoi (καιροί) [pronounced <i>kī-ROY</i> ]	<i>times, as chunks or definite periods of time; epochs; seasons; events of time; dispensations</i>	masculine plural noun, nominative case	Strong's #2540
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41. Combo: 1Thessalonians 2:17

prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
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kairos (καιρός) [pronounced <i>kī-ROSS</i> ]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile; opportunity; events of time; dispensation</i>	masculine singular noun; accusative case	Strong's #2540
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hōra (ώρα) [pronounced <i>HO-rah</i> ]	<i>day, hour, instant, season, time</i>	feminine singular noun; genitive/ablative case	Strong's #5610
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These words are variously translated in 1Thessalonians 2:17: *for the time (space) of an hour, for an hour's time, for a short time, for a short season, for a short while, for a little while, for awhile, for a season's time.*



42. Masculine\_noun Kaisar (Καῖσαρ) [pronounced *KAHee-sahr*], which means, *severed*; transliterated *Cæsar*. Thayer and Strong definitions only. Strong's #2541. Luke 2:1 3:1 20:21 23:2 Acts (11:28) 17:7 25:8 26:32 27:24 28:19

Kaisar (Καῖσαρ) [pronounced <i>KAHee-sahr</i> ]	<i>severed</i> ; transliterated <i>Cæsar</i>	masculine singular noun; originally a proper noun which became a title	Strong's #2541
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This is the surname of Julius Caesar, which adopted by Octavius Augustus and his successors afterwards. The name became a title, and was appropriated by the Roman emperors as part of their title.

43. propernounlocation: Kaisáreia (Καيسάρεια) [pronounced *kahee-SÄHR-ee-ah*], which means, *severed*; transliterated, *Caesarea*, *Caesarea*. Strong's #2542. Acts 8:40 9:30 10:1 11:11 12:19 18:22 21:8 23:23 25:1

Kaisáreia (Καيسάρεια) [pronounced <i>kahee-SÄHR-ee-ah</i> ]	<i>severed</i> ; transliterated, <i>Cæsarea</i> , <i>Caesarea</i>	feminine singular proper noun location	Strong's #2542
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There are two ancient cities with that name. From Thayer:

1) Caesarea of Philippi was situated at the foot of Lebanon near the sources of the Jordan in Gaulanitis, and formerly called Paneas; but afterward being rebuilt by Philip the tetrarch, it was called by him Caesarea, in honour of Tiberias Caesar; subsequently called Neronias by Agrippa II, in honour of Nero.

2) Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.

44. conjunction/conjunctive particle: kaítoi (καίτοι) [pronounced *KAY-ee-toy*], which means, *and yet, nevertheless, although*. Strong's #2543. Acts 14:17 Hebrews 4:3\*\*

kaítoi (καίτοι) [pronounced <i>KAY-ee-toy</i> ]	<i>and yet, nevertheless, although</i>	conjunction/ conjunctive particle	Strong's #2543
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45. X

46. Verb: kaíō (καίω) [pronounced *KAH-yoh*], which means, *to light, to set on fire, to burn, to kindle; to consume (with fire)*. Strong's #2545. Luke 12:35 24:32 Hebrews 12:18

kaíō (καίω) [pronounced <i>KAH-yoh</i> ]	<i>to light, to set on fire, to burn, to kindle; to consume (with fire)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2545
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kaíō (καίω) [pronounced <i>KAH-yoh</i> ]	<i>lighting, setting on fire, burning, kindling; consuming (with fire)</i>	feminine plural, present passive participle, nominative case	Strong's #2545
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47. adverb: kakeî (κἄκεῖ) [pronounced *kak-ĭ*], which means, *and there, there also, likewise in that place*. Strong's #2546. Acts 14:7 17:13 22:10 25:20 27:5

kakeî (κἄκεῖ) [pronounced <i>kak-ĭ</i> ]	<i>and there, there also, likewise in that place</i>	conjunction/adverb; accusative case (normally adverbs do not have cases)	Strong's #2546
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48. Adverb: kakeîthen (κἄκεῖθεν) [pronounced *kak-ĭ-thehn*], which means, *likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also*. Strong's #2547. Luke 11:53 Acts 7:4 13:21 14:26 16:12 20:15 21:1 27:4 28:15 \*\*\*\*\*

<p>akeithen (κακεῖθεν) [pronounced kak-ĭ-thehn]</p>	<p><i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i></p>	<p>adverb</p>	<p>Strong's #2547</p>
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From καί [Strong's #2532 = *and*] and ἐκεῖθεν [Strong's #1564 = *from there, from that place*].

It appears that this adverb is used only by Luke in Luke 11:53<sup>46</sup> and Acts 7:4 27:12.

49. Contraction: kakeinos (κακεῖνος) [pronounced kakh-l-noss], which means, *and he, he also, and him (other, them), even he, him also, them (also), (and) they*. Strong's #2548. Luke 11:7, 42 20:11 22:11 Acts 5:37 15:11 18:19 Hebrews 4:2

<p>kakeinos (κακεῖνος) [pronounced kakh-l-noss]</p>	<p><i>and he, he also, and him (other, them), even he, him also, he, him</i></p>	<p>masculine singular demonstrative pronoun; contraction; nominative case</p>	<p>Strong's #2548</p>
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From καί [Strong's #2532 = *and*] and ἐκεῖνος [Strong's #1565 = *that one, this one; those, these*].

<p>kakeinoi (κακεῖνοι) [pronounced kakh-l-noy]</p>	<p><i>and they, they also, and them (other, them), even them, they also, them (also), (and) they</i></p>	<p>masculine plural demonstrative pronoun; contraction; nominative case</p>	<p>Strong's #2548</p>
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50. **Feminine\_noun:** kakía (κακία) [pronounced kakh-EE-ah], which means *malice, depravity, wickedness as habitual, malignity, doing evil; trouble*. Strong's #2549. The Doctrine of Tongues (1Cor. 14:20) Acts 8:22 Colossians 3:8

<p>kakía (κακία) [pronounced kakh-EE-ah]</p>	<p><i>malice, depravity, wickedness as habitual, malignity, doing evil; trouble</i></p>	<p>feminine singular noun, genitive/ablative case</p>	<p>Strong's #2549</p>
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51. noun: kakoêtheia (κακοήθεια) [pronounced kak-o-AY-thi-ah], which means, *malevolence*. Strong's #2550. Romans 1:29\*

52. verb: kakologéō (κακολογέω) [pronounced kak-ol-og-EH-oh], which means, *to speak evil of; to revile, to abuse, to curse*. Strong's #2551. Acts 19:9 \*\*\*\*

<p>kakologéō (κακολογέω) [pronounced kak-ol-og-EH-oh]</p>	<p><i>to speak evil of; to revile, to abuse, to curse</i></p>	<p>3<sup>rd</sup> person singular, aorist active indicative</p>	<p>Strong's #2551</p>
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<p>kakologéō (κακολογέω) [pronounced kak-ol-og-EH-oh]</p>	<p><i>speaking evil of; reviling, abusing, the one cursing</i></p>	<p>masculine plural, present active participle, nominative case</p>	<p>Strong's #2551</p>
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53. X

54. X

55. verb: kakopoieō (κακοποιέω) [pronounced kak-op-oy-EH-oh], which means, *to do harm; to do evil, to do wrong, to sin; to injure*. Thayer and Strong definitions only. Strong's #2554. Luke 6:9

<p>kakopoieō (κακοποιέω) [pronounced kak-op-oy-EH-oh]</p>	<p><i>to do harm; to do evil, to do wrong, to sin; to injure</i></p>	<p>3<sup>rd</sup> person singular, aorist active indicative</p>	<p>Strong's #2554</p>
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56. X

<sup>46</sup> This might be disputed.

57. Adjective: kakós (κακός) [pronounced *kak-OSS*], which means, *evil, bad; worthless; harmful, ill, wicked*. Strong's #2556. Luke 16:25 23:22 Acts 9:13 16:28 23:9 28:5 Colossians 3:5 1Thessalonians 5:15 Hebrews 5:14

kakós (κακός) [pronounced <i>kak-OSS</i> ]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter plural adjective, accusative case	Strong's #2556
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Thayer definitions: 1) *of a bad nature; 1a) not such as it ought to be; 2) of a mode of thinking, feeling, acting; 2a) base, wrong, wicked; 3) troublesome, injurious, pernicious, destructive, baneful.*

58. adjective: kakoûrgos (κακοῦργος) [pronounced *kak-OOR-goss*], which means, *criminal, wrong-doer, evil-doer, malefactor*. Strong's #2557. Luke 23:32 \*\*\*\*

kakoûrgos (κακοῦργος) [pronounced <i>kak-OOR-goss</i> ]	<i>criminal, wrong-doer, evil-doer, malefactor</i>	masculine plural adjective, nominative case	Strong's #2557
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59. verb: kakouchéō (κακουχέω) [pronounced *kak-oo-KHEH-oh*], which means, *to mistreat, to treat ill, to be oppressed, to suffer a plague*. Strong's #2558. Hebrews 11:37 13:3\*\*

kakouchéō (κακουχέω) [pronounced <i>kak-oo-KHEH-oh</i> ]	<i>to mistreat, to treat ill, to be oppressed, to suffer a plague</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2558
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kakouchéō (κακουχέω) [pronounced <i>kak-oo-KHEH-oh</i> ]	<i>mistreating, treating ill (poorly, with disdain), being oppressed, suffering a plague</i>	masculine plural, present passive participle; nominative case	Strong's #2558
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60. verb: kakóō (κακώω) [pronounced *kak-OH-oh*], which means, *to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate*. Strong's #2559. Acts 7:6, 19 12:1 14:1 18:10 \*\*\*\*\* \*

kakóō (κακώω) [pronounced <i>kak-OH-oh</i> ]	<i>to harm, to mistreat, to injure; to make evil affected, to entreat evil, to harm, hurt figuratively, to exasperate</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2559
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Thayer definitions: 1) *to oppress, afflict, harm, maltreat; 2) to embitter, render evil affected.*

61. adverb kakôs (κακῶς) [pronounced *kak-OCE*] which means, *diseased, to be ill, sickly; miserably, grievously; improperly, wrongly; to speak ill of, revile; physically or morally ill*. Thayer and Strong definitions only. Strong's #2560. Luke 5:31 7:2 Acts 23:5

kakôs (κακῶς) [pronounced <i>kak-OCE</i> ]	<i>badly, evilly, with evil [intent, thoughts]; diseased, to be ill, sickly; miserably, grievously; improperly, wrongly; to speak ill of, revile; physically or morally ill</i>	adverb	Strong's #2560
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62. noun: kákōsis (κάκωσις) [pronounced *KAK-oh-sis*], which means, *mistreatment, maltreatment, ill treatment; affliction*. Strong's #2561. Acts 7:34\*

kákōsis (κάκωσις) [pronounced <i>KAK-oh-sis</i> ]	<i>mistreatment, maltreatment, ill treatment; affliction</i>	feminine singular noun, accusative case	Strong's #2561
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63. X

64. masculine\_noun kalamos (κάλαμος) [pronounced *KAL-am-oss*], which means, *a reed; a staff made of a reed, a reed staff; a measuring reed or rod; a writer's reed, a pen*. Thayer and Strong definitions only. Strong's #2563. Luke 7:24

kalamos (κάλαμος) [pronounced KAL-am-oss]	a reed; a staff made of a reed, a reed staff; a measuring reed or rod; a writer's reed, a pen	masculine singular noun; accusative case	Strong's #2563
65. Verb: kaleō (καλέω) [pronounced kal-EH-oh], which means, <i>to call; to call aloud, utter in a loud voice; to invite; to call, i.e. to name, by name; to give a name to; to receive the name of, receive as a name; to give some name to one, call his name; to be called, i.e. to bear a name or title (among men); to salute one by name.</i> Thayer and Strong definitions only. Strong's #2564. Luke 1:13, 36 2:4, 21 5:32 6:15, 46 7:11, 39 8:2 9:10 10:39 14:7, 8, 13 15:19 19:2, 6, 13 20:44 21:37 22:3, 25 23:33 Acts 1:12, 19 3:11 4:18 7:58 8:10 9:11 10:1 13:1 14:12 15:22, 37 24:2 27:8 28:1 Galatians 1:6, 15 5:8, 13 Colossians 3:15 1Thessalonians 2:12 4:7 5:24 2Thessalonians 2:14 Hebrews 2:11 3:13 5:4 9:15 11:8, 18			
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #2564
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>call (aloud, in a loud voice); invite, salute; passive: be called, receive a call</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2564
kaleō (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular present passive participle, nominative case	Strong's #2564

In the passive voice, this refers to the person who is invited, in the active voice, this refers to the host, who does the inviting.

66. X  
67. adverb: kallion (καλλίων) [pronounced kal-LEE-on], which means, *(very) well, better (than many).* Strong's #2566. Acts 25:10\*

kallion (καλλίων) [pronounced kal-LEE-on]	(very) well, better (than many)	adverb	Strong's #2566
68. X 69. properadjectivelocation: Kaloì Liménes (Καλοὶ Λιμένες) [pronounced kal-OY-lee-MEHN-ehs], which means, <i>good harbors, safe havens; Fair Havens; transliterated, Kaloi Limenes.</i> Strong's #2568. Acts 27:8*			
Kaloì Liménes (Καλοὶ Λιμένες) [pronounced kal-OY-lee-MEHN-ehs]	<i>good harbors, goodly ports, safe havens; Fair Havens; transliterated, Kaloi Limenes.</i>	masculine plural proper adjective; a location; accusative case	Strong's #2568

Thayer: *Fair Havens [was] a bay of Crete, near the city Lasaea, so called because it had a good harbor.*

70. verb: kalopoiēō (καλοποιέω) [pronounced kal-op-oy-EH-oh], which means, *to do what is right, to do well, act uprightly, to live virtuously.* Strong's #2569. 2Thessalonians 3:13\*

kalopoiēō (καλοποιέω) [pronounced kal-op-oy-EH-oh]	<i>to do what is right, to do well, to act uprightly, to live virtuously</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2569
kalopoiēō (καλοποιέω) [pronounced kal-op-oy-EH-oh]	<i>doing what is right, doing well, acting uprightly, living virtuously</i>	masculine plural, present active participle, nominative case	Strong's #2569

71. adjective kalos (καλός) [pronounced kal-OSS], which means, *good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful,*



*better, fair, goodly, honest, meet, well, worthy.* Thayer and Strong definitions only. Strong's #2570. Luke 3:9 6:26, 43 8:15 9:33 14:34 21:5 27:8 Galatians 4:18 6:9 1Thessalonians 5:21 Hebrews 5:14 6:4 10:24 13:9

kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use); honorable, with virtue, beautiful, better, fair, goodly, honest, meet, well, worthy</i>	masculine singular adjective, accusative case	Strong's #2570
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Thayer: 1) beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable; 1a) beautiful to look at, shapely, magnificent; 1b) good, excellent in its nature and characteristics, and therefore well adapted to its ends; 1b1) genuine, approved; 1b2) precious; 1b3) joined to names of men designated by their office, competent, able, such as one ought to be; 1b4) praiseworthy, noble; 1c) beautiful by reason of purity of heart and life, and hence praiseworthy; 1c1) morally good, noble; 1d) honourable, conferring honour; 1e) affecting the mind agreeably, comforting and confirming.

*(for appearance or use, and thus distinguished from G18, which is properly intrinsic)*

72. X

73. Verb: kaluptō (καλύπτω) [pronounced kal-OOP-toe], which means, *to hide, to cover, to veil; to hinder the knowledge of a thing; the covering of sin.* Thieme and Thayer definitions only. Strong's #2572. The Doctrine of Forgiveness Luke 8:16 23:30

kaluptō (καλύπτω) [pronounced kal-OOP-toe]	<i>to hide, to cover, to veil; to hinder the knowledge of a thing; the covering of sin</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2572
kaluptō (καλύπτω) [pronounced kal-OOP-toe]	<i>hide, cover, veil; hinder the knowledge of a thing; the covering of sin</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2572

74. adverb kalōs (καλῶς) [pronounced kal-OCE] which means, *well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well.* Thayer: 1) beautifully, finely, excellently, well; 1a) rightly, so that there shall be no room for blame, well, truly; 1b) excellently, nobly, commendably; 1c) honourably, in honour; 1c1) in a good place, comfortable; 1d) to speak well of one, to do good; 1e) to be well (of those recovering health). Thayer and Strong definitions only. Strong's #2573. Luke 6:27, 48 20:39 Acts 10:33 28:25 Galatians 4:17 5:7

kalōs (καλῶς) [pronounced kal-OCE]	<i>well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well</i>	adverb	Strong's #2573
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75. noun: kāmēlos (κάμηλος) [pronounced kam'-ay-los], which means, *camel.* Strong's #2574. Luke 18:25\*\*\*\*\* \*

kāmēlos (κάμηλος) [pronounced kam'-ay-loss]	<i>camel</i>	masculine singular noun; accusative case	Strong's #2574
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76. X

77. verb: kammuō (καμμύω) [pronounced kam-MOO-oh], which means, *to close (the eyes), to shut (one's eyes).* Strong's #2576. Acts 28:27 \*\*

kammuō (καμμύω) [pronounced kam-MOO-oh]	<i>to close (the eyes), to shut (one's eyes)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2576
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78. Verb: kamnō (κάμνω) [pronounced KAM-no], which means, properly, *to toil*, (by implication) *to tire, to grow weary, to be weary*; figuratively, *to faint, to be sickened; to be sick.* Strong's #2577. Hebrews 12:3 \*\*\*

	kamnô (κάμνω) [pronounced KAM-no]	properly, to toil, (by implication) to tire, to grow weary, to be weary; figuratively, to faint, to be sickened; to be sick	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2577
79.	X			
80.	conditional_particle: kan (κᾶν) [pronounced kahn], which means, <i>and (also) if (so much as), (even) if; also or, if but, at least, though, yet</i> . Strong's #2579. Luke 12:38 13:9 Acts 5:15 Hebrews 12:20			
	kan (κᾶν) [pronounced kahn]	<i>and (also) if (so much as), (even) if; also or, if but, at least, though, yet; whether or (when used twice)</i>	conditional particle, conjunction	Strong's #2579
81.	X			
82.	X			
83.	propernounperson: Kandákē (Κανδάκη) [pronounced kan-DAHK-ay], which means, <i>prince of servants</i> ; transliterated, <i>Candace</i> . Strong's #2582. Acts 8:27*			
	Kandákē (Κανδάκη) [pronounced kan-DAHK-ay]	<i>prince of servants</i> ; transliterated, <i>Candace</i>	feminine singular proper noun person, genitive/ablative case	Strong's #2582
According to Thayer: <i>[Candace was] a queen of Ethiopia mentioned in Acts 8:27. (A.D. 38) The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens.</i>				
84.	noun: kanôn (κανών) [pronounced kan-OWN], which means, <i>a rule, a principle, a canon</i> ; (figuratively) <i>a standard (of faith and practice)</i> ; by implication, <i>a boundary</i> , (figuratively) <i>a sphere (of activity)</i> ; <i>an assignment</i> . Strong's #2583. Galatians 6:16 *****			
	kanôn (κανών) [pronounced kan-OWN]	<i>a rule, a principle, a canon</i> ; (figuratively) <i>a standard (of faith and practice)</i> ; by implication, <i>a boundary</i> , (figuratively) <i>a sphere (of activity)</i> ; <i>an assignment</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2583
Thayer definitions: 1) <i>a rod or straight piece of rounded wood to which any thing is fastened to keep it straight</i> ; 1a) <i>used for various purposes</i> ; 1a1) <i>a measuring rod, rule</i> ; 1a2) <i>a carpenter's line or measuring tape</i> ; 1a3) <i>the measure of a leap, as in the Olympic games</i> ; 2) <i>a definitely bounded or fixed space within the limits of which one's power of influence is confined</i> ; 2a) <i>the province assigned one</i> ; 2b) <i>one's sphere of activity</i> ; 3) <i>metaphorically any rule or standard, a principle or law of investigating, judging, living, acting</i> .				
85.	Masculine_noun: kanôn (κανόν) [pronounced kan-OHN], which means, 1) <i>a rod or straight piece of rounded wood to which any thing is fastened to keep it straight</i> ; 1a) <i>used for various purposes</i> ; 1a1) <i>a measuring rod, rule</i> ; 1a2) <i>a carpenter's line or measuring tape</i> ; 1a3) <i>the measure of a leap, as in the Olympic games</i> ; 2) <i>a definitely bounded or fixed space within the limits of which one's power of influence is confined</i> ; 2a) <i>the province assigned one</i> ; 2b) <i>one's sphere of activity</i> ; 3) <i>metaphorically any rule or standard, a principle or law of investigating, judging, living, acting</i> . Thayer definitions only. Strong's #2583.			
86.	proper_noun/location Kapernaoum (Καπερναούμ) [pronounced cap-er-nah-OOM], which means, <i>village of comfort</i> ; transliterated, <i>Capernaum, Caphanachum</i> . Of Hebrew origin. Thayer and Strong definitions only. Strong's #2584. Luke 4:23 7:1 10:15			
	Kapernaoum (Καπερναούμ) [pronounced cap-er-nah-OOM]	<i>village of comfort</i> ; transliterated, <i>Capernaum, Caphanachum</i> ; of Hebrew origin	proper singular noun/location	Strong's #2584

Capernaum was a flourishing city of Galilee situated on the western shore of the Sea of Galilee or Lake of Gennesaret, near the place where the Jordan flows into the lake.

87. X

88. noun: kapnós (καπνός) [pronounced kap-NOSS], which means, *smoke*. Strong's #2586. Acts 2:19

kapnós (καπνός) [pronounced kap- NOSS]	<i>smoke</i>	masculine singular noun, genitive/ablative case	Strong's #2586
89. propernounlocation: Kappadokía (Καππαδοκία) [pronounced kap-pad-ok-EE-ah], which means, <i>province of good horses</i> ; transliterated, <i>Cappadocia</i> . Strong's #2587. Acts 2:9 **			
Kappadokía (Καππαδοκία) [pronounced kap-pad- ok-EE-ah]	<i>province of good horses; transliterated, Cappadocia</i>	feminine singular proper noun location, accusative case	Strong's #2587

Thayer: Cappadocia was a region in Asia Minor, bounded under the Roman empire on the north by Pontus, on the east by Armenia Minor, on the south by Cilicia and Commagene, on the west by Lycaonia and Galatia.

90. 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. Doctrine of the Heart 1Sam. 14:7 Luke 1:17, 51 2:19 3:15 5:22 6:45 8:12 9:47 10:27 12:34 16:15 21:34 24:25 Acts 2:25 4:32 5:3, 4 7:23, 39, 51 8:21 11:23 13:22 14:17 15:9 16:14 21:13 28:27 Galatians 4:6 Colossians 2:2 3:15, 22 1Thessalonians 2:4, 17 3:13 2Thessalonians 2:17 3:5 Hebrews 3:8, 10 4:7, 12 8:10 10:16, 22 13:9

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

kardiai (καρδίαι) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, nominative case	Strong's #2588
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91. noun: kardiognōstēs (καρδιογνώστης) [pronounced kar-dee-og-NOCE-tace], which means, *knower of hearts, one who knows the heart*. Strong's #2589. Acts 1:24 15:8\*\*

kardiognōstēs (καρδιογνώστης) [pronounced kar-dee- og-NOCE-tace]	<i>knower of hearts, one who knows the heart</i>	masculine singular noun, vocative	Strong's #2589
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92. Masculine\_noun: karpos (καρπός) [pronounced kahr-POSS], which means, *fruit [plucked]; figuratively for fruit of the womb, fruit [of production, remuneration]*. Thayer and Strong definitions only. Strong's #2590. Luke 1:42 3:8 6:43 8:8 12:17 13:6 20:10 Acts 2:30 Galatians 5:22 Hebrews 12:11 13:15

karpos (καρπός) [pronounced kahr- POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; nominative case	Strong's #2590
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Thayer definitions: 1) *fruit*; 1a) *the fruit of the trees, vines, of the fields*; 1b) *the fruit of one's loins, i.e. his progeny, his posterity*; 2) *that which originates or comes from something, an effect, result*; 2a) *work, act, deed*; 2b) *advantage, profit, utility*; 2c) *praises, which are presented to God as a thank offering*; 2d) *to gather fruit (i.e. a reaped harvest) into life eternal (as into a granary), is used in fig. discourse of those who by their labours have fitted souls to obtain eternal life.*

93. X

94. Verb: karpophoreō (καρποφορέω) [pronounced *kahr-pohf-EH-oh*], which means, *to bear fruit; to bear, bring forth (fruit, deeds); to bear fruit of one's self*. Strong's #2592. Luke 8:15 Colossians 1:6, 10

karpophoreō (καρποφορέω) [pronounced <i>kahr-pohf-EH-oh</i> ]	<i>to bear fruit; to bear, bring forth (fruit, deeds); to bear fruit of one's self</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2592
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karpophoreō (καρποφορέω) [pronounced <i>kahr-pohf-EH-oh</i> ]	<i>bearing fruit; bearing, bringing forth (fruit, deeds); bearing fruit of one's self; fruitful production</i>	neuter singular; present (deponent) middle/passive participle; nominative case	Strong's #2592
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95. adjective: karpophóros (καρποφόρος) [pronounced *kar-pof-OR-oss*], which means, *fruitful, fruit bearing; productive*. Strong's #2593. Acts 14:17\*

karpophóros (καρποφόρος) [pronounced <i>kar-pof-OR-oss</i> ]	<i>fruitful, fruit bearing; productive</i>	masculine plural adjective, accusative case	Strong's #2593
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96. verb: karteréō (καρτερέω) [pronounced *kar-ter-EH-oh*], which means, *to endure, to be strong, (figuratively) steadfast (patient)*. Strong's #2594. Hebrews 11:27\*

karteréō (καρτερέω) [pronounced <i>kar-ter-H-oh</i> ]	<i>to endure, to be strong, (figuratively) steadfast (patient)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2594 (hapax legomena)
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97. neuter\_noun karpheos (κάρφος) [pronounced *KAR-foss*], which means, *a speck; dry stalk or twig, a straw; chaff*. Thayer and Strong definitions only. Strong's #2595. noun neuter karpheos (κάρφος) [pronounced *KAR-foss*], which means, *a speck; dry stalk or twig, a straw; chaff*. Thayer and Strong definitions only. Strong's #2595. Luke 6:41

karpheos (κάρφος) [pronounced <i>KAR-foss</i> ]	<i>a speck; dry stalk or twig, a straw; chaff</i>	neuter singular noun; accusative case	Strong's #2595
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98. **Preposition:** katá (κατά) [pronounced *kaw-TAW*], which means *down, down from, down upon, according to, after, according to a norm or standard*. Horst Balz and Gerhard Schneider. Strong's #2596. 1Sam. 14:8 Psalm 110:4 The Doctrine of Tongues (1Cor. 12:31b 14:27 Rom. 8:26) 2Sam. 13:27 Luke 1:9 2:22 4:14, 16 6:23 8:1, 4, 33 9:6, 23, 50 10:4, 31 11:3, 23 13:22 15:14 16:19 17:30 19:47 21:11 22:22, 52 23:5, 17, 56 Acts 2:10 3:2 4:26 5:42 6:13 7:44 8:1, 3 9:31 10:37 11:1 12:1 13:1 14:1 15:11 16:22, 25 17:2, 11, 28 18:4 19:16 21:19, 28 22:3, 19 23:3 24:1, 5 25:2, 3, 27 26:3 27:2, 13 28:16 Galatians 1:4 2:2 3:1, 21 4:23 5:17 Colossians 1:11 2:8, 14 3:10, 20 2Thessalonians 1:12 2:3 3:6 Hebrews 1:10 2:4 3:3 4:15 5:6 6:13, 20 7:5, 20 8:4 9:4, 19 10:1 11:7 12:10

katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
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Here spelled kath (καθ) [pronounced *kath*] because it comes before a vowel with a rough breathing.



katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
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There appears to be a use of kata + \_\_\_\_ which means, *in every* \_\_\_\_, *from* \_\_\_\_ *to* \_\_\_\_, *in each* \_\_\_\_; *in* \_\_\_\_ *after* \_\_\_\_, \_\_\_\_ *by* \_\_\_\_, *in various* \_\_\_\_s. This is the case when the noun is simply used once.

Regarding time, katá can mean, *during; in, at; about, around, approximately; by*.

Horst Balz and Gerhard Schneider offer these meanings for the accusative: Of place: *throughout, over, in, at; to toward, up to; for, by*; of time: *during; in, at; about; by*; figuratively: *only, after, like*; final: *for (the purpose of); according to, corresponding to*; of homogeneity, similarity, correspondence, manner: *according to, in accordance with, corresponding to, like*; of reason: *on the basis of, because, from*; of direction or relationship: *with respect to, in relation to*.<sup>47</sup> I have given you the streamlined version of nearly 2 full columns.

99. Combo: Acts 15:21 20:23

katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
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There appears to be another meaning here that I am missing.

polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
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This is variously translated, *in every city (town), throughout the cities, in each city, in city after city, city by city, in various cities*. Literally, this reads, *according to the norm or standard of a city*.

100. Combo: Luke 1:18

katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
tís (τίς) [pronounced tíhç]	<i>who, what, which, how</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101

These two words are variously translated *by what [means], how, in what, according to what*.

101. verb katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no], which means, *to descend (literally or figuratively); to come (get, go, step) down, to fall (down)*. Thayer: 1) to go down, come down, descend; 1a) the place from which one has come down from; 1b) to come down; 1b1) as from the temple at Jerusalem, from the city of Jerusalem; 1b2) of celestial beings coming down to earth; 1c) to be cast down; 2) of things; 2a) to come (i.e. be sent) down; 2b) to come (i.e. fall) down; 2b1) from the upper regions of the air; 3) metaphorically to (go, i.e.) be cast down to the lowest state of wretchedness and shame. Thayer and Strong definitions only. Strong's #2597. Luke 2:51 3:22 6:17 8:23 9:54 10:15, 30 17:31 18:14 19:5, 6 22:44 Acts 7:15, 34 8:15, 38 10:11, 20 11:5 14:11, 25 16:8 18:22 20:10 23:10 24:1, 22 25:6, 7 1Thessalonians 4:16

katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2597
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<sup>47</sup> Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 2; pp. 253–254.

katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i> ]	<i>descend (literally or figuratively); come (get, go, step) down, fall (down)</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2597
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i> ]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine singular, aorist active participle; nominative case	Strong's #2597
102. Verb: kataballō (καταβάλλω) [pronounced <i>kat-ab-AHL-low</i> ], <i>to cast down; to throw (down, to the ground), prostate; to put in a lower place; to lay (down) a foundation.</i> Strong's #2598. Hebrews 6:1 ***			
kataballō (καταβάλλω) [pronounced <i>kat-ab-AHL-low</i> ]	<i>to cast down; to throw (down, to the ground), to place prostate; to put in a lower place; to lay (down) a foundation</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2598
kataballō (καταβάλλω) [pronounced <i>kat-ab-AHL-low</i> ]	<i>casting down; throwing (down, to the ground), putting prostate; putting in a lower place; laying (down) a foundation</i>	masculine plural, present middle participle, nominative case	Strong's #2598
103. X			
104. Feminine_noun: katabasis (κατάβασις) [pronounced <i>kat-AB-as-is</i> ], which means <i>descent; the act of descending; the place of descent; that part of the mountain where the descent is made.</i> Strong's #2600. Luke 19:37*			
katabasis (κατάβασις) [pronounced <i>kat-AB-as-ih's</i> ]	<i>descent; the act of descending; the place of descent; that part of the mountain where the descent is made</i>	feminine singular noun; genitive/ablative case	Strong's #2600
105. X			
106. Feminine_noun: katabolê (καταβολή) [pronounced <i>kaht-ab-ohl-AY</i> ], which means, <i>a deposition, that is, founding; figuratively, conception, foundation.</i> Strong's #2602. Luke 11:50 Hebrews 4:3 9:26 11:11			
katabolê (καταβολή) [pronounced <i>kaht-ab-ohl-AY</i> ]	<i>a deposition, that is, founding; figuratively, conception, foundation</i>	feminine singular noun, genitive/ablative case	Strong's #2602
Thayer definitions: 1) <i>a throwing or laying down; 1a) the injection or depositing of the virile semen in the womb; 1b) of the seed of plants and animals; 2) a founding (laying down a foundation).</i>			
107. verb: katabrabeuō (καταβραβεύω) [pronounced <i>kat-ab-rab-YOO-oh</i> ], which means, <i>to condemn; to decide as umpire against someone; to defraud or beguile of the prize of victory; metaphorically to deprive of salvation.</i> Strong's #2603. Colossians 2:18*			
katabrabeuō (καταβραβεύω) [pronounced <i>kat-ab-rab-YOO-oh</i> ]	<i>to condemn; to decide as umpire against someone; to defraud or beguile of the prize of victory; metaphorically to deprive of salvation</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2603 (hapax legomena)
katabrabeuō (καταβραβεύω) [pronounced <i>kat-ab-rab-YOO-oh</i> ]	<i>let condemn; decide as umpire against someone; defraud or beguile one of the prize of victory; metaphorically to deprive of salvation</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #2603 (hapax legomena)
108. noun: katangeleús (καταγγελεύς) [pronounced <i>kat-ang-gel-YOOCE</i> ], which means, <i>proclaimer, announcer; one who sets forth (ideas, a proposition).</i> Strong's #2604. Acts 17:18*			

katangeleús (καταγγελεύς) [pronounced <i>kat-ang-gel-YOOCE</i> ]	<i>proclaimer, announcer; one who sets forth (ideas, a proposition)</i>	masculine singular noun; nominative case	Strong's #2604
109. verb: katangéllō (καταγγέλλω) [pronounced <i>kat-ang-GHEHL-low</i> ], which means, <i>to proclaim, declare, to preach, to show, to speak of, to teach</i> . Strong's #2605. Acts 3:24 4:2 13:5 15:36 16:17 17:3 26:22 Colossians 1:28			
katangéllō (καταγγέλλω) [pronounced <i>kat-ang-GHEHL-low</i> ]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2605

Interestingly enough, Luke uses this verb many times in the book of Acts, but never in the book of Luke. Paul uses this verb a few times.

Thayer definitions: *to announce, declare, promulgate, make known; to proclaim publicly, publish; to denounce, report, betray*.

110. Verb: katagelaō (καταγελάω) [pronounced *kat-ag-el-AH-oh*], which means, *to deride, to scorn; to laugh at*. Strong's #2606. Luke 8:53 \*\*\*

katagelaō (καταγελάω) [pronounced <i>kat-ag-el-AH-oh</i> ]	<i>to deride, to scorn; to laugh at</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2606
111. verb: kataginōskō (καταγινώσκω) [pronounced <i>kat-ag-in-OH-sko</i> ], which means, <i>to condemn, to find fault with, to blame; to accuse</i> . Strong's #2607. Galatians 2:11 ***			
kataginōskō (καταγινώσκω) [pronounced <i>kat-ag-in-OH-sko</i> ]	<i>to condemn, to find fault with, to blame; to accuse</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2607
kataginōskō (καταγινώσκω) [pronounced <i>kat-ag-in-OH-sko</i> ]	<i>condemning, finding fault with, blaming; accusing; being condemned, one who is at blame</i>	masculine singular, perfect passive participle, nominative case	Strong's #2607

112. X

113. verb katagō (κατάγω) [pronounced *kat-AG-oh*], which means, *to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at*. Thayer and Strong definitions only. Strong's #2609. Luke 5:11 Acts 9:30 22:30 23:15 27:3 28:12

katagō (κατάγω) [pronounced <i>kat-AG-oh</i> ]	<i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2609
katagō (κατάγω) [pronounced <i>kat-AG-oh</i> ]	<i>leading down, bringing [down, forth]; bringing [a vessel from deep water to the land]; being brought (down) in a ship, landing, touching at</i>	masculine plural, aorist active participle; nominative case	Strong's #2609

114. verb: katagōnizomai (καταγωνίζομαι) [pronounced *kat-ag-oh-NIHD-zom-ahee*], which means, *to conquer; to overcome, to subdue; to struggle against*. Strong's #2610. Hebrews 11:33\*

katagōnízomai (καταγωνίζομαι) [pronounced <i>kat-ag-oh-NIHD-zom-ahee</i> ]	<i>to conquer; to overcome, to subdue; to struggle against</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #2610 (hapax legomena)
115. Verb: katadeō (καταδέω) [pronounced <i>kat-ad-EH-oh</i> ], which means, <i>to bandage (a wound), to bind up</i> . Strong's #2611. Luke 10:34*			
katadeō (καταδέω) [pronounced <i>kat-ad-EH-oh</i> ]	<i>to bandage (a wound), to bind up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2611
116. Adjective: katadêlos (κατάδηλος) [pronounced <i>kat-AD-ay-loss</i> ], which means, <i>(ver, thoroughly) clear, plain, (far more) evident</i> . Strong's #2612. Hebrews 7:15*			
katadêlos (κατάδηλος) [pronounced <i>kat-AD-y-loss</i> ]	<i>(very, thoroughly) clear, plain, (far more) evident</i>	neuter singular adjective; nominative case	Strong's #2612 (hapax legomena)
117. verb katadikazō (καταδικάζω) [pronounced <i>kat-ad-ik-AD-zo</i> ], which means, <i>to give judgment against (one), to pronounce guilty; to condemn</i> . Thayer and Strong definitions only. Strong's #2613. Luke 6:37 (2) *****			
katadikazō (καταδικάζω) [pronounced <i>kat-ad-ik-AD-zo</i> ]	<i>to give judgment against (one), to pronounce guilty; to condemn</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2613
118. X			
119. verb: katadoulōō (καταδουλόω) [pronounced <i>kat-ad-oo-LO-oh</i> ], which means, <i>to enslave, to bring into bondage; to enslave oneself</i> . Strong's #2615. Galatians 2:4 **			
katadoulōō (καταδουλόω) [pronounced <i>kat-ad-oo-LO-oh</i> ]	<i>to enslave, to bring into bondage; to enslave oneself</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2615
120. verb: katadunasteúō (καταδυναστεύω) [pronounced <i>kat-ad-oo-nas-TYOO-oh</i> ], which means, <i>to oppress, to exercise harsh control over one, to use one's power (dominion) against one</i> . Strong's #2616. Acts 10:38 **			
katadunasteúō (καταδυναστεύω) [pronounced <i>kat-ad-oo-nas-TYOO-oh</i> ]	<i>to oppress, to exercise harsh control over one, to use one's power (dominion) against one</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2616
katadunasteúō (καταδυναστεύω) [pronounced <i>kat-ad-oo-nas-TYOO-oh</i> ]	<i>oppressing, exercising harsh control over one, one who uses his power (dominion) against another</i>	masculine plural, present passive participle, accusative case	Strong's #2616
121. Verb: kataischunō (καταισχύνω) [pronounced <i>kat-ahee-SKHOO-noh</i> ], which means, <i>to dishonour, to disgrace; to put to shame, to make ashamed; to be ashamed, to blush with shame</i> . Strong's #2617. Luke 13:17			
kataischunō (καταισχύνω) [pronounced <i>kat-ahee-SKHOO-noh</i> ]	<i>to dishonour, to disgrace; to put to shame, to make ashamed; to be ashamed, to blush with shame</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #2617



kataischunō (καταισχύνω) [pronounced <i>kat-ahēe-SKHOO-noh</i> ]	<i>dishonouring, disgracing; being put to shame, making ashamed; being ashamed, blushing with shame</i>		Strong's #2617
122. verb katakaiō (κατακαίω) [pronounced <i>kat-ak-AHee-oh</i> ], which means, <i>to burn [up, down, completely], to consume by fire</i> . Thayer and Strong definitions only. Strong's #2618. Luke 3:17 Acts 19:19 Hebrews 13:11			
katakaiō (κατακαίω) [pronounced <i>kat-ak-AHee-oh</i> ]	<i>to burn [up, down, completely], to consume by fire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2618
123. <b>Verb:</b> kataklêroō (κατακληρώω) [pronounced <i>kaw-taw-clay-ROH-oh</i> ], which means <i>to receive as one's portion; to draw the lot, to be taken by lot</i> . The form in our context is kataklêrôsêtai. Strong's #none. 1Sam. 14:42			
kataklêroō (κατακληρώω) [pronounced <i>kaw-taw-clay-ROH-oh</i> ]	<i>to be taken by lot</i>	3 <sup>rd</sup> person singular, aorist middle subjunctive	Strong's #none
124. X			
125. X			
126. verb katakeimai (κατάκειμαι) [pronounced <i>kat-AK-i-mahēe</i> ], which means, <i>to lie down, to have lain down, i.e. to lie prostrate; of the sick; of those at meals, to recline</i> . Thayer and Strong definitions only. Strong's #2621. Luke 5:25 7:37 Acts 9:33 28:8			
katakeimai (κατάκειμαι) [pronounced <i>kat-AK-i-mahoe</i> ]	<i>to lie down, to have lain down, to sit [at a meal], to recline</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2621
katakeimai (κατάκειμαι) [pronounced <i>kat-AK-i-mahoe</i> ]	<i>lying down, having lain down, reclining, sitting at a meal</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #2621
127. Verb: kataklaō (κατακλάω) [pronounced <i>kaht-ak-LAH-oh</i> ], which means, <i>to break into pieces, to divide up</i> . Strong's #2622. Luke 9:16 **			
kataklaō (κατακλάω) [pronounced <i>kaht-ak-LAH-oh</i> ]	<i>to break into pieces, to divide up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2622
128. verb katakleiō (κατακλείω) [pronounced <i>kat-ak-LI-oh</i> ], which means, <i>to lock up, to imprison, to incarcerate, to shut up, to confine</i> . Thayer and Strong definitions only. Strong's #2623. Luke 3:20 Acts 26:10**			
katakleiō (κατακλείω) [pronounced <i>kat-ak-LI-oh</i> ]	<i>to lock up, to imprison, to incarcerate, to shut up, to confine</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2623
129. verb: kataklêrodotéō (κατακληροδοτέω) [pronounced <i>kat-ak-lay-rod-ot-EH-oh</i> ], which means, <i>to give as a rightful possession; to apportion lots to each, to divide up an estate</i> . Strong's #2624. Acts 13:19*			
kataklêrodotéō (κατακληροδοτέω) [pronounced <i>kat-ak-layrod-ot-EH-oh</i> ]	<i>to give as a rightful possession; to apportion lots to each, to divide up an estate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2624
130. verb kataklinō (κατακλίνω) [pronounced <i>kat-ak-LEE-no</i> ], which means, <i>to recline (at table to eat), to sit down to eat, to take a place at the table</i> . Thayer and Strong definitions only. Strong's #2625. Luke 7:36 9:14, 15* 14:8 24:30			

kataklinō (κατακλίνω) [pronounced <i>kat-ak-LEE-no</i> ]	<i>to recline (at table to eat), to sit down to eat, to take a place at the table</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2625
131. X			
132. Masculine_noun: kataklusmos (κατακλυσμός) [pronounced <i>kaht-ahk-looc-MOSS</i> ], which means <i>inundation, flood, deluge</i> . Thayer definitions only. Used only of Noah's flood. Strong's #2627. Luke 17:27 ****			
kataklusmos (κατακλυσμός) [pronounced <i>kaht-ahk-looc-MOSS</i> ]	<i>inundation, flood, deluge; used only of Noah's flood in the New Testament</i>	masculine singular noun, nominative case	Strong's #2627
133. verb: katakolouthēō (κατακολουθέω) [pronounced <i>kat-ak-ol-oo-THEH-oh</i> ], which means, <i>to follow after, to accompany closely</i> . Strong's #2628. Luke 23:55 Acts 16:17**			
katakolouthēō (κατακολουθέω) [pronounced <i>kat-ak-ol-oo-THEH-oh</i> ]	<i>to follow after, to accompany closely</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2628
katakolouthēō (κατακολουθέω) [pronounced <i>kat-ak-ol-oo-THEH-oh</i> ]	<i>following after, accompanying closely</i>	feminine plural, aorist active participle, nominative case	Strong's #2628
134. X			
135. Verb: katakrateō (κατακρατέω) [pronounced <i>kah-tah-krah-THE-oh</i> ], which means <i>to prevail over</i> . Passive: <i>to be overcome</i> . Strong's #none. 1Sam. 14:42			
katakrateō (κατακρατέω) [pronounced <i>kah-tah-krah-THE-oh</i> ]	<i>to prevail over</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #none
136. verb katakrêmizō (κατακρημνίζω) [pronounced <i>kat-ak-rame-NID-zoh</i> ], which means, <i>to cast down a precipice; to throw [cast] down headlong</i> . Thayer and Strong definitions only. Strong's #2630. Luke 4:29*			
katakrêmizō (κατακρημνίζω) [pronounced <i>kat-ak-rame-NID-zoh</i> ]	<i>to cast down a precipice; to throw [cast] down headlong</i>	aorist active infinitive	Strong's #2630
137. noun: katákrima (κατάκριμα) [pronounced <i>kat-AK-ree-mah</i> ], which means, <i>condemnation</i> . Strong's #2631. Romans 5:16 ***			
138. Verb: katakrínō (κατακρίνω) [pronounced <i>kaht-ak-REE-noh</i> ], which means, <i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i> . Strong's #2632. Luke 11:31 Hebrews 11:7			
katakrínō (κατακρίνω) [pronounced <i>kaht-ak-REE-noh</i> ]	<i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2632

From κατά [G2596] and κρίνω [G2919]. Literally, *to judge according to a norm or standard*.

Thayer adds, *by one's good example to render another's wickedness the more evident and censurable*.

139. X

140. verb: katakurieúō (κατακυριεύω) [pronounced *kat-ak-oo-ree-YOO-oh*], which means, *to exercise dominion over, to bring under one's power, to subject one's self, to subdue, to master; to hold in subjection, to be master of, exercise lordship over*. Strong's #2634. Acts 19:16 \*\*\*\*

katakurieúō (κατακυριεύω) [pronounced <i>kat-ak-oo-ree-YOO-oh</i> ]	<i>to exercise dominion over, to bring under one's power, to subject one's self, to subdue, to master; to hold in subjection, to be master of, exercise lordship over</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2634
katakurieúō (κατακυριεύω) [pronounced <i>kat-ak-oo-ree-YOO-oh</i> ]	<i>exercising dominion (lordship) over, bringing under one's power, subjecting one's self, subduing, mastering; holding in subjection, being master of</i>	masculine singular, aorist active participle, nominative case	Strong's #2634

141. X

142. X

143. adjective: katálos (κατάλαλος) [pronounced *kat-AL-al-oss*], which means, *slandorous*. Strong's #2637. Romans 1:30\*

144. Verb: katalambanō (καταλαμβάνω) [pronounced *kat-al-am-BAHN-oh*], which means, *to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take*. Strong's #2638. Grace apparatus for perception Acts 4:13 10:34 25:25 1Thessalonians 5:4

katalambanō (καταλαμβάνω) [pronounced <i>kat-al-am-BAHN-oh</i> ]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2638
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Thayer definitions 1) *to lay hold of; 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate; 1b) to seize upon, take possession of; 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one; 1b2) in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it; 1c) to detect, catch; 1d) to lay hold of with the mind; 1d1) to understand, perceive, learn, comprehend. only.*

katalambanō (καταλαμβάνω) [pronounced <i>kat-al-am-BAHN-oh</i> ]	<i>catching, taking eagerly, seizing, possessing, (literally or figuratively); apprehending, attaining, coming upon, comprehending, finding, obtaining, perceiving, (over-) taking</i>	masculine plural, aorist middle participle, nominative case	Strong's #2638
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145. X

146. 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 <i>kah-TAH-leem-mah</i> ]	<i>remnant, remains, that which remains, remainder; a few</i>	neuter singular noun in the nominative case	Strong's #2640
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147. verb kataleipō (καταλείπω) [pronounced *kat-al-Ī-po*], which means, *to forsake, to leave [behind], to abandon, to reserve; to leave down*. Thayer: 1) *to leave behind; 1a) to depart from, leave; 1a1) to be left; 1b) to bid (one) to remain; 1c) to forsake, leave to one's self a person or thing by ceasing to care for it, to abandon, leave in the lurch; 1c1) to be abandoned, forsaken; 1d) to cause to be left over, to reserve, to leave remaining; 1e) like our "leave behind", it is used of one who on being called away cannot take another with him; 1e1) especially of the dying (to leave behind); 1f) like our "leave", leave alone, disregard; 1f1) of those who sail past a place without stopping*. Thayer and Strong definitions only. Strong's #2641.

Luke 5:28 10:40 15:4 20:31 Acts 6:2 18:19 21:3 24:27 25:14 1Thessalonians 3:1 Hebrews 4:1 11:27

kataleipō (καταλείπω) [pronounced <i>kat-al-ī-po</i> ]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2641
kataleipō (καταλείπω) [pronounced <i>kat-al-ī-po</i> ]	<i>forsaking, leaving [behind], the one abandoning, reserving; leaving down</i>	masculine singular, aorist active participle; nominative case	Strong's #2641
148. verb: katalitházō (καταλιθάζω) [pronounced <i>kat-al-ihth-AHD-zoh</i> ], which means, <i>to stone to death, to overwhelm with stones</i> . Strong's #2642. Luke 20:6*			
katalitházō (καταλιθάζω) [pronounced <i>kat-al-ihth-AHD-zoh</i> ]	<i>to stone to death, to overwhelm with stones</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2642
149. noun: katallagē (καταλλαγή) [pronounced <i>kat-al-lag-AY</i> ], which means, <i>reconciliation</i> . This does not mean <i>atonement</i> . Strong's #2643. Doctrine of Reconciliation			
150. verb: katallássō (καταλλάσσω) [pronounced <i>kat-al-LAS-so</i> ], which means, <i>to reconcile, to change to hostile parties into a state of peace or reconciliation..</i> Strong's #2644. Romans 5:10 ***** *			
151. adjective: katáloipos (κατάλοιπος) [pronounced <i>kat-AL-oy-poss</i> ], which means, <i>remaining, residue, remnant, left</i> . Strong's #2645. Acts 15:17*			
katáloipos (κατάλοιπος) [pronounced <i>kat-AL-oy-poss</i> ]	<i>remaining, residue, remnant, left</i>	masculine plural adjective, nominative case	Strong's #2645
152. neuter_noun kataluma (κατάλυμα) [pronounced <i>kat-AHL-oo-mah</i> ], which means, <i>an inn, a lodging place, a guest chamber; an eating room, a dining room</i> . Thayer and Strong definitions only. Strong's #2646. Luke 2:7 22:11			
kataluma (κατάλυμα) [pronounced <i>kat-AHL-oo-mah</i> ]	<i>an inn, a lodging place, guest room, guest chamber; an eating room, a dining room</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2646
153. Verb kataluō (καταλύω) [pronounced <i>kaht-al-OO-oh</i> ], which means, <i>to loosen down (disintegrate)</i> , that is, (by implication) <i>to demolish (literally or figuratively, to) come to nought, to overthrow, to throw down, to destroy, to dissolve</i> ; but also, <i>to halt for the night, to be guest, to lodge</i> . Strong's #2647. Luke 9:12 19:7 21:6 Acts 5:38 6:14 Galatians 2:18			
kataluō (καταλύω) [pronounced <i>kaht-al-OO-oh</i> ]	<i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to) come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2647

Thayer meanings: 1) *to dissolve, disunite*; 1a) (what has been joined together), *to destroy, demolish*; 1b) *metaphorically to overthrow, i.e. render vain, deprive of success, bring to naught*; 1b1) *to subvert, overthrow*; 1b1a) *of institutions, forms of government, laws, etc., to deprive of force, annul, abrogate, discard*; 1c) *of travellers, to halt on a journey, to put up, lodge (the figurative expression originating in the circumstance that, to put up for the night, the straps and packs of the beasts of burden are unbound and taken off; or, more correctly from the fact that the traveller's garments, tied up when he is on the journey, are unloosed at it end)*.

154. X

155. X



156. Verb: *katamenō* (καταμένω) [pronounced *kaht-ahm-EHN-oh*], which means *to remain permanently, to abide*. Strong's #2650. Gen. 6:3 Acts 1:13\*

<i>katamenō</i> (καταμένω) [pronounced <i>kaht-ahm-EHN-oh</i> ]	<i>to remain (permanently), to abide, to stay fully, to reside</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2650
<i>katamenō</i> (καταμένω) [pronounced <i>kaht-ahm-EHN-oh</i> ]	<i>remaining (permanently), abiding, staying fully, residing</i>	masculine plural, present active participle, nominative case	Strong's #2650

157. X

158. X

159. X

160. verb: *katalískō* (καταναλίσκω) [pronounced *kat-an-al-IHS-ko*], which means, *to consume (utterly) (by fire)*. Strong's #2654. Hebrews 12:29\*

<i>katalískō</i> (καταναλίσκω) [pronounced <i>kat-an-al-IHS-ko</i> ]	<i>to consume (utterly) (by fire)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2654 (hapax legomena)
<i>katalískō</i> (καταναλίσκω) [pronounced <i>kat-an-al-IHS-ko</i> ]	<i>consuming (utterly) (by fire); being consumed; something which consumes</i>	neuter singular, present active participle; nominative case	Strong's #2654 (hapax legomena)

161. X

162. verb *kataneuō* (κατανεύω) [pronounced *kat-an-YOO-oh*], which means, *to nod to, make a sign; to indicate to another by a nod or sign what one wishes him to do; to beckon*. Thayer and Strong definitions only. Strong's #2656. Luke 5:7\*

<i>kataneuō</i> (κατανεύω) [pronounced <i>kat-an-YOO-oh</i> ]	<i>to nod to, make a sign; to indicate to another by a nod or sign what one wishes him to do; to beckon</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2656
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163. **Verb:** *katanoēō* (κατανοέω) [pronounced *kat-an-oh-EH-oh*], which means *to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive*. Strong's #2657. Psalm 10:14 Luke 6:41 12:24 20:23 Acts 7:31, 32 11:6 27:39 Hebrews 3:1 10:24

<i>katanoēō</i> (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i> ]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2657
<i>katanoēō</i> (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i> ]	<i>notice, observe carefully, look at (and reflect upon), consider, contemplate (on, over, about); behold, perceive</i>	2 <sup>nd</sup> person plural; aorist active imperative	Strong's #2657
<i>katanoēō</i> (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i> ]	<i>noticing, observing carefully, looking at (and reflecting upon), considering, contemplating; beholding, perceiving</i>	masculine singular, aorist active participle, nominative case	Strong's #2657

164. verb: *katantāō* (καταντάω) [pronounced *kat-an-TAH-oh*], which means, *to come to; to arrive at; metaphorically, to attain a thing*. Strong's #2658. Acts 16:1 18:19, 24 20:15 21:7 25:13 26:7 27:11 28:13

<i>katantāō</i> (καταντάω) [pronounced <i>kat-an-TAH-oh</i> ]	<i>to come to; to arrive at; metaphorically, to attain a thing</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2658
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katantāō (καταντάω) [pronounced <i>kat-an-TAH-oh</i> ]	<i>coming to; arriving at; metaphorically, attaining a thing</i>	masculine plural, aorist active participle; nominative case	Strong's #2658
165. X			
166. Verb: katanússō (κατανύσσω) [pronounced <i>kaht-an-OO-soh</i> ], which means <i>to pierce (through), to cut [the heart]; metaphorically, to be greatly pained or deeply moved</i> . It is only found here and in Psalm 109:16 in the Septuagint. Strong's #2660. The Doctrine of Tongues (Acts 2:37) Acts 2:37			
katanússō (κατανύσσω) [pronounced <i>kaht-an-OO-soh</i> ]	<i>to pierce (through), to cut [the heart]; metaphorically, to be greatly pained or deeply moved</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2660
167. verb: kataxiōō (καταξιών) [pronounced <i>kaht-ax-ee-OH-oh</i> ], which means, <i>to consider worthy, to account worthy, judge worthy</i> . Strong's #2661. Luke 20:35 (21:36) Acts 5:41 2Thessalonians 1:5			
kataxiōō (καταξιών) [pronounced <i>kaht-ax-ee-OH-oh</i> ]	<i>to consider worthy, to account worthy, judge worthy</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2661
kataxiōō (καταξιών) [pronounced <i>kaht-ax-ee-OH-oh</i> ]	<i>considered worthy, accounting as worthy, those judged to be worthy</i>	masculine plural, aorist passive participle, nominative case	Strong's #2661
168. Verb: karapateō (καταπατέω) [pronounced <i>kaht-ahp-aht-EH-oh</i> ], which means, <i>to tread down, to trample under foot, to trample on; metaphorically to treat with rudeness and insult [or, disdain]; to spurn, to treat with insulting neglect</i> . Strong's #2662. Luke 8:5 12:1 Hebrews 10:29			
karapateō (καταπατέω) [pronounced <i>kaht-ahp-aht-EH-oh</i> ]	<i>to tread down, to trample under foot, to trample on; metaphorically to treat with rudeness and insult [or, disdain]; to spurn, to treat with insulting neglect</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2662
karapateō (καταπατέω) [pronounced <i>kaht-ahp-aht-EH-oh</i> ]	<i>treading down, trampling (on, underfoot), metaphorically treating with rudeness and insult [or, disdain]; spurning, treating with insulting neglect</i>	masculine singular, aorist active participle; nominative case	Strong's #2662
169. Feminine_noun: katapausis (κατάπαυσις) [pronounced <i>kat-AP-ow-sis</i> ], which means, <i>rest, repose, place of rest, resting place</i> . Strong's #2663. Acts 7:49 Hebrews 2:11 4:1 *****			
katapausis (κατάπαυσις) [pronounced <i>kat-AP-w-sis</i> ]	<i>rest, repose, place of rest, resting place</i>	feminine singular noun, genitive/ablative case	Strong's #2663
Thayer definitions: 1) <i>a putting to rest; 1a) calming of the winds; 2) a resting place; 2a) metaphorically the heavenly blessedness in which God dwells, and of which he has promised to make persevering believers in Christ partakers after the toils and trials of life on earth are ended.</i>			
170. Verb: katapauō (καταπαύω) [pronounced <i>kat-ap-OW-oh</i> ], which means, <i>to (cause to) cease; to restrain; to make rest, to settle down, (literally) to colonize, or (figuratively) to (cause to) desist</i> . Strong's #2664. Acts 14:18 Hebrews 4:4, 8 *****			
katapauō (καταπαύω) [pronounced <i>kat-ap-OW-oh</i> ]	<i>to (cause to) cease; to restrain; to make rest, to settle down, (literally) to colonize, or (figuratively) to (cause to) desist</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2664

Thayer definitions: 1) *to make quiet, to cause to be at rest, to grant rest; 1a) to lead to a quiet abode; 1b) to still, restrain, to cause (one striving to do something) to desist; 2) to rest, take rest.*

171. Noun: katapetasma (καταπέτασμα) [pronounced *kat-ap-EHT-as-mah*], which means, *a veil spread out, a curtain*. Strong's #2665. Luke 23:45 Hebrews 6:19 9:3 10:20 \*\*\*\*\* \*

katapetasma (καταπέτασμα) [pronounced <i>kat-ap-EHT-as-mah</i> ]	<i>a veil spread out, a curtain</i>	neuter singular noun, nominative case	Strong's #2665
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Thayer: *the name given to the two curtains in the temple at Jerusalem, one of them at the entrance to the temple separated the Holy Place from the outer court, the other veiled the Holy of Holies from the Holy Place.*

172. verb: katapínō (καταπίνω) [pronounced *kat-ap-EE-no*], which means, *to drink down, to swallow down; to devour; to swallow up, to destroy; to drown*. Strong's #2666. Hebrews 11:29 \*\*\*\*\* \*\*

katapínō (καταπίνω) [pronounced <i>kat-ap-EE-no</i> ]	<i>to drink down, to swallow down; to devour; to swallow up, to destroy; to drown</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2666
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173. Verb: katapiptō (καταπίπτω) [pronounced *kaht-ahp-IHP-toh*], which means, *to fall down*. Strong's #2667. Luke 8:6 Acts 26:14 28:6\*\*

katapiptō (καταπίπτω) [pronounced <i>kaht-ahp-IHP-toh</i> ]	<i>to fall down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2667
katapiptō (καταπίπτω) [pronounced <i>kaht-ahp-IHP-toh</i> ]	<i>falling down</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2667

This word appears to be used exclusively by Luke. Luke 8:6 Acts 26:14 28:6.

174. Verb: katapleō (καταπλέω) [pronounced *kaht-ap-LEH-oh*], which means, *to land at, to arrive at shore in a boat; to sail down from the deep sea to the land; to put in*. Strong's #2668. Luke 8:26\*

katapleō (καταπλέω) [pronounced <i>kaht-ap-LEH-oh</i> ]	<i>to land at, to arrive at shore in a boat; to sail down from the deep sea to the land; to put in</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2668
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175. Verb: kataponeō (καταπονέω) [pronounced *kat-ap-on-EH-oh*], which means, *to tire down with toil, exhaust with labour; to afflict or oppress with evils; to make trouble for; to treat roughly*. Thayer definition only. Strong's #2669. Acts 7:24 \*\*

kataponeō (καταπονέω) [pronounced <i>kat-ap-on-EH-oh</i> ]	<i>to tire down with toil, exhaust with labour; to afflict or oppress with evils; to make trouble for; to treat roughly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2669
kataponeō (καταπονέω) [pronounced <i>kat-ap-on-EH-oh</i> ]	<i>tiring down with toil, being exhausted with labour; afflicting or oppressing with evils; making trouble for; treating roughly</i>	masculine singular, present passive participle; dative, locative or instrumental case	Strong's #2669

176. X

177. noun: katára (κατάρα) [pronounced *kat-AR-ah*], which means, *curse, an execration, imprecation*. Strong's #2671. Galatians 3:10, 13 Hebrews 6:8 \*\*\*\*\* \*

katára (κατάρα) [pronounced <i>kat-AR-ah</i> ]	<i>curse, an execration, imprecation</i>	feminine singular noun; accusative case	Strong's #2671
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178. verb *katakaomai* (καταράομαι) [pronounced *kat-ar-AH-om-ahee*], which means, *to curse, to execrate, to doom, to imprecate evil upon*. Thayer and Strong definitions only. Strong's #2672. Luke 6:28

<i>katakaomai</i> (καταράομαι) [pronounced <i>kat-ar-AH-om-ahee</i> ]	<i>to curse, to execrate, to doom, to imprecate evil upon</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #2672
<i>katakaomai</i> (καταράομαι) [pronounced <i>kat-ar-AH-om-ahee</i> ]	<i>cursing, execrating, one who imprecates evil upon another</i>	masculine plural, present (deponent) middle/passive participle; accusative case	Strong's #2672

179. Verb: *katargeō* (καταργέω) [pronounced *kaht-ahrg-EH-oh*], which means, *to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power*. 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 2Cor. 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. Thayer definitions only. Strong's #2673. The Doctrine of Tongues (1Cor. 13:8) Galatians 3:17 5:4, 11 Hebrews 2:14

<i>katargeō</i> (καταργέω) [pronounced <i>kaht-ahrg-EH-oh</i> ]	<i>to be idle, to render inactive, to be useless, ineffective, to make inoperative; to deprive of power</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2673
<i>katargeō</i> (καταργέω) [pronounced <i>kaht-ahrg-EH-oh</i> ]	<i>to cease, to become idle, to be done away with, to be abolished, to cease being under or connected with any person or thing</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #2673

Thayer definitions: 1) *to render idle, unemployed, inactivate, inoperative; 1a) to cause a person or thing to have no further efficiency; 1b) to deprive of force, influence, power; 2) to cause to cease, put an end to, do away with, annul, abolish; 2a) to cease, to pass away, be done away; 2b) to be severed from, separated from, discharged from, loosed from any one; 2c) to terminate all intercourse with one.*

180. verb: *katarithméō* (καταριθμέω) [pronounced *kat-ar-ith-MEH-oh*], which means, *counted among, reckon among, number with; included with*. Strong's #2674. Acts 1:17\*

<i>katarithméō</i> (καταριθμέω) [pronounced <i>kat-ar-ith-MEH-oh</i> ]	<i>counted among, reckon among, number with; included with</i>	masculine singular, perfect passive participle, nominative case	Strong's #2674
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181. verb *katartizō* (καταρτίζω) [pronounced *kat-ar-TID-zoh*], which means, *to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together*. Thayer and Strong definitions only. Strong's #2675. Luke 6:40 13:7 Galatians 6:1 1Thessalonians 3:10 Hebrews 10:5 11:3 13:21

<i>katartizō</i> (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i> ]	<i>to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2675
<i>katartizō</i> (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i> ]	<i>complete thoroughly; repair, mend, prepare, restore; adjust, fit, frame, make perfect (-ly); join together</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2675



Thayer definitions: 1) *to render, i.e. to fit, sound, complete; 1a) to mend (what has been broken or rent), to repair; 1a1) to complete; 1b) to fit out, equip, put in order, arrange, adjust; 1b1) to fit or frame for one's self, prepare; 1c) ethically: to strengthen, perfect, complete, make one what he ought to be.*

katartizō (καταρτίζω) [pronounced <i>kat-ar-TID-zoh</i> ]	<i>completing thoroughly; repairing, mending, preparing, restoring; adjusting, fitting, framing, making perfect (-ly); joining together</i>	masculine singular, perfect passive participle; nominative case	Strong's #2675
182. X			
183. noun: katartismós (καταρτισμός) [pronounced <i>kat-ar-tis-MOSS</i> ], which means, <i>equipping</i> . Strong's #2677. Ephesians 4:12			
184. verb: kataseiō (κατασεῖω) [pronounced <i>kat-as-Ī-oh</i> ], which means, <i>to motion; to sway downward, to shake; to make a sign, to signal with the hand; to beckon</i> . Strong's #2678. Acts 12:17 13:16 19:33 21:40****			
kataseiō (κατασεῖω) [pronounced <i>kat-as-Ī-oh</i> ]	<i>to motion; to sway downward, to shake; to make a sign, to signal with the hand; to beckon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2678
kataseiō (κατασεῖω) [pronounced <i>kat-as-Ī-oh</i> ]	<i>motioning; swaying downward, shaking; making a sign, signaling with the hand; beckoning</i>	masculine singular, aorist active participle, nominative case	Strong's #2678
185. X			
186. Verb: kataskeuazō (κατασκευάζω) [pronounced <i>kaht-ask-yoo-AHD-zoh</i> ], which means, <i>to furnish, equip, prepare, make ready; of one who makes anything ready for a person or thing; of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary</i> . Thayer and Strong definitions only. Strong's #2680. Luke 1:17 7:27 Hebrews 3:3, 4 9:2, 6 11:7			
kataskeuazō (κατασκευάζω) [pronounced <i>kaht-ask-yoo-AHD-zoh</i> ]	<i>to furnish, equip, prepare, make ready; of one who makes anything ready for a person or thing; of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2680
kataskeuazō (κατασκευάζω) [pronounced <i>kaht-ask-yoo-AHD-zoh</i> ]	<i>furnishing, equipping, preparing, making ready; of one who makes anything ready for a person or thing; of builders, building, constructing, erecting, with the included idea of adorning and equipping with all things necessary</i>	masculine singular, perfect passive participle; accusative case	Strong's #2680
187. Verb: kataskēnōō (κατασκηνώνω) [pronounced <i>kaht-as-kay-NOH-oh</i> ], which means, <i>to nest, to roost; to live, to lodge, to pitch one's tent; to remain; to rest</i> . Strong's #2681. Luke 13:19 Acts 2:26 ****			
kataskēnōō (κατασκηνώνω) [pronounced <i>kaht-as-kay-NOH-oh</i> ]	<i>to nest, to roost; to live, to lodge, to pitch one's tent; to remain; to rest</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2681
188. Neuter noun: kataskēnōsis (κατασκήνωσις) [pronounced <i>kaht-as-KAY-noh-sis</i> ], which means, <i>the pitching of tents, encamping; place of tarrying, encampment, abode; of the nest of birds</i> . Strong's #2682. Luke 9:58 **			
kataskēnōsis (κατασκήνωσις) [pronounced <i>kaht-as-KAY-noh-sis</i> ]	<i>the pitching of tents, encamping; place of tarrying, encampment, abode; of the nest of birds</i>	neuter plural noun, accusative case	Strong's #2682

189. Verb: kataskiazō (κατασκιάζω) [pronounced *kat-as-kee-AD-zoh*], which means, *to overshadow, to cover (over, with shade)*. Strong's #2683. Hebrews 9:4\*

kataskiazō (κατασκιάζω) [pronounced <i>kat-as-kee-AD-zoh</i> ]	<i>to overshadow, to cover (over, with shade)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2683 (hapax legomena)
kataskiazō (κατασκιάζω) [pronounced <i>kat-as-kee-AD-zoh</i> ]	<i>overshadowing, covering (over, with shade)</i>	neuter plural, present active participle; nominative case	Strong's #2683 (hapax legomena)

190. verb: kataskopéō (κατασκοπέω) [pronounced *kat-as-kop-EH-oh*], which means, *to spy out (and plot against), to inspect, to view closely*. Strong's #2684. Galatians 2:4\*

kataskopéō (κατασκοπέω) [pronounced <i>kat-as-kop-EH-oh</i> ]	<i>to spy out (and plot against), to inspect, to view closely</i>	aorist active infinitive	Strong's #2684 (hapax legomena)
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191. noun: katáskopos (κατάσκοπος) [pronounced *kat-AHS-kop-oss*], which means, *spy, a reconnoitered; inspector*. Strong's #2685. Hebrews 11:31\*

katáskopos (κατάσκοπος) [pronounced <i>kat-AHS-kop-oss</i> ]	<i>spy, a reconnoitered; inspector</i>	masculine singular noun; accusative case	Strong's #2685 (hapax legomena)
katáskopoi (κατάσκοποις) [pronounced <i>kat-AHS-kop-oy</i> ]	<i>spies, those who are reconnoitering; inspectors</i>	masculine plural noun; accusative case	Strong's #2685 (hapax legomena)

192. Verb: katasophizomai (κατασοφίζομαι) [pronounced *kaht-as-of-IHD-zom-ahee*], which means, *to circumvent by artifice or fraud, conquer by subtle devices; to outwit; overreach; to deal craftily with*. Thayer definition only. Strong's #2686. Acts 7:19\*

katasophizomai (κατασοφίζομαι) [pronounced <i>kaht-as-of-IHD-zom-ahee</i> ]	<i>to circumvent by artifice or fraud, conquer by subtle devices; to outwit; overreach; to deal craftily with</i>	3 <sup>rd</sup> person masculine singular, aorist active indicative	Strong's #2686
katasophizomai (κατασοφίζομαι) [pronounced <i>kaht-as-of-IHD-zom-ahee</i> ]	<i>circumventing by artifice or fraud, conquering by subtle devices; outwitting; overreaching; dealing craftily with</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #2686

193. verb: katastellō (καταστέλλω) [pronounced *kat-as-TEHL-lo*], which means, *to send or put down, to lower; to put or keep down one who is roused or incensed, to repress, to restrain, to appease, to quiet*. Strong's #2687. Acts 19:35, 36 \*\*

katastellō (καταστέλλω) [pronounced <i>kat-as-EHL-lo</i> ]	<i>to send or put down, to lower; to put or keep down one who is roused or incensed, to repress, to restrain, to appease, to quiet</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2687
katastellō (καταστέλλω) [pronounced <i>kat-as-TEHL-lo</i> ]	<i>sending or putting down, lowering; putting or keeping down one who is roused or incensed, repressing, restraining, appeasing, quieting</i>	masculine singular, aorist active participle, nominative case	Strong's #2687

194. X  
 195. X  
 196. Verb: katastréphō (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 Acts 15:16 \*\*

katastréphō (καταστρέφω) [pronounced <i>kat-as-TREF-oh</i> ]	<i>to turn upside down, to upset, to overturn</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2690
katastréphō (καταστρέφω) [pronounced <i>kat-as-TREF-oh</i> ]	<i>turning upside down, having been upset, overturning; turned (over, under); having been thrown down</i>	neuter plural, perfect passive participle, accusative case	Strong's #2690

197. X  
 198. Feminine\_noun: katastrophê (καταστροφή) [pronounced *kat-as-trof-AY*], which means, 1) *overthrow, destruction; 1a) of cities; 2) metaphorically of the extinction of a spirit of consecration*. Quite obviously, this is the word transliterated *catastrophe*. Thayer definition only. Strong's #2692.  
 199. X  
 200. Verb: katasurō (κατασύρω) [pronounced *kat-as-OO-row*], which means, *to drag (down, in, to, away, forcibly), to pull down, to arrest, to bring into court*. Strong's #2694. Luke 12:58\*

katasurō (κατασύρω) [pronounced <i>kat-as-OO-row</i> ]	<i>to drag (down, in, to, away, forcibly), to pull down, to arrest, to bring into court</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2694
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201. verb: kataspháttō (κατασφάττω) [pronounced *kat-as-FAT-toe*], which means, *slaughter, kill (off), slay*. Strong's #2695. Luke 19:27\*

kataspháttō (κατασφάττω) [pronounced <i>kaht-ahs-FAHT-toe</i> ]	<i>slaughter, kill (off), slay</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2695
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202. X  
 203. noun: katáschesis (κατάσχεσις) [pronounced *kat-AS-khes-ihs*], which means, *possession; a holding back, hindering; a holding fast*. Strong's #2697. Acts 7:5 \*\*

katáschesis (κατάσχεσις) [pronounced <i>kat-AS-khes-ihs</i> ]	<i>possession; a holding back, hindering; a holding fast; a holding down, something occupied</i>	feminine singular noun, accusative case	Strong's #2697
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204. verb: katatíthēmi (κατατίθημι) [pronounced *kat-at-IHTH-ay-mee*], which means, *to grant; to lay (down, up) to deposit, to lay by or up for one's self, for future use; to lay up favour for one's self with any one, to gain favour with (to do something for one which may win favour)*. Strong's #2698. Acts 24:27 25:9\*

katatíthēmi (κατατίθημι) [pronounced <i>kat-at-IHTH-ay-mee</i> ]	<i>to grant; to lay (down, up) to deposit, to lay by or up for one's self, for future use; to lay up favour for one's self with any one, to gain favour with (to do something for one which may win favour)</i>	aorist middle infinitive	Strong's #2698
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205. X  
 206. X  
 207. verb: katatréchō (κατατρέχω) [pronounced *kat-at-REKH-oh*], which means, *to run down, to hasten down (from a tower)*. Strong's #2701. Acts 21:32\*

katatréchō (κατατρέχω) [pronounced <i>kat-at-REKH-oh</i> ]	<i>to run down, to hasten down (from a tower)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2701
208. verb: kataphérō (καταφέρω) [pronounced <i>kat-af-ER-oh</i> ], which means, <i>to bear down, to bring down, to cast down; to cast a pebble into the urn; to give one's vote, to approve; to be born down, to sink, (from the window to the pavement); metaphorically; to be weighted down by, overcome, carried away; to sink into sleep, drop asleep.</i> Strong's #2702. Acts 20:9 25:6 26:10***			
kataphérō (καταφέρω) [pronounced <i>kat-af-ER-oh</i> ]	<i>to bear down, to bring down, to cast down; to cast a pebble into the urn; to give one's vote, to approve; to be born down, to sink, (from the window to the pavement); metaphorically; to be weighted down by, overcome, carried away; to sink into sleep, drop asleep</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2702
kataphérō (καταφέρω) [pronounced <i>kat-af-ER-oh</i> ]	<i>bearing down, bringing down, casting down; throwing a pebble into the urn; giving one's vote, approving; sinking, (from the window to the pavement); metaphorically; being weighted down by, being overcome, being carried away; sinking into sleep, falling asleep</i>	masculine singular, present passive participle, nominative case	Strong's #2702
209. Verb: katapheugō (καταφεύγω) [pronounced <i>kat-af-YOO-go</i> ], which means, <i>to flee away, to take refuge.</i> Strong's #2703. Acts 14:6 Hebrews 6:18**			
katapheugō (καταφεύγω) [pronounced <i>kat-af-OO-go</i> ]	<i>to flee away, to take refuge</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2703
katapheugō (καταφεύγω) [pronounced <i>kat-af-OO-go</i> ]	<i>fleeing away, taking refuge; those who flee, those who take refuge</i>	masculine plural, aorist active participle, nominative case	Strong's #2703
210. verb: kataphtheirō (καταφθείρω) [pronounced <i>kat-af-THIGH-row</i> ], which means, <i>to ruin, according to the norms and standards of Bible doctrine, they have corrupted the soul.</i> Strong's #2704.			
211. verb: kataphileō (καταφιλέω) [pronounced <i>kat-af-ee-LEH-oh</i> ], which means, <i>to kiss much, kiss again and again, kiss tenderly.</i> Thayer and Strong definitions only. Strong's #2705. Luke 7:38, 45 15:20 20:37 *****			
kataphileō (καταφιλέω) [pronounced <i>kat-af-ee-LEH-oh</i> ]	<i>to kiss much, kiss again and again, kiss tenderly</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2705
kataphileō (καταφιλέω) [pronounced <i>kat-af-ee-LEH-oh</i> ]	<i>kissing much, kissing again and again, kissing tenderly</i>	feminine singular, present active participle; nominative case	Strong's #2705
212. Verb: kataphronéō (καταφρονέω) [pronounced <i>kat-af-ron-EH-oh</i> ], which means, <i>to despise, to disdain, to have contempt for; to think little (nothing) of, to look down upon; to think against.</i> Strong's #2706. Luke 16:13 Hebrews 12:2 *****			



kataphronéō (καταφρονέω) [pronounced <i>kat-af-ron-EH-oh</i> ]	<i>to despise, to disdain, to have contempt for; to think little (nothing) of, to look down upon; to think against</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2706
kataphronéō (καταφρονέω) [pronounced <i>kat-af-ron-EH-oh</i> ]	<i>despising, disdain, having contempt for; thinking little (nothing) of, looking down upon; thinking against</i>	masculine singular, aorist active participle; nominative case	Strong's #2706
213. noun: kataphrontēs (καταφροντής) [pronounced <i>kat-af-ron-TACE</i> ], which means, <i>despiser, scoffer, doubter, scornful (person)</i> . Strong's #2707. Acts 13:41*			
kataphrontēs (καταφροντής) [pronounced <i>kat-af-ron-TACE</i> ]	<i>despiser, scoffer, doubter, scornful (person)</i>	masculine singular noun, nominative case	Strong's #2707
kataphronētai (καταφρονηταί) [pronounced <i>kat-af-ron-TIE</i> ]	<i>despisers, scoffers, doubters, scornful (persons)</i>	masculine plural noun, nominative case	Strong's #2707

This word is only found here. I supplied additional definitions from various translations.

This word is a compound word made up from *katá* (κατά) [pronounced *kaw-TAW*], which means, *according to, after, according to a norm or standard; throughout, over*. Strong's #2596. It is affixed to *phroneō* (φρονέω) [pronounced *fron-EH-oh*], which means, *to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is*. Strong's #5426. The emphasis is upon knowledge that one has himself, or subjective knowledge.

Although this noun is found but once in the New Testament, the corresponding verb is found 9x. The verb means, *to despise, to disdain, to have contempt for; to think little (nothing) of, to look down upon; to think against*. Strong's #2706. It appears to me that there may be two distinct, but related, understandings of this word—one is for mining independent thought (independent from God); but that is might also be hostile toward the object of its thinking. Perhaps one doubts the thinking of someone else because he despises him.

214. X

215. X

216. X

217. Verb: katapsuchō (καταψύχω) [pronounced *kat-ap-SOO-kho*], which means, *to cool (down, off), to make cool, to refresh*. Strong's #2711. Luke 16:24\*

katapsuchō (καταψύχω) [pronounced <i>kat-ap-SOO-kho</i> ]	<i>to cool (down, off), to make cool, to refresh</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2711
218. adjective: kateídōlos (κατείδωλος) [pronounced <i>kat-Ī-do-loss</i> ], which means, <i>full of idols, utterly idolatrous, wholly given to idolatry</i> . Strong's #2712. Acts 17:16*			
kateídōlos (κατείδωλος) [pronounced <i>kat-Ī-do-loss</i> ]	<i>full of idols, utterly idolatrous, wholly given to idolatry</i>	feminine singular adjective, accusative case	Strong's #2712

219. adverb: katénanti (κατέναντι) [pronounced *kat-EHN-an-tee*], which means, *in the sight of, directly opposite, before, over against, opposite; before [a judge]*. Strong's #2713. Luke 19:30 \*\*\*\*\*

katénanti (κατέναντι) [pronounced <i>kat-EHN-an-tee</i> ]	<i>in the sight of, directly opposite, before, over against, opposite; ahead; before [a judge]</i>	adverb	Strong's #2713
220. preposition: katenôpion (κατενώπιον) [pronounced <i>kat-en-OH-pee-on</i> ], which means, <i>before, over against, before the face of, before the presence of, in the sight of, directly in front of</i> . Strong's #2714. Colossians 1:22 *****			
katenôpion (κατενώπιον) [pronounced <i>kat-en-OH-pee-on</i> ]	<i>before, over against, before the face of, before the presence of, in the sight of, directly in front of</i>	preposition	Strong's #2714
221. X			
222. verb: (κατεργάζομαι) (katergázomai) [pronounced <i>kat-er-gad'-zom-ahee</i> ], which means, <i>to do, to bring about</i> . Strong's #2716.			
223. X			
224. verb katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ahee</i> ], which means, <i>to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship</i> . Thayer and Strong definitions only. Strong's #2718. Luke 4:31 9:37 Acts 8:5 9:32 11:27 12:19 13:4 15:1, 30 18:5, 22 21:3, 10 27:5			
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ahee</i> ]	<i>to come down, to go down, to descend; to depart; of one who goes from a higher to a lower locality; of those who come to a place by a ship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2718
katerchomai (κατέρχομαι) [pronounced <i>kat-ER-khom-ahee</i> ]	<i>coming down, going down, descending; departing; one who goes from a higher to a lower locality; those who come to a place by a ship</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2718
225. Verb: katesthiô (κατεσθίω) [pronounced <i>kawt-es-THEE-oh</i> ], which means, <i>to consume by eating, to eat up, devour</i> . Strong's #2719. Luke 8:5 15:30 20:47 Galatians 5:15			
katesthiô (κατεσθίω) [pronounced <i>kawt-es-THEE-oh</i> ]	<i>to consume by eating, to eat up, to devour; to waste, to squander; to destroy</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2719
Metaphorically it can mean: <i>to devour, i.e. squander, waste: substance; to devour, i.e. forcibly appropriate: widows' property; to strip one of his goods; to ruin (by the infliction of injuries); by fire, to devour, i.e. to utterly consume, destroy; of the consumption of the strength of body and mind by strong emotions.</i>			
katesthiô (κατεσθίω) [pronounced <i>kawt-es-THEE-oh</i> ]	<i>consuming (by eating) (completely), eating up, devouring; squandering, wasting; destroying</i>	masculine singular, aorist active participle, nominative case	Strong's #2719
226. Verb kateuthunô (κατευθύνω) [pronounced <i>kat-yoo-THOO-noh</i> ], which means, <i>to straighten, to guide, to direct; to remove [hindrances]</i> . Thayer and Strong definitions only. Strong's #2720. Luke 1:79 1Thessalonians 3:11 2Thessalonians 3:5			
kateuthunô (κατευθύνω) [pronounced <i>kat-yoo-THOO-noh</i> ]	<i>to straighten, to guide, to direct; to remove [hindrances]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2720
227. verb: katephístēmi (κατεφίστημι) [pronounced <i>kat-ef-IHS-tay-mee</i> ], which means, <i>to rise up (against), to stand over against, to rush upon, to assault; to make insurrection against</i> . Strong's #2721. Acts 18:12*			

katephístēmi (κατεφίστημι) [pronounced <i>kat- eternity future-IHS-tay- mee</i> ]	<i>to rise up (against), to stand over against, to rush upon, to assault; to make insurrection against</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2721
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228. Verb: katechō (κατέχω) [pronounced *kaht-EH-khoh*], which means *to hold in a firm grasp, to have in full and secure possession; to have clear title to*. Strong's #2722. Luke 8:15 14:9 Acts 27:40 1Thessalonians 5:21 2Thessalonians 2:6 Hebrews 3:6 10:23

katechō (κατέχω) [pronounced <i>kaht-EH- khoh</i> ]	<i>to hold in a firm grasp, to have in full and secure possession; to keep in possession; to have clear title to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2722
katechō (κατέχω) [pronounced <i>kaht-EH- khoh</i> ]	<i>hold fast, keep secure, hold in a firm grasp, have in full and secure possession; keep in possession; have clear title to; retain; restrain, detain</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2722
katechō (κατέχω) [pronounced <i>kaht-EH- khoh</i> ]	<i>holding back, detaining, restraining; holding in a firm grasp, having in full and secure possession; keeping in one's possession; the one hindering; possessing, having clear title to</i>	neuter singular, present active participle, accusative case	Strong's #2722

Complete list of Thayer meanings: 1) *to hold back, detain, retain; 1a) from going away; 1b) to restrain, hinder (the course or progress of); 1b1) that which hinders, Antichrist from making his appearance; 1b2) to check a ship's headway, i.e. to hold or head the ship; 1c) to hold fast, keep secure, keep firm possession of; 2) to get possession of, take; 2b) to possess.*

229. verb katêgoreō (κατηγορέω) [pronounced *kat-ay-gor-EH-oh*], which means, *to accuse; before a judge: to make an accusation; of an extra-judicial accusation; to charge with an offense; to be a plaintiff*. Thayer and Strong definitions only. Strong's #2723. Luke 6:7 (11:54) 23:1, 10, 14 Acts 22:30 24:2, 7, 13, 19 25:5, 11, 16 28:19

katêgoreō (κατηγορέω) [pronounced <i>kat-ay- gor-EH-oh</i> ]	<i>to accuse (before a judge): to make an accusation; to make of an extra- judicial accusation; to charge with an offense; to be a plaintiff</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2723
katêgoreō (κατηγορέω) [pronounced <i>kat-ay- gor-EH-oh</i> ]	<i>accuse (before a judge): make an accusation; make of an extra-judicial accusation; charge with an offense; be a plaintiff</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2723
katêgoreō (κατηγορέω) [pronounced <i>kat-ay- gor-EH-oh</i> ]	<i>accusing (before a judge): making an accusation; making an extra-judicial accusation; charging with an offense; being a plaintiff</i>	masculine plural, present active participle, nominative case	Strong's #2723

230. X

231. noun: katêgoros (κατήγορος) [pronounced *kat-AY-gor-oss*], which means, *accuser, a complainant at law; a name often used of Satan*. Strong's #2725. Acts 23:30, 35 (24:8) 25:16 \*\*\*\*\* \*\*

katêgoros (κατήγορος) [pronounced <i>kat-AY- gor-oss</i> ]	<i>accuser, plaintiff, one placing blame, a complainant at law; a name often used of Satan</i>	masculine singular noun	Strong's #2725
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katêgoroi (κατήγοροι) [pronounced <i>kat-AY-gor-oy</i> ]	<i>accusers, plaintiffs, complainants at law; a name often used of Satan</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2725
232. X			
233. Verb: katêcheō (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i> ], which means, 1) <i>to sound towards, sound down upon, to sound down into the ears, resound; 1a) to charm with resounding sound, to fascinate; 2) to teach . Thayer and Strong definitions only. 6:40 . [orally], to instruct; 3) to inform [by word of mouth], to apprise of; 3a) to be orally informed 4) that is, (by implication) to indoctrinate. Thayer and Strong definitions only. Strong's #2727. Luke 1:4 4:42 Acts 18:25 21:21 Galatians 6:6 ***** **</i>			
katêcheō (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i> ]	<i>to have, to hold (fast), to keep (in memory), to possess, to retain, to seize on, to stay, to take, to withhold, to restrain; to instruct, to inform</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2727
katêcheō (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i> ]	<i>having, holding (fast), keeping (in memory), one who possesses, those who retain, seizing on, staying, taking, to withhold, restraining; being instructed, having been informed</i>	masculine singular, perfect passive participle, nominative case	Strong's #2727
Thayer: 1) <i>to sound towards, sound down upon, to sound down into the ears, resound; 1a) to charm with resounding sound, to fascinate; 2) to teach [orally], to instruct; 3) to inform [by word of mouth], to apprise of; 3a) to be orally informed 4) that is, (by implication) to indoctrinate.</i>			
234. Verb: katerragmenous (κατερραγμενους) [pronounced <i>kah-tehr-rahg-mehn-oos</i> ], which means <i>not sure</i> . Strong's #none. Psalm 146:8			
katerragmenous (κατερραγμενους) [pronounced <i>kah-tehr-rahg-mehn-oos</i> ]	<i>to be bent over; to be prostrate</i> [definition based upon the equivalent Hebrew text]	accusative plural, aorist middle participle	Strong's #none
235. X			
236. verb: katischuō (κατισχύω) [pronounced <i>kat-ihs-KHOO-oh</i> ], which means, <i>to overpower; to be dominant, to prevail (against), to be strong to another's detriment, to prevail against; to be superior in strength</i> . Strong's #2729. Luke 21:36 23:23 **			
katischuō (κατισχύω) [pronounced <i>kat-ihs-KHOO-oh</i> ]	<i>to overpower; to be dominant, to prevail (against), to be strong to another's detriment, to prevail against; to be superior in strength</i>	2 <sup>nd</sup> person plural, present active subjunctive	Strong's #2729
237. Verb: katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i> ], which means <i>to live, to reside, to dwell</i> ; this is a word which usually refers to one's semi-permanent dwelling. Thayer definitions: 1) <i>to dwell, settle; 1a) metaphorically divine powers, influences, etc., are said to dwell in his soul, to pervade, prompt, govern it; 2) to dwell in, inhabit; 2a) God is said to dwell in the temple, i.e. to be always present for worshippers</i> . 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). Luke 11:26 13:4 Acts 1:19, 20 2:5, 14 4:16 7:2, 4, 48 9:22, 32 11:29 13:27 17:24, 26 19:10, 17 22:12 Colossians 1:19 2:9 Hebrews 11:9			
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i> ]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2730



katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i> ]	<i>those living, ones residing, dwelling;</i> <i>this is a word which usually refers to</i> <i>one's semi-permanent dwelling</i>	masculine plural, present active participle, accusative case	Strong's #2730
238. X			
239. X			
240. noun: katoikía (κατοικία) [pronounced <i>kat-oy-KEE-ah</i> ], which means, <i>dwelling (place), habitation, residence; to cause to dwell, to send or bring into an abode; to give a dwelling to.</i> Strong's #2733. Acts 17:26*			
katoikía (κατοικία) [pronounced <i>kat-oy-KEE-ah</i> ]	<i>dwelling (place), habitation, residence;</i> <i>to cause to dwell, to send or bring into</i> <i>an abode; to give a dwelling to</i>	feminine singular noun, genitive/ablative case	Strong's #2733
241. X			
242. noun: katóρθōma (κατόρθωμα) [pronounced <i>kat-OR-thoh-mah</i> ], which means, <i>improvement, a right action, a successful achievement; rectification; used of wholesome public measures or institutions.</i> Strong's #2735. Acts 24:2*			
katóρθōma (κατόρθωμα) [pronounced <i>kat-OR-thoh-mah</i> ] <sup>1</sup>	<i>improvement, a right action, a</i> <i>successful achievement; rectification;</i> <i>used of wholesome public measures</i> <i>or institutions</i>	neuter singular noun; genitive/ablative case	Strong's #2735
katóρθōmata (κατόρθωματα) [pronounced <i>kat-OR-thoh-maht-ah</i> ]	<i>improvements, right actions,</i> <i>successful achievements;</i> <i>rectifications; used of wholesome</i> <i>public measures or institutions</i>	neuter plural noun; genitive/ablative case	Strong's #2735
243. adverb kato/katōterō (κάτω/κατωτέρω) [pronounced <i>KAT-oh, kat-oh-TER-oh</i> ], which means, <i>down, downwards; below, beneath, bottom, down under; of place, below; of temporal succession.</i> Thayer and Strong definitions only. Strong's #2736. Luke 4:9 Acts 2:19 20:9			
kato/katōterō (κάτω/κατωτέρω) [pronounced <i>KAT-oh, kat-oh-TER-oh</i> ]	<i>down, downwards; below, beneath,</i> <i>bottom, down under; of place, below;</i> <i>of temporal succession</i>	directional adverb	Strong's #2736
244. X			
245. X			
246. X			
247. noun: kaûsis (καῦσις) [pronounced <i>KOW-sis</i> ], which means, <i>burning (up), the act of burning.</i> Strong's #2740. Hebrews 6:8*			
kaûsis (καῦσις) [pronounced <i>KOW-sis</i> ]	<i>burning (up), the act of burning</i>	feminine singular noun; accusative case	Strong's #2740 (hapax legomena)
248. X			
249. Masculine_noun: kaúsōn (καύσων) [pronounced <i>KOW-sohn</i> ], which means, <i>a glare; burning heat (of the sun), hot; Eurus, a very dry hot, east wind, scorching and drying up everything.</i> Strong's #2742. Luke 12:55 ***			
kaúsōn (καύσων) [pronounced <i>KOW-sohn</i> ]	<i>a glare; burning heat (of the sun), hot;</i> <i>Eurus, a very dry hot, east wind,</i> <i>scorching and drying up everything</i>	masculine singular noun, nominative case	Strong's #2742
250. X			
251. verb: kaucháomai (καυχάομαι) [pronounced <i>kow-KHAH-om-ahee</i> ], which means, <i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense).</i> Strong's #2744. Galatians 6:13 2Thessalonians 1:4			

kaucháomai (καυχάομαι) [pronounced kow- KHAH-om-ah-ee]	<i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i>	present (deponent) middle/passive infinitive	Strong's #2744
252. noun: kaúchēma (καύχημα) [pronounced KOW-khay-mah], which means, <i>a basis for boasting</i> . Strong's #2745. Romans 4:2			
253. noun: kaúchēma (καύχημα) [pronounced KOW-khay-mah], which means, <i>boast, that of which one glories or can glory, matter or ground of glorying; a glorying or boasting (good or bad sense)</i> . Strong's #2745. Galatians 6:4 Hebrews 3:6			
kaúchēma (καύχημα) [pronounced KOW- khay-mah]	<i>boast, that of which one glories or can glory, matter or ground of glorying; a glorying or boasting (good or bad sense)</i>	neuter singular noun, accusative case	Strong's #2745
254. noun: kaúchēsis (καύχησις) [pronounced KOW-khay-sis], which means, <i>boasting</i> . Strong's #2746. Romans 3:27			
255. noun: kaúchēsis (καύχησις) [pronounced KOW-khay-sihs], which means, <i>boasting (properly, the act; by implication, the object), in a good or a bad sense; (the act of) glorying, rejoicing</i> . Strong's #2746. 1Thessalonians 2:19			
kaúchēsis (καύχησις) [pronounced KOW- khay-sihs]	<i>boasting (properly, the act; by implication, the object), in a good or a bad sense; (the act of) glorying, rejoicing</i>	feminine singular noun; genitive/ablative case	Strong's #2746
256. propernounlocation: Kenchreaí (Κεγχρεαί) [pronounced keng-khreh-a'-hee], which means, <i>millet; transliterated, Cenchrea</i> . Strong's #2747. Acts 18:18 **			
Kenchreaí (Κεγχρεαί) [pronounced keng- khreh-a'-hee]	<i>millet; transliterated, Cenchrea</i>	feminine plural proper noun a location, dative, locative or instrumental case	Strong's #2747
Thayer: Cenchrea [was] the eastern harbour of Corinth (i.e. its harbour on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechaenum on the Corinthian Gulf connected it with Italy and the west.			
257. X			
258. Verb keimai (κεῖμαι) [pronounced Kĭ-mahee], which means, <i>to lay, to lie, to lay outstretched (literally or figuratively); to be (appointed, laid up, made, set)</i> . Thayer: 1) to lie; 1a) of an infant; 1b) of one buried; 1c) of things that quietly cover some spot; 1c1) of a city situated on a hill; 1d) of things put or set in any place, in ref. to which we often use "to stand"; 1d1) of vessels, of a throne, of the site of a city, of grain and other things laid up together, of a foundation; 2) metaphorically; 2a) to be (by God's intent) set, i.e. destined, appointed; 2b) of laws, to be made, laid down; 2c) lies in the power of the evil one, i.e. is held in subjection by the devil. Thayer and Strong definitions only. Strong's #2749. Luke 2:12, 34 3:9 12:19 23:53 24:12 1Thessalonians 3:3			
keimai (κεῖμαι) [pronounced Kĭ- mahee]	<i>to lay, to lie, to lay outstretched (literally or figuratively); to be (appointed, laid up, made, set)</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #2749
keimai (κεῖμαι) [pronounced Kĭ- mahee]	<i>[one who is] laying, lying, one laying outstretched (literally or figuratively); being (appointed, laid up, made, set)</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #2749

259. X

260. verb: keirō (κείρω) [pronounced *KĪ-row*], which means, *to shear (a sheep); to get or let be shorn; of shearing or cutting short the hair of the head*. Strong's #2751. Acts 8:32 18:18 \*\*\*\*

keirō (κείρω) [pronounced <i>KĪ-row</i> ]	<i>to shear (a sheep); to get or let be shorn; of shearing or cutting short the hair of the head</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2751
keirō (κείρω) [pronounced <i>KĪ-row</i> ]	<i>being sheared (a sheep); getting shorn; shearing or cutting short the hair of the head</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2751

261. noun: kéleuma (κέλευμα) [pronounced *KEHL-yoo-mah*], which means, *a shout of command, a cry of incitement*. Strong's #2752. 1Thessalonians 4:16\*

kéleuma (κέλευμα) [pronounced <i>KEHL-yoo-mah</i> ]	<i>a shout of command, a cry of incitement</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2752
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Thayer definitions: *an order, command, spec. a stimulating cry, either that by which animals are roused and urged on by man, as horses by charioteers, hounds by hunters, etc., or that by which a signal is given to men, e.g. to rowers by the master of a ship, to soldiers by a commander (with a loud summons, a trumpet call).*

262. verb: keleuō (κελεύω) [pronounced *kel-YOO-oh*], which means, *to command, to incite by word, to order*. Strong's #2753. Luke 18:40 Acts 4:15 5:34 8:38 12:19 16:22 21:33 22:24, 30 23:3, 35 (24:8) 25:6, 23 27:43

keleuō (κελεύω) [pronounced <i>kel-YOO-oh</i> ]	<i>to command, to incite by word, to order</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2753
keleuō (κελεύω) [pronounced <i>kel-YOO-oh</i> ]	<i>commanding, inciting by word, ordering</i>	masculine plural, aorist active participle, nominative case	Strong's #2753

263. X

264. adjective: kenodoxos (κενόδοξος) [pronounced *ken-OHD-ox-oss*], which means, *conceited, glorying without reason, vain glorious, eager for empty glory*. Strong's #2755. Galatians 5:26\*

kenodoxos (κενόδοξος) [pronounced <i>ken-OHD-ox-oss</i> ]	<i>conceited, glorying without reason, vain glorious, eager for empty glory</i>	masculine plural adjective; nominative case	Strong's #2755 (hapax legomena)
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265. Adjective kenos (κενός) [pronounced *kehn-OSS*], which means, *empty, vain; destitute [of goods, of spiritual truth]; without wealth*. Thayer and Strong definitions only. Strong's #2756. Luke 1:53 20:10 Acts 4:25 Galatians 2:2 Colossians 2:8 1Thessalonians 2:1 3:5

kenos (κενός) [pronounced <i>kehn-OSS</i> ]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	masculine plural adjective; accusative case	Strong's #2756
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Thayer definitions: 1) *empty, vain, devoid of truth; 1a) of places, vessels, etc. which contain nothing; 1b) of men; 1b1) empty handed; 1b2) without a gift; 1c) metaphorically destitute of spiritual wealth, of one who boasts of his faith as a transcendent possession, yet is without the fruits of faith; 1d) metaphorically of endeavours, labours, acts, which result in nothing, vain, fruitless, without effect; 1d1) vain of no purpose.*

266. x

267. Verb: kenoō (κενώνω) [pronounced *kehn-OH-oh*], which means, *to empty, to make empty; to deprive of force, to render vain (useless, of no effect); to cause a thing to be seen to be empty (hollow or false).*

Thayer Definition only: 1) to empty, make empty only. 1a) of Christ, he laid aside equality with or the form of God; 2) to make void; 2a) deprive of force, render vain, useless, of no effect; 3) to make void; 3b) cause a thing to be seen to be empty, hollow, false. Strong's #2758. (Luke 2:42)

268. noun: kéntron (κέντρον) [pronounced KEHN-tron], which means, *sting, a point ("centre"), a sting (figuratively, poison) or goad (figuratively, divine impulse)*. Strong's #2759. Acts (9:5) 26:14 \*\*\*\*\*

kéntron (κέντρον) [pronounced KEHN-tron]	<i>sting, a point ("centre"), a sting (figuratively, poison) or goad (figuratively, divine impulse)</i>	neuter singular noun, accusative case	Strong's #2759
kéntra (κέντρα) [pronounced KEHN-tra]	<i>stings, points ("centre"), (figuratively, poison) or goads (figuratively, divine impulses)</i>	neuter plural noun, accusative case	Strong's #2759

Thayer definitions: 1) a sting, as that of bees, scorpions, locusts. Since animals wound by their sting and even cause death, Paul attributes death, personified as a sting, i.e. a deadly weapon; 2) an iron goad, for urging on oxen, horses and other beasts of burden; 2a) hence the proverb, "to kick against the goad", i.e. to offer vain and perilous or ruinous resistance.

269. X

270. X

271. Feminine\_noun: keraía (κεραία) [pronounced ker-AH-yah], which means, *a tittle, extremity, point; something horn-like, (especially) the apex of a Hebrew letter (figuratively, the least particle)*. Strong's #2762. Luke 16:17 \*\*

keraía (κεραία) [pronounced ker-AH-yah]	<i>a tittle, extremity, point; something horn-like, (especially) the apex of a Hebrew letter (figuratively, the least particle)</i>	feminine singular noun, accusative case	Strong's #2762
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Thayer: [This word is] used by grammarians of the accents and diacritical points. Jesus used it of the little lines or projections, by which the Hebrew letters in other respects similar differ from one another; the meaning is, "not even the minutest part of the law shall perish".

272. X

273. X

274. noun: kerámion (κεράμιον) [pronounced ker-AHM-ee-ohn], which means, *earthenware vessel, jar, pitcher, water vessel, pot*. Strong's #2765. Luke 22:10 \*\*

kerámion (κεράμιον) [pronounced ker-AHM-ee-ohn]	<i>earthenware vessel, jar, pitcher, water vessel, pot</i>	neuter noun, accusative case	Strong's #2765
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275. masculinenoun keramos (κέραμος) [pronounced KER-am-os], which means, *clay, potter's earth; anything made of clay, earthen ware; a roofing tile, tiling; the roof itself*. The phrase "through the roof", means through the door in the roof to which a ladder or stairway led up from the street (according to the Rabbis distinguish two ways of entering a house, "the way through the door" and "the way through the roof". Thayer and Strong definitions only. Strong's #2766. Luke 5:19\*

keramos (κέραμος) [pronounced KER-am-os]	<i>clay, potter's earth; anything made of clay, earthen ware; a roofing tile, tiling; the roof itself</i>	masculine plural noun; genitive/ablative case	Strong's #2766
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276. X

277. Neuter\_noun keras (κέρας) [pronounced KEHR-ass], which means, *horn [of an animal]; so a symbol of strength and courage; a person of strength and courage; a projection, an extremity [used to define a shape]*. Thayer definitions: 1) a horn; 1a) of animals; 1b) since animals (especially bulls) defend themselves with their horns, the horn with the Hebrews (and other nations) is a symbol of strength and courage, and used as such in a variety of phrases; 1b1) a mighty and valiant helper, the author of



deliverance, of the Messiah; 1c) a projecting extremity in a shape like a horn, a point, apex: as of an altar. Thayer and Strong definitions only. Strong's #2768. Luke 1:69

keras (κέρας) [pronounced KEHR-ass]	<i>horn [of an animal]; so a symbol of strength and courage; a person of strength and courage; a projection, an extremity [used to define a shape]</i>	neuter singular noun; accusative case	Strong's #2768
278. Neuter_noun: kerátion (κεράτιον) [pronounced kehr-AT-ee-on], which means, <i>carob pod, husk</i> . Strong's #2769. Luke 15:16*			
kerátion (κεράτιον) [pronounced kehr-AT-ee-on]	<i>carob pod, husk</i>	neuter plural noun, genitive/ablative case	Strong's #2769

The name of the fruit, Ceratonia silqua or carobtree (called also John's Bread [from the notion that its pods, which resemble those of the "locust", constituted the food of the Baptist]. This fruit was shaped like a horn and has a sweet taste; it was and is used not only for fattening swine, but as an article of food by the lower classes.

279. Verb: kerdainô (κερδαίνω) [pronounced kehr-DAH'EE-noh], which means, *to gain, acquire, to get gain*. Strong's #2770. Luke 9:25 Acts 27:21

kerdainô (κερδαίνω) [pronounced kehr-DAH'EE-noh]	<i>to gain, acquire, to get gain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2770
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Thayer adds: *metaphorically: of gain arising from shunning or escaping from evil (where we say "to spare one's self", "be spared"); to gain any one, i.e. to win him over to the kingdom of God, to gain one to faith in Christ; to gain Christ's favour and fellowship.*

kerdainô (κερδαίνω) [pronounced kehr-DAH'EE-noh]	<i>gaining, acquiring, getting gain</i>	masculine singular, aorist active participle, nominative case	Strong's #2770
280. Neuter_noun: kephalaion (κεφάλαιον) [pronounced kef-AL-ah-yon], which means, <i>the chief or main point, the principal thing; the pecuniary sum total of a reckoning, amount; the principal, capital, as distinguished from the interest; a sum of money, sum</i> . Strong's #2774. Acts 22:28 Hebrews 8:1**			
kephalaion (κεφάλαιον) [pronounced kef-AL-ah-yon]	<i>the chief or main point, the principal thing; the pecuniary sum total of a reckoning, amount; the principal, capital, as distinguished from the interest; a sum of money, sum</i>	neuter singular noun, genitive/ablative case	Strong's #2774

281. X

282. Feminine\_noun: kephalê (κεφαλή) [pronounced kehf-ahl-AY], which means, *head [literal or figurative use]; headship, leadership, authority*. Thayer: 1) *the head, both of men and often of animals. Since the loss of the head destroys life, this word is used in the phrases relating to capital and extreme punishment; 2) metaphorically anything supreme, chief, prominent: 2a) of persons, master lord: of a husband in relation to his wife; 2b) of Christ: the Lord of the husband and of the Church; 2c) of things: the corner stone*. Bobby: *headship, leadership, authority*. Strong's #2776. Luke 7:38, 46 9:58 12:7 20:17 21:18 Acts 4:11 18:6, 18 21:24 27:33 Colossians 1:18 2:10

kephalê (κεφαλή) [pronounced kehf-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; genitive/ablative case	Strong's #2776
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283. Noun: kephalis (κεφαλῖς) [pronounced kef-al-IHS], which means, *roll, scroll, volume*. Strong's #2777. Hebrews 10:7\*

kephalis (κεφαλίς) [pronounced kef-al-IHS]	roll, scroll, volume	feminine singular noun; dative, locative or instrumental case	Strong's #2777 (hapax legomena)
Thayer definitions: 1) a little head; 2) the highest part, extremity of anything; 2a) as the capital of a column; 2b) the tips or knobs of the wooden rod around which parchments were rolled were called by this word, because they resembled little heads; 3) the Alexandrian writers transferred the name to the roll or volume itself; 3a) in the roll of the book. Strong's Exhaustive Concordance (enhanced) says that this properly means, a knob.			
284. X			
285. Masculine_noun: kēpos (κῆπος) [pronounced KAY-poss], which means, garden; orchard, field. Strong's #2779. Luke 13:19 *****			
kēpos (κῆπος) [pronounced KAY-poss]	garden; orchard, field	masculine singular noun, accusative case	Strong's #2779
286. X			
287. noun: kērion (κηρίον) [pronounced kay-REE-on], which means, honeycomb, cell of a honeycomb. Strong's #2781. Luke 24:42*			
kērion (κηρίον) [pronounced kay-REE-on]	honeycomb, cell of a honeycomb	neuter singular noun, genitive/ablative case	Strong's #2781
288. Neuter_noun: kêrugma (κήρυγμα) [pronounced KAY-roog-mah], which means, that which is proclaimed by a herald or public crier, a proclamation by herald; the message or proclamation of the heralds of God or Christ; preaching. Strong's #2782. Luke 11:32 *****			
kêrugma (κήρυγμα) [pronounced KAY-roog-mah]	that which is proclaimed by a herald or public crier, a proclamation by herald; the message or proclamation of the heralds of God or Christ; preaching	neuter singular noun; accusative case	Strong's #2782
289. noun: kêrux (κῆρυξ) [pronounced KAY-roox], which means, herald. Strong's #2783.			
290. verb kêrussô (κηρύσσω) [pronounced kay-ROOS-so], which means, to proclaim, to publish to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher). Thayer: 1) to be a herald, to officiate as a herald; 1a) to proclaim after the manner of a herald; 1b) always with the suggestion of formality, gravity and an authority which must be listened to and obeyed; 2) to publish, proclaim openly: something which has been done; 3) used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers. Thayer and Strong definitions only. Strong's #2784. Luke 3:3 4:18, 44 8:1 9:2 12:3 24:47 Acts 8:5 9:20 10:37, 42 15:21 19:13 20:25 28:31 Galatians 2:2 5:11 Colossians 1:23 1Thessalonians 2:9			
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)	3 <sup>rd</sup> person singular, present active indicative	Strong's #2784
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher	masculine singular, present active participle; nominative case	Strong's #2784
291. X			
292. propernounperson: Kēphâs (Κηφᾶς) [pronounced kay-FASS], which means, stone; transliterated, Cephas, Kephass. Strong's #2786. Galatians 1:18 2:9 ***** *			
Kēphâs (Κηφᾶς) [pronounced kay-FASS]	stone; transliterated, Cephas, Kephass	masculine singular proper noun; a person; accusative case	Strong's #2786

This is the Aramaic transliteration of Peter's name.

293. Masculine\_noun: kibōtos (κιβωτός) [pronounced *kib-oh-TOSS*], which means *ark, (wooden) chest*. This helps to explain why we translate the two Hebrew words with only one English word. Strong's #2787. The Ark of the Covenant Luke 17:27 Hebrews 9:4 11:7

kibōtos (κιβωτός) [pronounced <i>kib-oh-TOSS</i> ]	<i>ark, (wooden) chest; box; ship</i>	masculine singular noun, accusative case	Strong's #2787
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This word is used both for the ark that Noah built (Matt. 24:38 Luke 17:27 Heb. 11:7 1Peter 3:20) and for the Ark of the Covenant (Heb. 9:4 Rev. 11:19).

294. X

295. X

296. X

297. propernounlocation: Kilikía (Κιλικία) [pronounced *kil-ik-EE-ah*], which means, *the land of Celix*; transliterated, *Cilicia*. Strong's #2791. Acts 6:9 15:23 21:39 22:3 23:34 27:5 Galatians 1:21\*\*\*\*\* \*\*\*

Kilikía (Κιλικία) [pronounced <i>kil-ik-EE-ah</i> ]	<i>the land of Celix; transliterated, Cilicia</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2791
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Thayer: [*Celicia is*] a maritime province in the southeast of Asia Minor, boarding on Pamphylia in the west, Lycaonia and Cappadocia in the north and Syria in the east. Its capital, Tarsus, was the birth place of Paul.<sup>48</sup>

298. X

299. Verb: kinduneuō (κινδυνεύω) [pronounced *kihn-doon-YOU-oh*], which means, *to be [stand] in jeopardy, to be in danger, to put in peril*. Strong's #2793. Luke 8:23 Acts 19:27, 40 \*\*\*\*

kinduneuō (κινδυνεύω) [pronounced <i>kihn-doon-YOU-oh</i> ]	<i>to be [stand] in jeopardy, to be in danger, to put in peril</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #2793
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300. noun: kíndunos (κίνδυνος) [pronounced *KIHN-doo-noss*], which means, *danger*. Strong's #2794. Romans 8:35 \*\*\*\*\*

301. verb: kinéō (κινέω) [pronounced *kihn-EH-oh*], which means, *to move (about, from a place); to cause to go, set in motion: of that motion which is evident in life; to remove; metaphorically; to excite; a riot, disturbance; to throw into commotion*. Strong's #2795. Acts 17:28 21:30 24:5 \*\*\*\*\*

kinéō (κινέω) [pronounced <i>kihn-EH-oh</i> ]	<i>to move (about, from a place); to cause to go, set in motion: of that motion which is evident in life; to remove; metaphorically; to excite; a riot, disturbance; to throw into commotion</i>	1 <sup>st</sup> person plural, present passive indicative	Strong's #2795
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kinéō (κινέω) [pronounced <i>kihn-EH-oh</i> ]	<i>moving (about, from a place); causing going, setting (something, someone) in motion: the motion which is evident in life; removing; metaphorically; to exciting; a riot, disturbing; throwing into commotion</i>	masculine singular, present active participle, accusative case	Strong's #2795
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302. X

303. propernounperson: Kís (Κίς) [pronounced *kihs*], which means, *a snare*; transliterated, *Kish, Kis, Cis*. Strong's #2797. Acts 13:21\*

<sup>48</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2791.

Kís (Κίς) [pronounced <i>kihs</i> ]	<i>a snare</i> ; transliterated, <i>Kish, Kis, Cis</i>	masculine proper noun; a person; Indeclinable	Strong's #2797
304. Masculine_noun: kládos (κλάδος) [pronounced <i>KLAHD-oss</i> ], which means, <i>branch, twig, bough; tender shoot (broken off for grafting)</i> . Strong's #2798. Luke 13:19			
kládos (κλάδος) [pronounced <i>KLAHD-oss</i> ]	<i>branch, twig, bough; tender shoot (broken off for grafting)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2798
305. verb klaiō (κλαίω) [pronounced <i>KLAH-yoh</i> ], which means, <i>to bewail, to weep [aloud], to sob, to wail aloud</i> . Thayer: 1) to mourn, weep, lament; 1a) weeping as the sign of pain and grief for the thing signified (i.e. for the pain and grief); 1b) of those who mourn for the dead; 2) to weep for, mourn for, bewail, one. Thayer and Strong definitions only. Strong's #2799. Luke 6:21, 25 7:13, 32, 38 8:52 19:41 22:62 23:28 Acts 9:39 21:13			
klaiō (κλαίω) [pronounced <i>KLAH-yoh</i> ]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2799
klaiō (κλαίω) [pronounced <i>KLAH-yoh</i> ]	<i>bewail, weep [aloud], sob, wail aloud</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2799
klaiō (κλαίω) [pronounced <i>KLAH-yoh</i> ]	<i>bewailing, those who weep [aloud], sobbing, wailing aloud</i>	masculine plural, present active participle; nominative case	Strong's #2799
306. noun: klásis (κλάσις) [pronounced <i>KLAWS-iç</i> ], which means, <i>breaking (apart), tearing (apart)</i> . Strong's #2800. Luke 24:35 Acts 2:42 **			
klásis (κλάσις) [pronounced <i>KLAWS-iç</i> ]	<i>breaking (apart), tearing (apart)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2800
307. Neuter_noun: klasma (κλάσμα) [pronounced <i>KLAHS-mah</i> ], which means, <i>pieces, broken, fragments; remnants of food</i> . Strong's #2801. Luke 9:17			
klasma (κλάσμα) [pronounced <i>KLAHS-mah</i> ]	<i>pieces, broken, fragments; remnants of food</i>	neuter plural noun, genitive/ablative case	Strong's #2801
308. propernounlocation: Klaúdē (Κλαύδη) [pronounced <i>klow'-day</i> ], which means, <i>lame</i> ; transliterated, <i>Cauda, Clauda</i> . Strong's #2802. Acts 27:16*			
Klaúdē (Κλαύδη) [pronounced <i>klow'-day</i> ]	<i>lame</i> ; transliterated, <i>Cauda, Clauda</i>	indeclinable proper noun; a location	Strong's #2802
Καῦδα in the Westcott Hort text; but declined as a feminine singular noun, accusative case in the Byzantine Greek text and the Scrivener Textus Receptus (written as κλαυδην). Strong and Thayer both include the lambda.			
Thayer: <i>Cauda [was] a small island nearly due west of Cape Malta on the south coast.</i>			
309. X			
310. propernounperson: Klaúdios (Κλαύδιος) [pronounced <i>KLOW-dee-oss</i> ], which means, <i>lame</i> ; transliterated, <i>Claudius</i> . Strong's #2804. Acts 11:28 18:2 23:26***			



Klaúdios (Κλαύδιος) [pronounced KLOW-dee-oss]	<i>lame</i> ; transliterated, <i>Claudius</i> , <i>Klaurdios</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #2804
311. Masculine_noun: klauthmós (κλαυθμός) [pronounced klowth-MOSS], which means, <i>weeping, crying, lamentation</i> . Strong's #2805. Luke 13:28 Acts 20:37 *****			
klauthmós (κλαυθμός) [pronounced cloth-MOSS]	<i>weeping, crying, lamentation</i>	masculine singular noun, nominative case	Strong's #2805
312. verb: kláō (κλάω) [pronounced KLAH-oh], which means, <i>to break (bread) (into pieces); to tear (separate) (into pieces)</i> . Strong's #2806. Luke 22:19 24:30 Acts 2:46 20:7, 11 27:35			
kláō (κλάω) [pronounced KLAH-oh]	<i>to break (bread) (into pieces); to tear (separate) (into pieces)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2806
kláō (κλάω) [pronounced KLAH-oh]	<i>breaking (bread) (into pieces); tearing (separating) (into pieces)</i>	masculine singular, aorist active participle, nominative case	Strong's #2806
313. Feminine_noun: kleís (κλείς) [pronounced klice], which means, <i>key (literal or figurative)</i> ; the keeper of the keys has the power to open and to shut; metaphorically in the NT to denote power and authority of various kinds. Strong's #2807. Luke 11:52 *****			
kleís (κλείς) [pronounced klice]	<i>key (literal or figurative)</i> ; the keeper of the keys has the power to open and to shut; metaphorically in the NT to denote power and authority of various kinds	feminine singular noun, accusative case	Strong's #2807
314. verb kleiō (κλείω) [pronounced KLIE-oh], which means, <i>to shut [up], to close</i> ; metaphorically; <i>to cause the heavens to withhold rain; to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one; to obstruct the entrance into the kingdom of heaven</i> . Thayer and Strong definitions only. Strong's #2808. Luke 4:25 11:7 Acts 5:22 21:30			
kleiō (κλείω) [pronounced KLIE-oh]	<i>to shut [up], to close</i> ; metaphorically; <i>to cause the heavens to withhold rain; to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one; to obstruct the entrance into the kingdom of heaven</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2808
kleiō (κλείω) [pronounced KLIE-oh]	<i>being shut [up], closed</i> ; metaphorically; <i>causing the heavens to withhold rain; shutting up (compassion), being devoid of pity towards one; obstructing the entrance into the kingdom of heaven</i>	neuter singular, perfect passive participle, accusative case	Strong's #2808
315. X			
316. propernounperson: Kleópas (Κλεόπας) [pronounced kleh-OHP-as], which means, <i>of a renowned father</i> ; transliterated, <i>Cleopas</i> . Strong's #2810. Luke 24:28*			
Kleópas (Κλεόπας) [pronounced kleh-OHP-as]	<i>of a renowned father</i> ; transliterated, <i>Cleopas</i>	masculine singular, proper noun, person; nominative case	Strong's #2810
317. X			

318. Masculine\_noun: kleptês (κλέπτης) [pronounced *KLEHP-tace*], which means *thief, robber, burglar, one who steals*. Strong's #2812. Luke 12:33 1Thessalonians 5:2, 4

kleptês (κλέπτης) [pronounced <i>KLEHP-tace</i> ]	<i>thief, robber, burglar, one who steals</i>	masculine singular noun, nominative case	Strong's #2812
kleptai (κλέπται) [pronounced <i>KLEHP-tie</i> ]	<i>thieves, robbers, burglars, those who steal</i>	masculine plural noun, nominative case	Strong's #2812

319. verb: kléptō (κλέπτω) [pronounced *KLEP-toe*], which means, *to steal, to commit a theft*. Strong's #2813. Luke 18:20

kléptō (κλέπτω) [pronounced <i>KLEP-toe</i> ]	<i>to steal, to commit a theft</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #2813
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320. X

321. X

322. Verb: klêronomeō (κληρονομέω) [pronounced *klay-ron-om-EH-oh*], which means, 1) *to receive a lot, receive by lot; 1a) especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; 1b) to be an heir, to inherit; 2) to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; 3) to become partaker of, to obtain*. Horst Balz and Gerhard Schneider, Zodhiates and Thayer definitions. Strong's #2816. Luke 10:25 18:18 Galatians 4:30 5:21 Hebrews 1:4, 14 6:12 12:17

klêronomeō (κληρονομέω) [pronounced <i>klay-ron-om-EH-oh</i> ]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2816
klêronomeō (κληρονομέω) [pronounced <i>klay-ron-om-EH-oh</i> ]	<i>being an heir to (literally or figuratively), inheriting, those receiving an inheritance</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2816

Thayer complete definitions: 1) *to receive a lot, receive by lot; 1a) especially to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance; 1b) to be an heir, to inherit; 2) to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; 3) to become partaker of, to obtain, to acquire, to possess*.

323. X

324. noun: klêronomía (κληρονομία) [pronounced *klay-rohn-ohm-EE-ah*], which means, *an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship*. Strong's #2817. Luke 20:14 Acts 20:32 Hebrews 9:15

klêronomía (κληρονομία) [pronounced <i>klay-rohn-ohm-EE-ah</i> ]	<i>an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship</i>	feminine singular noun, nominative case	Strong's #2817
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Thayer adds: *The eternal blessedness of the consummated kingdom of God which is to be expected after the visible return of Christ; the share which an individual will have in that eternal blessedness*.

325. Feminine\_noun: klêronomía (κληρονομία) [pronounced *klay-rohn-ohm-EE-ah*], which means, *inheritance, heirship, (concretely) a patrimony or (genitive case) a possession*. Thayer: 1) *an inheritance, property received (or to be received) by inheritance; 2) what is given to one as a possession; 2a) the eternal blessedness of the consummated kingdom of God which is to be expected after the visible return of Christ; 2b) the share which an individual will have in that eternal blessedness*. Strong's #2817. Luke 12:13 Acts 7:5 Galatians 3:18 Colossians 3:24 Hebrews 11:8

klēronomía (κληρονομία) [pronounced <i>klay-rohn-ohm-EE-ah</i> ]	<i>inheritance, heirship, (concretely) a patrimony or (genitive case) a possession</i>	feminine singular noun, accusative case	Strong's #2817
326. Masculine_noun: klēronomos (κληρονόμος) [pronounced <i>klay-roh-OHM-oss</i> ], which means, <i>an heir; inheritor</i> (literally or figuratively); by implication, <i>a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i> . Strong's #2818. Luke 20:14 Galatians 3:29 4:1 Hebrews 1:2 6:17 11:7			
klēronomos (κληρονόμος) [pronounced <i>klay-roh-OHM-oss</i> ]	<i>an heir; inheritor</i> (literally or figuratively); by implication, <i>a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, nominative case	Strong's #2818
klēronomoi (κληρονόμοι) [pronounced <i>klay-roh-OHM-oy</i> ]	<i>heirs; inheritors</i> (literally or figuratively); by implication, <i>possessors; those receiving by lot; in Messianic usage, those receiving their allotted possession by right of sonship; those who have acquired or obtained the portion allotted</i>	masculine plural noun, nominative case	Strong's #2818
327. noun: klēros (κλήρος) [pronounced <i>KLAY-ross</i> ], which means, <i>lot; portion, a die</i> ; by extension, <i>an acquisition (especially a patrimony, figuratively); heritage, inheritance, part</i> . Strong's #2819. Luke 23:34 Acts 1:17, 26 8:21 26:18 Colossians 1:12			
klēros (κλήρος) [pronounced <i>KLAY-ross</i> ]	<i>lot; portion, a die</i> ; by extension, <i>an acquisition (especially a patrimony, figuratively); heritage, inheritance, part</i>	masculine singular noun, accusative case	Strong's #2819
328. Verb: klēroō (κληρώω) [pronounced <i>klay-ROH-oh</i> ], which means <i>to cast lots, to appoint [determine, choose] by lot; to allot; to make a private possession [or inheritance]</i> . Strong's #2820. 1Sam. 14:41			
klēroō (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 <sup>rd</sup> person singular, present passive indicative	Strong's #2820
329. Noun: klêsis (κλήσις) [pronounced <i>KLAY-sis</i> ], which means, <i>a call, calling, invitation; to a feast; of the divine invitation to embrace salvation of God</i> . Strong's #2821. 2Thessalonians 1:11 Hebrews 3:1			
klêsis (κλήσις) [pronounced <i>KLAY-sis</i> ]	<i>a call, calling, invitation; to a feast; of the divine invitation to embrace salvation of God</i>	feminine singular noun; genitive/ablative case	Strong's #2821
330. adjective: klētós (κλητός) [pronounced <i>klay-TOSS</i> ], which means, <i>called</i> . Strong's #2822.			
331. Masculine_noun: klíbanos (κλίβανος) [pronounced <i>KLIHB-ahn-oss</i> ], which means, <i>an earthen pot used for baking in, oven, furnace</i> . Strong's #2823. Luke 12:28 **			
klíbanos (κλίβανος) [pronounced <i>KLIHB-ahn-oss</i> ]	<i>an earthen pot used for baking in, oven, furnace</i>	masculine singular noun, accusative case	Strong's #2823

Thayer: *a clibanus, an earthen vessel for baking bread. It was broader at the bottom than above at the orifice, and when sufficiently heated by a fire kindled within, the dough was baked by being spread upon the outside. [But according to others, the dough was baked by being placed inside and the fire or coals outside, the vessel being perforated with small holes that the heat might better penetrate].*<sup>49</sup>

332. noun: klíma (κλίμα) [pronounced *KLEE-mah*], which means, *region, district, a tract of land, a zone; an inclination, slope, the sloping of the earth from the equator towards the poles*. Strong's #2824. Galatians 1:21 \*\*\*

klíma (κλίμα) [pronounced <i>KLEE-mah</i> ]	<i>region, district, a tract of land, a zone; an inclination, slope, the sloping of the earth from the equator towards the poles</i>	neuter singular noun	Strong's #2824
klímata (κλίματα) [pronounced <i>KLEE-maht-ah</i> ]	<i>regions, districts, tracts of land, zones; inclinations, slopes</i>	neuter plural noun, accusative case	Strong's #2824

333. Feminine\_noun klinê (κλίνη) [pronounced *KLEE-nay*], which means, *a small bed, a couch; a couch to recline on at meals; a cot [stretcher] on which a sick man is carried*. Thayer and Strong definitions only. Strong's #2825. Luke 5:18 8:16 17:34 Acts 5:15

klinê (κλίνη) [pronounced <i>KLEE-nay</i> ]	<i>a small bed, a couch; a couch to recline on at meals; a cot [stretcher] on which a sick man is carried</i>	feminine singular noun; genitive/ablative case	Strong's #2825
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334. neuter\_noun klinidion (κλινίδιον) [pronounced *klin-ID-ee-on*], which means, *a small bed, a couch*. Thayer and Strong definitions only. Strong's #2826. Luke 5:19 \*\*

klinidion (κλινίδιον) [pronounced <i>klin-ID-ee-on</i> ]	<i>a small bed, a couch, a cot</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2826
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Apparently a form of Strong's #2825 (found in Luke 5:18). Not sure why the change in the word.

335. Verb: klinô (κλίνω) [pronounced *KLEE-noh*], which means, transitively: *to incline, bow; to cause to fall back; to recline; in a place for repose*; intransitively: *to incline one's self; of the declining of the day*. Strong's #2827. Luke 9:12, 58 24:5, 29 Hebrews 11:34 \*\*\*\*\* \*\*

klinô (κλίνω) [pronounced <i>KLEE-noh</i> ]	<i>transitively: to incline, bow; to cause to fall back; to recline; in a place for repose; intransitively: to incline one's self; of the declining of the day</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #2827
klinô (κλίνω) [pronounced <i>KLEE-noh</i> ]	<i>transitively: inclining, bowing; causing to fall back; reclining; being in a place for repose; intransitively: inclining one's self; of the declining of the day</i>	feminine plural, present active participle, genitive/ablative case	Strong's #2827

336. Feminine\_noun: klisia (κλισία) [pronounced *klee-SEE-ah*], which means, *a reclining; a party or group at a meal; a company*. Strong's #2828. Luke 9:14\*

klisia (κλισία) [pronounced <i>klee-SEE-ah</i> ]	<i>a reclining; a party or group at a meal; a company</i>	feminine plural noun, accusative case	Strong's #2828
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Thayer definitions: 1) *a hut erected to pass the night in*; 2) *a tent*; 3) *anything to recline on*; 3a) *a chair in which to lean back the head*; 3b) *a reclining chair*; 4) *a company reclining*; 4a) *a row or party of persons reclining at meal*.

<sup>49</sup> Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #2823.



337. X

338. Masculine\_noun: kludōn (κλύδων) [pronounced *KLOO-dohn*], which means, *a dashing (surging, raging) wave, a surge, a violent agitation of the sea*. Strong's #2830. Luke 8:24

kludōn (κλύδων) [pronounced <i>KLOO-dohn</i> ]	<i>a dashing (surging, raging) wave, a surge, a violent agitation of the sea</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2830
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339. X

340. X

341. X

342. propernounlocation: Knídos (Κνίδος) [pronounced *KNEE-doss*], which means, *nettled*; transliterated, *Cnidus, Gnidus*. Strong's #2834. Acts 27:7\*

Knídos (Κνίδος) [pronounced <i>KNEE-doss</i> ]	<i>nettled</i> ; transliterated, <i>Cnidus, Gnidus</i>	feminine singular proper noun; a location; accusative case	Strong's #2834
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Thayer: *Cnidus [was] a peninsula [now Cape Crio] and a city by the same name, situated at the extreme south west of the peninsula of Asia Minor, on a promontory now called Cape Crio, which projects between the islands of Cos and Rhodes.*

343. X

344. Feminine\_noun koilia (κοιλία) [pronounced *koy-LEE-ah*], which means, *cavity; womb, belly, abdomen, matrix*. Thayer definitions: 1) *the whole belly, the entire cavity*; 1a) *the upper [i.e. stomach] and the lower belly are distinguished*; 2) *the lower belly, the lower region, the receptacle of the excrement*; 3) *the gullet*; 3a) *to be given up to the pleasures of the palate, to gluttony*; 4) *the womb, the place where the foetus is conceived and nourished until birth*; 4a) *of the uterus of animals*; 5) *the innermost part of a man, the soul, heart as the seat of thought, feeling, choice*. Thayer and Strong definitions only. Strong's #2836. Luke 2:21 11:27 23:29 Acts 3:2 14:8 Galatians 1:15

koilia (κοιλία) [pronounced <i>koy-LEE-ah</i> ]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; genitive/ablative case	Strong's #2836
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345. verb: koimáō (κοιμάω) [pronounced *koy-MAH-oh*], which means, *to sleep, to be (fall) asleep; to put to sleep, (passively or reflexively) to slumber*; figuratively, *to be dead, to decease*. Strong's #2837. Luke 22:45 Acts 7:60 12:6 13:36 1Thessalonians 4:13, 14

koimáō (κοιμάω) [pronounced <i>koy-MAH-oh</i> ]	<i>to sleep, to be (fall) asleep; to put to sleep, (passively or reflexively) to slumber</i> ; figuratively, <i>to be dead, to decease</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2837
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koimáō (κοιμάω) [pronounced <i>koy-MAH-oh</i> ]	<i>sleeping, being (falling) asleep; putting to sleep, (passively or reflexively) slumbering</i> ; figuratively, <i>being dead, being deceased</i>	masculine plural, present passive participle, accusative case	Strong's #2837
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346. X

347. Adjective: koinos (κοινός) [pronounced *koy-NOSS*], which means, *common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy*. Strong's #2839. Acts 2:44 4:32 10:14 11:8 Hebrews 10:29

koinos (κοινός) [pronounced <i>koy-NOSS</i> ]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter plural adjective, accusative case	Strong's #2839
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348. Verb: koinoō (κοινώω) [pronounced koy-NOH-oh], which means, *to make common; to make (Leviticallly) unclean, to render unhallowed, to defile, to profane; to declare (or count, consider) unclean.* Strong's #2840. Acts 10:15 11:9 21:28 Hebrews 9:13

koinoō (κοινώω) [pronounced koy-NOH-oh]	<i>to make common; to make (Leviticallly) unclean, to render unhallowed, to defile, to profane; to declare (or count, consider) unclean</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2840
koinoō (κοινώω) [pronounced koy-NOH-oh]	<i>make common; make (Leviticallly) unclean, render unhallowed, defile, profane; declare (or count, consider) unclean</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2840
koinoō (κοινώω) [pronounced koy-NOH-oh]	<i>making common; making (Leviticallly) unclean, rendering unhallowed, defiling, profaning; declaring (or counting, considering) unclean</i>	masculine plural, perfect passive participle, accusative case	Strong's #2840

Thayer definitions: 1) *to come into communion or fellowship with, to become a sharer, be made a partner; 2) to enter into fellowship, join one's self to an associate, make one's self a sharer or partner.*

349. verb: koinōnēō (κοινωνέω) [pronounced koy-no-NEH-oh], which means, *to share (with others) (objectively or subjectively); to communicate, to distribute, to be a partaker.* Strong's #2841. Galatians 6:6 Hebrews 2:14 \*\*\*\*\* \*\*\*

koinōnēō (κοινωνέω) [pronounced koy-no-NEH-oh]	<i>to share (with others) (objectively or subjectively); to communicate, to distribute, to be a partaker</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2841
koinōnēō (κοινωνέω) [pronounced koy-no-NEH-oh]	<i>share (with others) (objectively or subjectively); communicate, distribute, be a partaker</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #2841

350. Feminine\_noun: koinōnia (κοινωνία) [pronounced koi-nohn-EE-ah], which means *fellowship, association, communion, [joint] participation, personal involvement [or, interaction]; communication, distribution; a metonym for contribution.* Zodhiates, Balz, Thayer and my definitions. Strong's #2842. Rebound (1John 1:9) Acts 2:42 Galatians 2:9 Hebrews 13:16

koinōnia (κοινωνία, ας, ῆ) [pronounced koi-nohn-EE-ah]	<i>fellowship, [close] association, communion, [joint] participation, sharing, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; accusative case	Strong's #2842
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Thayer definitions: 1) *fellowship, association, community, communion, joint participation, intercourse; 1a) the share which one has in anything, participation; 1b) intercourse, fellowship, intimacy; 1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office); 1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.*

351. X

352. masculine\_noun koinōnos (κοινωνός) [pronounced koy-no-NOS], which means, *associate, partner, colleague, partaker, sharer.* Thayer: 1) a partner, associate, comrade, companion; 2) a partner, sharer, in anything; 2a) of the altar in Jerusalem on which the sacrifices are offered; 2a1) sharing in the worship of the Jews; 2b) partakers of (or with) demons; 2b1) brought into fellowship with them, because they are the authors of heathen worship. Thayer and Strong definitions only. Strong's #2844. Luke 5:10 Hebrews 10:33

koinōnos (κοινωνός) [pronounced koy-no-NOS]	associate, partner, colleague, partaker, sharer	masculine plural adjective; nominative case	Strong's #2844
353. Feminine_noun: koitê (κοίτη) [pronounced KOY-tay], which means, <i>bed; couch; figuratively: cohabitation, male sperm</i> . Strong's #2845. Luke 11:7 Hebrews 13:4			
koitê (κοίτη) [pronounced KOY-tay]	bed; couch; figuratively: cohabitation, male sperm	feminine singular noun; accusative case	Strong's #2845
Full Thayer definitions: 1) a place for laying down, resting, sleeping in; 1a) a bed, couch; 2) the marriage bed; 2a) of adultery; 3) cohabitation, whether lawful or unlawful; 3a) sexual intercourse.			
354. noun: koitōn (κοιτών) [pronounced koy-TONE], which means, <i>bedroom, bed chamber, sleeping room; the officer who is over the bed chamber, the chamberlain</i> . Strong's #2846. Acts 12:20*			
koitōn (κοιτών) [pronounced koy-TONE]	bedroom, bed chamber, sleeping room; the officer who is over the bed chamber, the chamberlain	masculine singular noun; genitive/ablative case	Strong's #2846
355. Adjective: kokkinos (κόκκινος) [pronounced KOHK-kee-noss], which means, <i>crimson, scarlet (cloth or clothing)</i> . Strong's #2847. Hebrews 9:19 ***** *			
kokkinos (κόκκινος) [pronounced KOHK-kee-noss]	crimson, scarlet (cloth or clothing)	neuter singular adjective; genitive/ablative case	Strong's #2847
Thayer definitions: 1) crimson, scarlet coloured. A kernel, the grain or berry of the "ilex coccifera"; these berries are the clusters of the eggs of a female insect, the "kermes" (resembling the cochineal), and when collected and pulverised produces a red which was used in dyeing; 2) scarlet cloth or clothing.			
356. Masculine_noun: kókkos (κόκκος) [pronounced KOHK-koss], which means, <i>seed, kernel, grain</i> . Strong's #2848. Luke 13:19 17:6 ***** **			
kókkos (κόκκος) [pronounced KOHK-koss]	seed, kernel, grain	masculine singular noun; dative, locative or instrumental case	Strong's #2848
357. verb: kolázō (κολάζω) [pronounced kol-AD-zoh], which means, <i>to punish, to curtail, (figuratively) to chastise; to reserve for infliction</i> . Strong's #2849. Acts 4:21 **			
kolázō (κολάζω) [pronounced kol-AD-zoh]	to punish, to curtail, (figuratively) to chastise; to reserve for infliction	3 <sup>rd</sup> person plural, aorist middle subjunctive	Strong's #2849
Thayer definitions: 1) to lop or prune, as trees and wings; 2) to curb, check, restrain; 3) to chastise, correct, punishment; 4) to cause to be punished.			
358. noun: kolakeía (κολακεία) [pronounced kol-ak-Ī-ah], which means, <i>flattery, flattering discourse; complimentary, admiring, fawning</i> . Strong's #2850. 1Thessalonians 2:5*			
kolakeía (κολακεία) [pronounced kol-ak-Ī-ah]	flattery, flattering discourse; complimentary speech, admiring, fawning language	feminine singular noun, genitive/ablative case	Strong's #2850 (hapax legomena)
359. X			
360. verb: kolaphízō (κολαφίζω) [pronounced kol-af-IHD-zo], which means, <i>to strike with the fist</i> . Strong's #2852.			
361. Verb kollaō (κολλάω) [pronounced kohl-LAH-oh], which means, <i>to glue, to glue together, to cement, to fasten together; to join or fasten firmly together; to join one's self to, cleave to; to cling to</i> . Strong's #2853. Luke 10:11 15:15 Acts 5:13 8:29 9:26 10:28 17:34			

kollaō (κολλάω) [pronounced <i>kohl-LAH-oh</i> ]	<i>to glue, to glue together, to cement, to fasten together; to join or to fasten firmly together; to join one's self to, to cleave to; to cling to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2853
kollaō (κολλάω) [pronounced <i>kohl-LAH-oh</i> ]	<i>glue, be glued together, cement, fasten together; join or fasten firmly together; join one's self to, cleave to; cling to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2853
kollaō (κολλάω) [pronounced <i>kohl-LAH-oh</i> ]	<i>being glued [together], cementing, fastening together; being joined or fastened firmly together; joining one's self to, cleaving to; clinging to</i>	masculine singular, aorist passive participle; accusative case	Strong's #2853

362. noun: kolloúriōn (κολλούριον) [pronounced *kol-LOO-ree-on*], which means, *eye salve; the actual name of the medication*. Strong's #2854. Revelation 3:18\*

363. X

364. X

365. X

366. propernounlocation: Kolossaí (Κολοσσαί) [pronounced *kol-os-SAH-ee*], which means, *monstrosities; transliterated, Colosse, Colossai, Colossae*. Strong's #2857. Colossians 1:2\*

Kolossaí (Κολοσσαί) [pronounced <i>kol-os-SAH-ee</i> ]	<i>monstrosities; transliterated, Colosse, Colossai, Colossae</i>	feminine plural proper noun; location; dative, locative or instrumental case	Strong's #2857 (hapax legomena)
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This is feminine plural of kolossos ("colossal").

Thayer: *Colosse [was] anciently a large and flourishing city, but in Strabo's time a small town of Phrygia Major situated on the Lycus not far from its junction with the Maeander and in the neighbourhood of Laodicea and Hierapolis.*

367. masculine\_noun kolpos (κόλπος) [pronounced *KOL-pos*], which means, *bosom, chest; portion of garment*. Thayer and Strong definitions only. Strong's #2859. Luke 6:38 16:22 Acts 27:39

kolpos (κόλπος) [pronounced <i>KOL-pos</i> ]	<i>bosom, chest; portion of garment; lap; a bay</i>	masculine singular noun; accusative case	Strong's #2859
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Thayer: 1) *the front of the body between the arms; 2) the bosom of a garment, i.e. the hollow formed by the upper forepart of a rather loose garment bound by a girdle or sash, used for keeping and carrying things (the fold or pocket); 3) a bay of the sea.*

368. verb: kolumbáō (κολυμβάω) [pronounced *kol-oom-BAH-oh*], which means, *to swim, to dive, to plunge into water*. Strong's #2860. Acts 27:43\*

kolumbáō (κολυμβάω) [pronounced <i>kol-oom-BAH-oh</i> ]	<i>to swim, to dive, to plunge into water</i>	present active infinitive	Strong's #2860 (hapax legomena)
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369. X

370. noun: kolōnía (κολωνία) [pronounced *kol-oh-NEE-ah*], which means, *colony, district; also transliterated colony*. Strong's #2862. Acts 16:12\*

kolōnía (κολωνία) [pronounced <i>kol-oh-EE-ah</i> ]	<i>colony, district; also transliterated colony</i>	feminine singular noun; nominative case	Strong's #2862
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371. X



372. X

373. verb komizô (κομίζω) [pronounced kom-ID-zoh], which means, *to provide for; to carry off (as if from harm; generally obtain); to bring, to receive [back], to recover*. Thayer and Strong definitions only. Strong's #2865. Luke 7:37 Colossians 3:24 Hebrews 10:36 11:13, 19

komizô (κομίζω) [pronounced kom-ID-zoh]	<i>to provide for; to carry off (as if from harm; generally obtain); to bring, to receive [back], to recover</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2865
komizô (κομίζω) [pronounced kom-ID-zoh]	<i>providing for; carrying off (as if from harm; generally obtain); bringing, receiving [back], recovering</i>	feminine singular, aorist active participle; nominative case	Strong's #2865

Thayer: 1) *to care for, take care of, provide for*; 2) *to take up or carry away in order to care for and preserve*; 3) *to carry away, bear off*; 4) *to carry, bear, bring to, to carry away for one's self, to carry off what is one's own, to bring back*; 4a) *to receive, obtain: the promised blessing*; 4b) *to receive what was previously one's own, to get back, receive back, recover*.

374. X

375. verb: koniáō (κονιάω) [pronounced kon-ee-AH-oh], which means, *to whitewash, to cover with lime, to plaster over*. Strong's #2867. Acts 23:3 \*\*

koniáō (κονιάω) [pronounced kon-ee-AH-oh]	<i>to whitewash, to cover with lime, to plaster over</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2867
koniáō (κονιάω) [pronounced kon-ee-AH-oh]	<i>whitewashed, covering with lime, plastering over</i>	masculine singular, perfect passive participle, vocative	Strong's #2867

Thayer adds: *the Jews were accustomed to whitewash the entrances to their sepulchres, as a warning against defilement by touching them; term applied to a hypocrite who conceals his malice under an outward assumption of piety*.

376. Masculine\_noun: koniortos (κονιορτός) [pronounced kohn-ee-ohr-TOSS], which means, *dust*. Strong's #2868. Luke 9:5 10:11 Acts 13:51 22:23\*\*\*\*\*

koniortos (κονιορτός) [pronounced kohn-ee-ohr-TOSS]	<i>dust, sand</i>	masculine singular noun	Strong's #2868
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377. **Verb:** kopazô (κοπάζω) [pronounced kop-AHD-zoh], which means, *to grow weary or tired; to cease from violence, cease raging*. Thayer definition only. Strong's #2869. 2Sam. 13:39

kopazô (κοπάζω) [pronounced kop-AHD-zoh]	<i>to grow weary or tired; to cease from violence, cease raging</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2869
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378. noun: kopetós (κοπετός) [pronounced kop-et-OSS], which means, *a lamentation (with beating of the breast as a sign of grief), mourning*. Strong's #2870. Acts 8:2\*

kopetós (κοπετός) [pronounced kop-et-OSS]	<i>a lamentation (with beating of the breast as a sign of grief), mourning</i>	masculine singular noun, accusative case	Strong's #2870
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379. noun: kopê (κοπή) [pronounced kop-AY], which means, *slaughter, carnage; the act of cutting, a cut; a cutting in pieces*. Strong's #2871. Hebrews 7:1\*

kopê (κοπή) [pronounced kop-AY]	<i>slaughter, carnage; the act of cutting, a cut; a cutting in pieces</i>	feminine singular noun; genitive/ablative case	Strong's #2871
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380. verb *kopiaō* (κοπιᾶω) [pronounced *kop-ee-AH-oh*], which means, *to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour*. Thayer and Strong definitions only. Strong's #2872. Luke 5:5 12:27 Acts 20:35 Galatians 4:11 Colossians 1:29 1Thessalonians 5:12

<i>kopiaō</i> (κοπιᾶω) [pronounced <i>kop-ee-AH-oh</i> ]	<i>to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2872
<i>kopiaō</i> (κοπιᾶω) [pronounced <i>kop-ee-AH-oh</i> ]	<i>growing weary, being tired [exhausted] (with toil or burdens or grief), being fatigued; working hard, laboring; labouring feeling weary; toiling; bodily labour</i>	masculine plural, aorist active participle; nominative case	Strong's #2872

381. Masculine\_noun: *kopos* (κόπος) [pronounced *KOP-oss*], which means, *a beating; a beating of the breast with grief, sorrow; labour, weariness [from working]; trouble; to cause one trouble, make work for him; intense labour united with trouble and toil*. Strong's #2873. Luke 11:7 18:5 Galatians 6:17 1Thessalonians 1:3 2:9 3:5 2Thessalonians 3:8

<i>kopos</i> (κόπος) [pronounced <i>KOP-oss</i> ]	<i>a beating; a beating of the breast with grief, sorrow; labour, weariness [from working]; trouble; to cause one trouble, make work for him; intense labour united with trouble and toil</i>	masculine singular noun, accusative case	Strong's #2873
<i>kopoi</i> (κόποι) [pronounced <i>KOP-oy</i> ]	<i>beatings; beatings of the breast with griefs, sorrows; labours, wearinesses [from working]; troubles; causing one troubles, making works for him; intense labours united with trouble and toil</i>	masculine plural noun, accusative case	Strong's #2873

382. Feminine\_noun: *kopría* (κοπρία) [pronounced *kohp-REE-ah*], which means, *manure, manure pile, dung, fertilizer*. Strong's #2874. Luke 13:8 14:35 \*\*

<i>kopría</i> (κοπρία) [pronounced <i>kohp-REE-ah</i> ]	<i>manure, manure pile, dung, dunghill, fertilizer</i>	feminine singular noun, accusative case	Strong's #2874
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383. Verb: *koptō* (κόπτω) [pronounced *KOP-toh*], which means, *to beat the breast [in grief]; to lament; to cut, strike, smite; to cut from, cut off*. Strong's #2875. Luke 8:52 23:27

<i>koptō</i> (κόπτω) [pronounced <i>KOP-toh</i> ]	<i>to beat the breast [in grief]; to lament; to cut, strike, smite; to cut from, cut off</i>	3 <sup>rd</sup> person plural, imperfect middle indicative	Strong's #2875
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384. Masculine\_noun: *kórax* (κόραξ) [pronounced *KOHR-ax*], which means, *raven, crow [due to its voracity]*. Strong's #2876. Luke 12:24\*

<i>kórax</i> (κόραξ) [pronounced <i>KOHR-ax</i> ]	<i>raven, crow [due to its voracity]</i>	masculine plural noun, accusative case	Strong's #2876
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385. X

386. X

387. Proper\_noun\_masculine: *Kore* (Κορέ) [pronounced *kohr-EH*], which means *baldness; transliterated Kore, Korah*. Strong's #2879. Psalm 46 inscription

Kore (Κορὲ) [pronounced <i>kohr-EH</i> ]	<i>baldness</i> ; transliterated <i>Kore</i> , <i>Korah</i>	masculine singular, indeclinable proper noun	Strong's #2879
388. verb: korénnymi (κορέννυμι) [pronounced <i>kor-EHN-noo-mee</i> ], which means, <i>to satiate, to sate, to satisfy; to eat enough, to be full</i> . Strong's #2880. Acts 27:38 **			
korénnymi (κορέννυμι) [pronounced <i>kor-EHN-noo-mee</i> ]	<i>to satiate, to sate, to satisfy; to eat enough, to be full</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2880
korénnymi (κορέννυμι) [pronounced <i>kor-EHN-noo-mee</i> ]	<i>being satiated, being sated, being satisfy; eating enough, being made full</i>	masculine plural; aorist passive participle, nominative case	Strong's #2880
389. properadjectivegrouping: Korínthios (Κορίνθιος) [pronounced <i>kor-in'-thee-os</i> ], which means, <i>Corinthian, an inhabitant (resident, citizen) of Corinth</i> . Strong's #2881. Acts 18:8 **			
Korínthios (Κορίνθιος) [pronounced <i>kor-IN-hee-os</i> ]	<i>Corinthian, an inhabitant (resident, citizen) of Corinth</i>	masculine singular proper adjective; a grouping; nominative case	Strong's #2881
Korínthioi (Κορίνθιοι) [pronounced <i>kor-IN-thee-oy</i> ]	<i>Corinthians, inhabitants (residents, citizens) of Corinth</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #2881
390. propernounlocation: Korinthos (Κόρινθος) [pronounced <i>KOHR-in-thoss</i> ], which means, <i>satiated; transliterated, Corinth, Corinthos</i> . Strong's #2882. Acts 18:1 19:1 ***** *			
Korinthos (Κόρινθος) [pronounced <i>KOHR-in-thoss</i> ]	<i>satiated; transliterated, Corinth, Corinthos</i>	feminine singular proper noun; a location; accusative case	Strong's #2882

Thayer: *Corinth [was] an ancient and famous city of Greece, on the Isthmus of Corinth, and about 40 miles (65 km) west of Athens.*

391. propernounperson: Kornêlios (Κορνήλιος) [pronounced *kor-NAY-lee-oss*], which means, *of a horn; transliterated, Cornelius*. Strong's #2883. Acts 10:1 \*\*\*\*\*

Kornêlios (Κορνήλιος) [pronounced <i>kor-NAY-lee-oss</i> ]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; nominative case	Strong's #2883
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Thayer: *Cornelius [is]...a Roman centurion of the Italian cohort stationed in Caesarea who converted to Christianity.*

392. Masculine\_noun: kóros (κόρος) [pronounced *KOHR-oss*], which means, *measures; transliterated, cor, cors, corus*. Strong's #2884. Luke 16:7\*

kóros (κόρος) [pronounced <i>KOHR-oss</i> ]	<i>measures; transliterated, cor, cors, corus</i>	masculine plural noun	Strong's #2884
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According to Thayer, this is *the largest Hebrew dry measure (i.e, for wheat, meal etc.) about 10 to 11 bushels (350 to 400 l).*

393. Verb: kosméō (κοσμέω) [pronounced *kohç-MEH-oh*], which means, *to put in proper order, to arrange, to make ready, to prepare; to decorate (literally or figuratively); specifically to snuff (a wick); to adorn, to garnish, to trim; metaphorically to embellish with honour, gain honour*. Strong's #2885. Luke 11:25 21:5 \*\*\*\*\*

kosméō (κοσμέω) [pronounced kohç- MEH-oh]	<i>to put in proper order, to arrange, to make ready, to prepare; to decorate (literally or figuratively); specifically to snuff (a wick); to adorn, to garnish, to trim; metaphorically to embellish with honour, to gain honour</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #2885
kosméō (κοσμέω) [pronounced kohç- MEH-oh]	<i>putting in proper order, arranged, making ready, preparing; decorated (literally or figuratively); specifically snuffing out (a wick); adorning, garnishing, trimming; metaphorically embellishing with honour, gaining honour</i>	masculine singular, perfect passive participle; accusative case	Strong's #2885
394. Adjective: kosmos (κοσμικός) [pronounced kos-mee-KOSS], which means, <i>of or belonging to the world; relating to the universe; earthly; worldly, cosmic; corrupt, having the character of this present corrupt age.</i> Strong's #2886. Hebrews 9:1 **			
kosmos (κοσμικός) [pronounced kos-mee- KOSS]	<i>of or belonging to the world; relating to the universe; earthly; worldly, cosmic; corrupt, having the character of this present corrupt age</i>	neuter singular adjective; nominative case	Strong's #2886
395. X			
396. Masculine_noun: kosmokratōr (κοσμοκράτωρ) [pronounced kos-mok-RAHT-ore], which means, <i>/1) lord of the world, prince of this age; 1a) the devil and his demons.</i> Thayer Definitions only. Strong's #2888.			
397. <b>Masculine_noun:</b> κόσμος (κόσμος) [pronounced KOSS-moss], 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 our 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 (1Cor. 14:10–11) Luke 9:25 11:50 12:30 Acts 17:24 Galatians 4:3 6:14 Colossians 1:6 2:8, 20 Hebrews 4:3 9:26 10:5 11:7			
kósmos (κόσμος) [pronounced KOSS- moss]	<i>world, world order, arrangement, order, organized world system, cosmic system</i>	masculine singular noun, accusative case	Strong's #2889
398. X			
399. X			
400. X			
401. verb: kouphízō (κουφίζω) [pronounced koo-FIHD-zo], which means, <i>to make light, to be light; to lighten (a ship by throwing the cargo overboard); to unload.</i> Strong's #2893. Acts 27:38*			
kouphízō (κουφίζω) [pronounced koo- FIHD-zo]	<i>to make light, to be light; to lighten (a ship by throwing the cargo overboard); to unload</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2893 (hapax legomena)
402. Masculine_noun: kophinos (κόφινος) [pronounced KOHF-ee-noss], which means, <i>basket, wicker basket.</i> Strong's #2894. Luke 9:17 *****			
kophinos (κόφινος) [pronounced KOHF- ee-noss]	<i>basket, wicker basket</i>	masculine plural noun, nominative case	Strong's #2894



403. noun: krábbatos (κράββατος) [pronounced *KRAB-bat-oss*], which means, *a mattress, a pallet, camp bed (a rather simple bed holding only one person)*. Strong's #2895. Acts 5:15 9:33

krábbatos (κράββατος) [pronounced <i>KRAB-bat-oss</i> ]	<i>cot, stretcher, a mattress, a pallet, camp bed (a rather simple bed holding only one person)</i>	masculine singular noun, genitive/ablative case	Strong's #2895
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404. verb krazô (κράζω) [pronounced *KRAD-zoh*], which means, *to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice*. Thayer and Strong definitions only. Strong's #2896. Luke 4:41 9:39 18:39 19:40 Acts 7:57, 60 14:14 16:17 19:28, 34 21:28 23:6 24:21 Galatians 4:6

krazô (κράζω) [pronounced <i>KRAD-zoh</i> ]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, entreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2896
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krazô (κράζω) [pronounced <i>KRAD-zoh</i> ]	<i>croaking; crying [out, aloud], screaming, calling aloud (shrieking, exclaiming, entreat); vociferating; crying or praying for vengeance; speaking with a loud voice</i>	neuter plural, present active participle; nominative case	Strong's #2896
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405. noun: kraipálē (κραιπάλη) [pronounced *krahee-PAL-ay*], which means, *a headache (as a seizure of pain) from drunkenness; a hangover, (by implication) a debauch (by analogy, a glut), a drinking bout*. Strong's #2897. Luke 21:34\*

kraipálē (κραιπάλη) [pronounced <i>krahee-PAL-ay</i> ]	<i>a headache (as a seizure of pain) from drunkenness; a hangover, (by implication) a debauch (by analogy, a glut), a drinking bout</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2897
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406. Neuter\_noun: kraníon (κρανίον) [pronounced *kran-EE-on*], which means, *skull, cranium*. Strong's #2898. Luke 23:33 \*\*\*\*

kraníon (κρανίον) [pronounced <i>kran-EE-on</i> ]	<i>skull, cranium</i>	neuter singular noun, accusative case	Strong's #2898
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407. Neuter\_noun: kraspedon (κράσπεδον) [pronounced *KRAS-pehd-on*], which means, *the extremity or prominent part of a thing, edge, skirt, margin; the fringe of a garment; in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft: the Jews had such appendages attached to their mantles to remind them of the law*. Strong's #2899. Luke 8:44 \*\*\*\*\*

kraspedon (κράσπεδον) [pronounced <i>KRAS-pehd-on</i> ]	<i>a fringe, tassel, border, hem</i>	neuter singular noun, genitive/ablative case	Strong's #2899
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kraspedon (κράσπεδον) [pronounced <i>KRAS-pehd-on</i> ]	<i>the extremity or prominent part of a thing, edge, skirt, margin; the fringe of a garment; in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft</i>	neuter singular noun, genitive/ablative case	Strong's #2899
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Thayer: *the Jews had such appendages attached to their mantles to remind them of the law.*<sup>50</sup>

408. X

<sup>50</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #2899.

409. verb krataioō (κρατιώ) [pronounced *krat-ah-YO-oh*], which means, to strengthen, make strong; to empower; to be made strong, to increase in strength, to grow strong. Thayer and Strong definitions only. Strong's #2901. Luke 2:40

krataioō (κρατιώ) [pronounced <i>krat-ah-YO-oh</i> ]	to strengthen, make strong; to empower; to be made strong, to increase in strength, to grow strong	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #2901
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410. **Verb:** krateō (κρατέω) [pronounced *krat-EH-oh*], which means, *to seize or to retain* (literally or figuratively); *to hold (by, fast), to keep, to lay hand (hold) on, to obtain, to retain, to take (by)*. Strong's #2902. Luke 8:54 24:16 Acts 2:24 3:11 24:6 27:13 Colossians 2:19 2Thessalonians 2:15 Hebrews 4:14 6:18

krateō (κρατέω) [pronounced <i>krat-EH-oh</i> ]	<i>to seize or to retain</i> (literally or figuratively); <i>to hold (by, fast), to keep, to lay hand (hold) on, to obtain, to retain, to take (by)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2902
krateō (κρατέω) [pronounced <i>krat-EH-oh</i> ]	<i>seize or retain</i> (literally or figuratively); <i>hold (by, fast), keep, lay hand (hold) on, obtain, take (by)</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2902

Thayer meanings: 1) *to have power, be powerful; 1a) to be chief, be master of, to rule; 2) to get possession of; 2a) to become master of, to obtain; 2b) to take hold of; 2c) to take hold of, take, seize; 2c1) to lay hands on one in order to get him into one's power; 3) to hold; 3a) to hold in the hand; 3b) to hold fast, i.e. not discard or let go; 3b1) to keep carefully and faithfully; 3c) to continue to hold, to retain; 3c1) of death continuing to hold one; 3c2) to hold in check, restrain.* Thayer definitions only.

krateō (κρατέω) [pronounced <i>krat-EH-oh</i> ]	<i>seizing or retaining</i> (literally or figuratively); <i>holding (by, fast), keeping, laying a hand (hold) on, obtaining, retaining, taking (by)</i>	masculine singular, aorist active participle, nominative case	Strong's #2902
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411. **Adjective:** kratistos (κράτιστος) [pronounced *KRAHT-ihs-toss*], which means, *most honorable; mightiest, strongest, noblest, most illustrious, best, most excellent*; used in addressing men of prominent rank or office. Thayer and Strong definitions only. Strong's #2903. Luke 1:3 Acts 23:26 24:3 26:15\*\*\*\*

kratistos (κράτιστος) [pronounced <i>KRAHT-ihs-toss</i> ]	<i>most honorable; mightiest, strongest, noblest, most illustrious, best, most excellent</i> ; used in addressing men of prominent rank or office	masculine singular, vocative adjective	Strong's #2903
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412. Neuter\_noun: kratos (κράτος) [pronounced *KRAHT-oss*], which means, *force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion*. Thayer and Strong definitions only. Strong's #2904. Luke 1:51 Acts 19:20 Colossians 1:11 Hebrews 2:14

kratos (κράτος) [pronounced <i>KRAHT-oss</i> ]	<i>force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion</i>	neuter singular noun; accusative case	Strong's #2904
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413. verb: kraugázō (κραυγάζω) [pronounced *krow-GAD-zo*], which means, *to cry (out, aloud), to shout, to cry out to one; to clamor*. Strong's #2905. Acts 22:23 \*\*\*\*\* \*\*

kraugázō (κραυγάζω) [pronounced <i>krow-GAD-zo</i> ]	<i>to cry (out, aloud), to shout, to cry out to one; to clamor</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2905
kraugázō (κραυγάζω) [pronounced <i>krow-GAD-zo</i> ]	<i>crying (out, aloud), shouting (out, aloud), crying out to someone; clamoring</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2905

414. Feminine\_noun: kraugê (κραυγή) [pronounced *krow-GAY*], which means, *a crying, outcry, clamour; a tumult*. Thayer and Strong definitions only. Strong's #2906. Luke 1:42 Acts 23:9 Hebrews 5:7

kraugê (κραυγή) [pronounced <i>krow-GAY</i> ]	<i>a crying, outcry, clamour; a tumult</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2906
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415. X

416. adjective: kreisson (κρείσσον) [pronounced *KRICE-son*], which means, *better, greater advantage*. Strong's #2908. Hebrews 6:9\*

kreisson (κρείσσον) [pronounced <i>KRICE-son</i> ]	<i>better, greater advantage</i>	neuter plural comparative adjective; accusative case	Strong's #2908 (hapax legomena)
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417. Adjective: kreittôn (κρείττων) [pronounced *KRITE-tohn*], which means, *more useful, more serviceable, more advantageous; more excellent; better; stronger*. Strong's #2909. Hebrews 1:4 7:7, 22 8:6 9:23 10:34 11:16 12:24

kreittôn (κρείττων) [pronounced <i>KRITE-tohn</i> ]	<i>better, more useful, more serviceable, more advantageous; more excellent; more noble, stronger</i>	masculine singular comparative adjective; nominative case	Strong's #2909
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Although these words were not generally given as meanings for kreittôn, in Hebrews 7:7, many translations rendered this, *greater, superior* (AFV, AUV, BLB, BSB, ESV, FAA, WEB, and many others). Throughout most other passages, *better* appears to be the preferred translation.

418. verb: kremánnumi (κρεμάννυμι) [pronounced *krem-AN-noo-mee*], which means, *to hang (up, on, upon), to suspend; to be hung (up), to be suspended*. Strong's #2910. Luke 23:39 Acts 5:30 10:39 28:4 Galatians 3:13 \*\*\*\*\* \*\*

kremánnumi (κρεμάννυμι) [pronounced <i>krem-AN-noo-mee</i> ]	<i>to hang (up, on, upon), to suspend; to be hung (up), to be suspended</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2910
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kremánnumi (κρεμάννυμι) [pronounced <i>krem-AN-noo-mee</i> ]	<i>hanging (up, on, upon), being suspended</i>	masculine plural, aorist passive participle, genitive/ablative case	Strong's #2910
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419. Masculine\_noun: krêmnos (κρημνός) [pronounced *krame-NOSS*], which means, *a steep place, a precipice*. Strong's #2911. Luke 8:33 \*\*\*

krêmnos (κρημνός) [pronounced <i>krame-NOSS</i> ]	<i>a steep place, a precipice</i>	masculine singular noun, genitive/ablative case	Strong's #2911
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420. propernoungrouping: Krês (Κρής) [pronounced *krace*], which means, *Cretan, an inhabitant of the island of Crete*. Strong's #2912. Acts 2:11 \*\*

Krês (Κρής) [pronounced <i>krace</i> ]	<i>Cretan, an inhabitant of the island of Crete</i>	masculine plural proper noun grouping, nominative case	Strong's #2912
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421. X

422. propernounlocation: Krêtē (Κρήτη) [pronounced *KRAY-tay*], which means, *fleshy; transliterated, Crete*. Strong's #2914. Acts 27:7 \*\*\*\*\*

Krêtē (Κρήτη) [pronounced KRAY-tay]	fleshy; transliterated, Crete	feminine singular proper noun; a location; accusative case	Strong's #2914
Thayer: <i>Crete [was] the largest and most fertile island of the Mediterranean archipelago or Aegean Sea, now the modern Candia.</i>			
423.	X		
424.	X		
425.	Neuter_noun: krima (κρίμα) [pronounced KREE-mah], which means <i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judically decided, a lawsuit, a court case.</i> Thayer definitions: 1) a decree, judgments; 2) judgment; 2a) condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others; 2b) in a forensic sense; 2b1) the sentence of a judge; 2b2) the punishment with which one is sentenced; 2b3) condemnatory sentence, penal judgment, sentence; 3) a matter to be judicially decided, a lawsuit, a case in court. Strong's #2917. 1Chron. 15:13 Psalm 147:20 Luke 20:47 23:40 24:20, 25 Galatians 5:10 Hebrews 6:2		
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judically decided, a lawsuit, a court case</i>	neuter singular noun; accusative case	Strong's #2917
426.	Neuter_noun: krínon (κρίνον) [pronounced KREE-nohn], which means, <i>lilies, flowers.</i> Strong's #2918. Luke 12:27 **		
krínon (κρίνον) [pronounced KREE-nohn]	<i>lilies, flowers, wildflowers</i>	neuter plural noun, accusative case	Strong's #2918
427.	verb krinô (κρίνω) [pronounced KREE-no], which means, <i>to judge, to decide (mentally or judicially); by implication to try, condemn, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think.</i> Thayer: 1) to separate, put asunder, to pick out, select, choose; 2) to approve, esteem, to prefer; 3) to be of opinion, deem, think, to be of opinion; 4) to determine, resolve, decree; 5) to judge; 5a) to pronounce an opinion concerning right and wrong; 5a1) to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it; 5b) to pronounce judgment, to subject to censure; 5b1) of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others; 6) to rule, govern; 6a) to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment; 7) to contend together, of warriors and combatants; 7a) to dispute; 7b) in a forensic sense; 7b1) to go to law, have suit at law. Thayer and Strong definitions only. Strong's #2919. Luke 6:37 7:43 12:57 19:22 22:30 Acts 3:13 4:19 7:7 13:27, 46 15:19 16:4, 15 17:31 20:16 21:25 23:3, 6 24:(6), 21 25:9 26:6, 8 27:1 Colossians 2:16 2Thessalonians 2:12 Hebrews 10:30 13:4		
krinô (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2919



krinô (κρίνω) [pronounced KREE-no]	<i>judge, decide (mentally or judicially); by implication try, punish to distinguish, avenge, conclude, condemn, damn, decree, determine, esteem, go to (sue at the) law, ordain, call in question, sentence to, think</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2919
krinô (κρίνω) [pronounced KREE-no]	<i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i>	masculine plural, present active participle, nominative case	Strong's #2919
428. Feminine_noun: krisis (κρίσις) [pronounced KREE-sihs], which means, <i>a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment.</i> #2920. Luke 10:14 11:31 Acts 8:33 2Thessalonians 1:5 Hebrews 9:27 10:27			
krisis (κρίσις) [pronounced KREE-sihs]	<i>a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment</i>	feminine singular noun; dative, locative, instrumental case	Strong's #2920
BDB full meaning set: 1) <i>a separating, sundering, separation; 1a) a trial, contest; 2) selection; 3) judgment; 3a) opinion or decision given concerning anything; 3a1) especially concerning justice and injustice, right or wrong; 3b) sentence of condemnation, damnatory judgment, condemnation and punishment; 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem); 5) right, justice.</i> Strong's			
429. propernounperson: Krispos (Κρίσπος) [pronounced KRIS-poss], which means, <i>curled; transliterated, Crispus, Krispos.</i> Strong's #2921. Acts 18:8 **			
Krispos (Κρίσπος) [pronounced KRIS-poss]	<i>curled; transliterated, Crispus, Krispos</i>	masculine singular proper noun; a person; nominative case	Strong's #2921
430. Neuter_noun: kritêrion (κριτήριον) [pronounced cree-TAY-ree-ahn], which means 1) <i>the instrument or means of trying or judging anything; 1a) the rule by which one judges; 2) the place where judgment is given; 2a) the tribunal of a judge; 2b) a bench of judges; 3) the matter judged, thing to be decided, suit, case.</i> Thayer definitions. Strong's #2922.			
431. Masculine_noun: kritês (κριτής) [pronounced kree-TACE], which means, <i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; of the leaders or rulers of the Israelites.</i> Strong's #2923. Luke 11:19 12:14 18:2 Acts 10:42 13:20 18:15 24:10 Hebrews 12:23			
kritês (κριτής) [pronounced kree-TACE]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; a the leader or ruler of the Israelites</i>	masculine singular noun; nominative case	Strong's #2923

kritai (κριταί) [pronounced kree-TIE]	<i>judges; those who pass or arrogate to himself, judgments on anything; arbiters; of a Roman procurators administering justice; of the leaders or rulers of the Israelites</i>	masculine plural noun; nominative case	Strong's #2923
432. Adjective: kritikos (κριτικός) [pronounced kriht-ee-koss], which means, <i>critic, discerning, able to discern; relating to judging, fit for judging, skilled in judging; able to be decisive</i> . Strong's #2924. Hebrews 4:12*			
kritikos (κριτικός) [pronounced kriht-ee-koss]	<i>critic, discerning, able to discern; relating to judging, fit for judging, skilled in judging; able to be decisive</i>	masculine singular adjective; nominative case	Strong's #2924 (hapax legomena)
433. Verb: krouō (κρούω) [pronounced KROO-oh], which means, <i>to knock, to rap [on a door]</i> . Strong's #2925. Luke 11:9, 10 12:36 13:15 Acts 12:13, 16			
krouō (κρούω) [pronounced KROO-oh]	<i>to knock, to rap [on a door]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2925
krouō (κρούω) [pronounced KROO-oh]	<i>knock, rap [on a door]</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2925
krouō (κρούω) [pronounced KROO-oh]	<i>knocking, rapping [on a door]</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #2925
434. Feminine noun: kruptē (κρύπτη) [pronounced kroop-TAY], which means, <i>crypt, a covered way, vault, cellar; hidden place, secret room</i> . Strong's #2926. Luke 11:33*			
kruptē (κρύπτη) [pronounced kroop-TAY]	<i>crypt, a covered way, vault, cellar; hidden place, secret room</i>	feminine singular noun, accusative case	Strong's #2926
435. Adjective: kruptos (κρυπτός) [pronounced kroop-TOSS], which means, <i>hidden, concealed, secret; private; inward</i> . Strong's #2927. Luke 8:17 12:2			
kruptos (κρυπτός) [pronounced kroop-TOSS]	<i>hidden, concealed, secret; private; inward</i>	neuter singular adjective, nominative case	Strong's #2927
436. Verb: kruptō (κρύπτω) [pronounced KROOP-toh], which means <i>to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)</i> . Strong's #2928. (Psalm 46 inscription) Luke 13:21 18:34 19:42 Colossians 3:3 Hebrews 11:23			
kruptō (κρύπτω) [pronounced KROOP-toh]	<i>to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2928
kruptō (κρύπτω) [pronounced KROOP-toh]	<i>hiding, concealing, being hidden; escaping notice; metaphorically concealing (that it may not become known)</i>	neuter singular, perfect passive participle; nominative case	Strong's #2928
437. Adjective: kruphion (κρυφίον) [pronounced crew-FEE-on], which means <i>secret, hidden, concealed</i> . Meanings were derived from the Greek verb <i>kruptō</i> . Strong's #none. Psalm 46 inscription			

kruphion (κρυφίον) [pronounced crew-FEE-on]	<i>secret, hidden, concealed</i>	masculine (neuter?) plural adjective; genitive case	Strong's #none
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These meanings were derived from the Greek verb kruptô (κρύπτω) [pronounced KROOP-toh], which means *to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)*. Strong's #2928. There is, by the way, a Greek noun found in the New Testament which corresponds to this verb (Strong's #2927).

438. X

439. X

440. verb: ktáomai (κτάομαι) [pronounced KHAH-om-ahee], which means, *to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)*. Strong's #2932. Luke 18:12 21:19 Acts 1:18 8:20 22:28 1Thessalonians 4:4 \*\*\*\*\* \*\*

ktáomai (κτάομαι) [pronounced KHAH-om-ahee]	<i>to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)</i>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #2932
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441. noun: ktēma (κτῆμα) [pronounced KTAY-mah], which means, *possession; property, lands, estates*. Strong's #2933. Acts 2:45 5:1 \*\*\*\*\*

ktēma (κτῆμα) [pronounced KTAY-mah]	<i>possession; property, lands, estates</i>	neuter plural noun, accusative case	Strong's #2933
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442. Neuter\_noun: ktētos (κτῆνος) [pronounced KTAY-koss], which means, *(four-legged) beast, domesticated animal, beast of burden*. Strong's #2934. Luke 10:34 Acts 23:24 \*\*\*\*\*

ktētos (κτῆνος) [pronounced KTAY-koss]	<i>(four-legged) beast, domesticated animal, beast of burden, mount</i>	neuter singular noun, accusative case	Strong's #2934
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ktētoi (κτῆνοι) [pronounced KTAY-koy]	<i>(four-legged) beasts, domesticated animals, beasts of burden, mounts</i>	neuter plural noun, accusative case	Strong's #2934
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443. noun: ktētōr (κτήτωρ) [pronounced KTAY-tore], which means, *owner (s), possessor (s); deed holder (s)*. Strong's #2935. Acts 4:34\*

ktētōr (κτήτωρ) [pronounced KTAY-tore]	<i>owner (s), possessor (s); deed holder (s)</i>	masculine plural noun, nominative case	Strong's #2935
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444. verb: ktízō (κτίζω) [pronounced KTID-zoh], which means, *to create, Creator; to make, to fabricate, to found (form originally)*. Strong's #2936. Colossians 1:16 3:10

ktízō (κτίζω) [pronounced KTID-zoh]	<i>to create, Creator; to form, shape, to completely change or transform; to make, to fabricate, to make habitable, to found (fa city, colony, state)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2936
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ktízō (κτίζω) [pronounced KTID-zoh]	<i>creating, Creator; making, fabricating, forming, shaping, completely changing or transforming; making habitable, founding (a city, colony, state)</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #2936
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Mark, Paul and John are the only ones in the New Testament to use this word. However, the writer of Hebrews uses its cognate.

Thayer definitions: 1) *to make habitable, to people, a place, region, island; 1a) to found a city, colony, state; 2) to create; 2a) of God creating the worlds; 2b) to form, shape, i.e. to completely change or transform.*

445. Feminine\_noun: ktisis (κτίσις) [pronounced *KTEES-iss*], which means, *creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance.* Strong's #2937. Galatians 6:15 Colossians 1:15, 23 Hebrews 4:13 9:11

ktisis (κτίσις) [pronounced <i>KTEES-iss</i> ]	<i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i>	feminine singular noun; nominative case	Strong's #2937
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Thayer definitions: 1) *the act of founding, establishing, building etc; 1a) the act of creating, creation; 1b) creation, i.e. thing created; 1b1) of individual things, beings, a creature, a creation; 1b1a) anything created; 1b1b) after a rabbinical usage (by which a man converted from idolatry to Judaism was called); 1b1c) the sum or aggregate of things created; 1c) institution, ordinance.*

446. X

447. X

448. X

449. noun: kybernêtēs (κυβερνήτης) [pronounced *koo-ber-NAY-tace*], which means, *ship master, steersman, helmsman, sailing master; captain (of a ship).* Strong's #2942. Acts 27:11 \*\*

kybernêtēs (κυβερνήτης) [pronounced <i>koo-ber-NAY-tace</i> ]	<i>ship master, steersman, helmsman, sailing master; captain (of a ship)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2942
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450. Adverb: kuklothen (κυκλόθεν) [pronounced *kook-LOH-thehn*], which means *round about, from all sides, all around.* Appears to be identical to Strong's #2945? Strong's #2943. 1Sam. 10:1

kuklothen (κυκλόθεν) [pronounced <i>kook-LOH-thehn</i> ]	<i>around about, from all sides, all around</i>	adverb	Strong's #2943
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451. verb: kuklóō (κυκλώω) [pronounced *koo-KLOH-oh*], which means, *to surround, to compass about, to encompass, to encircle; to stand round about.* Strong's #2944. Luke 21:20 Acts 14:20 Hebrews 11:30 \*\*\*\*\*

kuklóō (κυκλώω) [pronounced <i>koo-KLOH-oh</i> ]	<i>to surround, to compass about, to encompass, to encircle; to stand round about</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2944
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kuklóō (κυκλώω) [pronounced <i>koo-KLOH-oh</i> ]	<i>surrounding, those compassing about, being encompass, being encircle; those standing round about</i>	masculine plural, present passive participle, accusative case	Strong's #2944
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452. Adverb kuklō (κύκλω) [pronounced *KOO-kloh*], which means, *surrounding, peripheral, in a circle, around, round about, on all sides.* Strong's #2945. Luke 9:12

kuklō (κύκλω) [pronounced <i>KOO-kloh</i> ]	<i>surrounding, peripheral, in a circle, around, round about, on all sides</i>	adverb; masculine singular noun, dative, locative or instrumental case	Strong's #2945
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BDB lists this as an adverb; Westcott Hort text and unbound Bible have this as a noun.

453. X

454. X

455. X

456. X



457. Neuter\_noun: kúmbalon (κύμβαλον) [pronounced *KOOM-bal-on*], which was a hollow brass instrument that magnified sound; it is the hollow portion which caused the sound to resonate. Thieme: *It was generally used by professional mourners and brought forth a volume of meaningless sound.*<sup>51</sup> Strong's #2950. The Doctrine of Tongues (1Cor. 13:1)
458. X
459. Neuter\_noun: kunarion (κυνάριον) [pronounced *koo-NAHR-ee-on*], which means *dog, pet dog, puppy*. Strong's #2952. The Doctrine of Dogs (Psalm 59:6).
460. propernoungrouping: Kýprios (Κύπριος) [pronounced *KOO-pree-oss*], which means, *Cypriot, a Cyprian, an inhabitant (citizen, native) of Cyprus*. Strong's #2953. Acts 4:36 11:20 21:16\*\*\*

Kuprios (Κύπριος) [pronounced <i>KOO-pree-oss</i> ]	<i>Cypriot, a Cyprian, an inhabitant (citizen, native) of Cyprus</i>	masculine singular proper noun grouping; nominative case	Strong's #2953
Kuprioi (Κύπριοι) [pronounced <i>KOO-pree-oy</i> ]	<i>Cypriots, Cyprians, inhabitants (citizens, natives) of Cyprus</i>	masculine plural proper noun grouping; nominative case	Strong's #2953
461. propernounlocation: Capros (Κύπρος) [pronounced <i>KOO-pros</i> ], which means, <i>love: a blossom; transliterated, Cyprus</i> . Strong's #2954. Acts 11:19 13:4 15:39 21:3 27:4*****			
Capros (Κύπρος) [pronounced <i>KOO-pros</i> ]	<i>love: a blossom; transliterated, Cyprus</i>	feminine singular proper noun location; genitive/ablative case	Strong's #2954

Thayer: *Cyprus [was] a very fertile and delightful island of the Mediterranean, lying between Cilicia and Syria.*

462. X
463. Proper\_noun: Kurēnaïos (Κυρηναῖος) [pronounced *koo-ray-NAH-yoss*], which means, *of Cyrene, Cyrenæan, inhabitant of Cyrene, Cyrenian*. Strong's #2956. Luke 23:26 Acts 6:9 11:20 13:1 \*\*\*\*\* \*

Kurēnaïos (Κυρηναῖος) [pronounced <i>koo-ray-NAH-yoss</i> ]	<i>of Cyrene, Cyrenæan, inhabitant of Cyrene, Cyrenian</i>	masculine singular proper noun, accusative case	Strong's #2956
Kurēnaïoi (Κυρηναῖοι) [pronounced <i>koo-ray-NAH-yoi</i> ]	<i>men of Cyrene, Cyrenæans, inhabitants of Cyrene, Cyrenians</i>	masculine plural proper noun, accusative case	Strong's #2956
464. propernounlocation: Kyrênē (Κυρήνη) [pronounced <i>koo-RAY-nay</i> ], which means, <i>supremacy of the bridle; transliterated, Cyrene</i> . Strong's #2957. Acts 2:10*			
Kyrênē (Κυρήνη) [pronounced <i>koo-RAY-nay</i> ]	<i>supremacy of the bridle; transliterated, Cyrene</i>	feminine singular proper noun location, accusative case	Strong's #2957

Thayer: *Cyrene was a large and very flourishing city of Libya Cyrenaica or Pentapolitana, about 11 miles (17 km) from the sea. Among its inhabitants were a great number of Jews, whom Ptolemy I. had brought there, and invested with the right of citizens.*

465. proper\_noun\_masculine Kurênios (Κυρήνιος) [pronounced *koo-RAY-nee-oss*], which means, *warrior; transliterated, Cyrenius; Roman form: Quirinus*. Luke 2:2. The second enrolment is mentioned in Acts 5:37. Thayer and Strong definitions only. Strong's #2958. Luke 2:2\*

Kurênios (Κυρήνιος) [pronounced <i>koo-RAY-nee-oss</i> ]	<i>warrior; transliterated Cyrenius; Roman form: Quirinus</i>	masculine singular, proper noun; genitive/ablative case	Strong's #2958
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<sup>51</sup> R.B. Thieme, Jr., *Tongues*; ©1974, p. 40.

Thayer: The Greek form of the Roman name Quirinus. His full name is Publius Sulpicius Quirinus. He was consul B.C. 12., and was made governor of Syria after the banishment of Archelaus in A.D. 6. He was probably twice governor of Syria; his first governorship extended from B.C. 4 (the year of Christ's birth) to B.C. 1. It was during this time that he was sent to make enrolment which caused Joseph and Mary to visit Bethlehem.

466. X

467. X

468. kurieúō (κυριεύω) [pronounced *ko-ree-YOO-oh*] which means to lord it over, to rule over or control. Strong's #2961

469. verb: kurieúō (κυριεύω) [pronounced *ko-ree-YOO-oh*], which means, *to rule; to be master of, to have dominion over, to lord, to be lord of, to exercise lordship over, to exercise influence upon, to have power over*. Strong's #2961. Luke 22:25 \*\*\*\*\* \*\*

kurieúō (κυριεύω) [pronounced <i>ko-ree-YOO-oh</i> ]	<i>to rule; to be master of, to have dominion over, to lord, to be lord of, to exercise lordship over, to exercise influence upon, to have power over</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2961
kurieúō (κυριεύω) [pronounced <i>ko-ree-YOO-oh</i> ]	<i>ruling (over); being the master of, having dominion over, being a lord of, exercising lordship over, exercising influence upon, having power over</i>	masculine plural, present active participle, nominative case	Strong's #2961

470. Masculine\_noun: kurios (κύριος) [pronounced *KOO-ree-oss*], which means *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*. Strong's #2962. Judges 4:8 1Sam. **10:1** 14:15 2Sam. 15:20 Psalm 146:7 Luke 1:6, 16 2:9, 39 3:4 4:8 5:8 6:5 7:6 9:54, (59) 10:1 11:1 12:36 13:8 14:21 16:3 17:5 18:6 19:8, 33 20:13 22:31, 33 24:3, 34 Acts 1:6 2:20, 47 3:20 4:26 5:9 7:31 8:16 9:1 10:4, 14 11:8 12:7 13:2 14:3 15:11 16:14, 16, 19, 30 17:24 18:8 19:5 20:19 21:13 22:8, (16) 23:11 25:26 26:15 28:31 Galatians 1:3 4:1 5:10 6:14 Colossians 1:3 2:6 3:13, 22 1Thessalonians 1:1 2:15 3:8, 11 4:1 5:2, 9 2Thessalonians 1:1 2:1 3:1 Hebrews 1:10 2:3 7:14 8:2, 8 10:16 12:5 13:6, 20

kurios (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
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In the vocative, this could be translated *sir*.

kurios (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; nominative case	Strong's #2962
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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.

Thayer definitions: 1) *he to whom a person or thing belongs, about which he has power of deciding; master, lord; 1a) the possessor and disposer of a thing; 1a1) the owner; one who has control of the person, the master; 1a2) in the state: the sovereign, prince, chief, the Roman emperor; 1b) is a title of honour expressive of respect and reverence, with which servants greet their master; 1c) this title is given to: God, the Messiah*.

kurioi (κύριοι) [pronounced KOO-ree-oh]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural noun; nominative case	Strong's #2962
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In the vocative, the plural often means, *sirs*.

471. noun: kuriótēs (κυριότης) [pronounced koo-ree-OHT-ace], which means, *dominion, power, government, mastery, lordship; in the NT: one who possesses dominion, ruler*. Strong's #2963. Colossians 1:16 \*\*\*\*

kuriótēs (κυριότης) [pronounced koo-ree-OHT-ace]	<i>dominion, power, government, mastery, lordship; in the NT: the one who possesses dominion, ruler</i>	feminine singular noun; nominative case	Strong's #2963
kuriótētes (κυριότητες) [pronounced koo-ree-OHT-tate-ehz]	<i>dominions, powers, governments, lordships; in the NT: those who possess dominion, rulers</i>	feminine plural noun; nominative case	Strong's #2963

472. verb: kurōō (κυρώω) [pronounced koo-ROH-oh], which means, *to confirm (as an agreement, publicly, solemnly), to make valid; to ratify; to recognize as authoritative*. Strong's #2964. Galatians 3:15 \*\*

kurōō (κυρώω) [pronounced koo-ROH-oh]	<i>to confirm (as an agreement, publicly, solemnly), to make valid; to ratify; to recognize as authoritative</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2964
kurōō (κυρώω) [pronounced koo-ROH-oh]	<i>confirming (as an agreement, publicly, solemnly), making valid; ratifying; recognizing as authoritative</i>	feminine singular, perfect passive participle, accusative case	Strong's #2964

473. Masculine\_noun: kuōn (κύων) [pronounced KOO-ohn], which means *dog, wild dog, semi-wild dog, hound; used metaphorically to refer to an impudent man, a man of an impure mind; a sodomite*. Strong's #2965. Luke 16:21

kuōn (κύων) [pronounced KOO-ohn]	<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>	masculine plural noun, nominative case	Strong's #2965
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474. noun: kolon (κῶλον) [pronounced ko'-lon], which means, *dead body, corpse, carcass, sometimes a body which is falling apart; a portion of a dead body*. Strong's #2966. Hebrews 3:17\*

kōlon (κῶλον) [pronounced KO-lon]	<i>dead body, corpse, carcass, sometimes a body which is falling apart; a portion of a dead body</i>	masculine singular noun	Strong's #2966
kōla (κῶλα) [pronounced KO-lah]	<i>dead bodies, corpses, carcasses, sometimes bodies which are falling apart; portions of a dead body</i>	masculine plural noun, nominative case	Strong's #2966 (hapax legomena)

475. verb kōluō (κωλύω) [pronounced koh-LOO-oh], which means, *to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing*. Thayer and Strong definitions only. Strong's #2967. Luke 6:29 9:49 11:52 18:16 23:2 Acts 8:36 10:47 11:17 16:6 24:23 27:43 1Thessalonians 2:16 Hebrews 7:23

kōluō (κωλύω) [pronounced koh-LOO-oh]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2967
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kôluô (κωλύω) [pronounced koh-LOO-oh]	<i>hinder, prevent (by word or deed), forbid; withhold a thing from anyone; deny or refuse one a thing</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #2967
kôluô (κωλύω) [pronounced koh-LOO-oh]	<i>hindering, preventing (by word or deed), forbidding; withholding a thing from anyone; denying or refusing one a thing</i>	masculine singular, present active participle, accusative case	Strong's #2967

476. feminine\_noun kômê (κώμη) [pronounced KOH-may], which means, *village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages*. Thayer and Strong definitions only. Strong's #2968. Luke 5:17 8:1 9:6 10:38 13:22 17:12 19:30 24:13, 28 Acts 8:25

kômê (κώμη) [pronounced KO-may]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun	Strong's #2968
kômai (κῶμαι) [pronounced KO-my]	<i>villages, hamlets, towns; common sleeping places to which labourers in the field return</i>	feminine plural noun	Strong's #2968

477. X

478. noun: kōmos (κῶμος) [pronounced KOH-moss], which means, *carousing (as if letting loose); revelry, reveling, rioting*. Strong's #2970. Galatians 5:21 \*\*\*

kōmos (κῶμος) [pronounced KOH-moss]	<i>carousing (as if letting loose); revelry, reveling, rioting</i>	masculine singular noun, nominative case	Strong's #2970
kōmoi (κῶμοι) [pronounced KOH-moy]	<i>carousings (as if letting loose); revelries, revelings, riotings</i>	masculine plural noun, nominative case	Strong's #2970

Thayer definition: *a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honour of Bacchus or some other deity, and sing and play before houses of male and female friends; hence used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry*.

479. X

480. X

481. propernounlocation: Kôws (Κῶς) [pronounced kohce], which means, *a public prison; Cos, Coos, Kos*. Strong's #2972. Acts 21:1\*

Kôws (Κῶς) [pronounced korce]	<i>a public prison; Cos, Coos, Kos</i>	feminine singular proper noun; a location; accusative case	Strong's #2972
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Thayer: *Coos [was] a small island of the Aegean Sea, over against the cities of Cnidus and Halicarnassus, celebrated for its fertility and especially for its abundance of wine and corn*.

482. masculine\_proper\_noun Kôsam (Κωσάμ) [pronounced koh-SAM], which means, *divining; transliterated, Cosam*. An ancestor of Christ's. Thayer and Strong definitions only. Strong's #2973. Luke 3:28\*



Kôsam (Κωσάμ) [pronounced <i>Kingdom of Heaven-SAM</i> ]	<i>divining</i> ; transliterated, <i>Cosam</i>	masculine singular proper noun	Strong's #2973.
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Probably from the Hebrew word #7081.

483. Adjective: kôphos (κωφός) [pronounced *koh-FOSS*], which means, *blunted, dull; blunted in tongue*, that is, *speechless, unable to speak dumb; blunted or dull in hearing*, that is *deaf*. Thayer and Strong definitions only. Strong's #2974. Luke 1:22 7:22 11:14

kôphos (κωφός) [pronounced <i>Kingdom of Heaven-FOSS</i> ]	<i>blunted, dull; blunted in tongue</i> , that is, <i>speechless, mute, unable to speak dumb; blunted or dull in hearing</i> , that is <i>deaf</i>	masculine singular adjective	Strong's #2974
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## Λ λ Lambda

1. A
2. Verb: lagchanô (λαγχάνω) [pronounced *lang-KHAN-oh*], which means, *to obtain by lot; to receive by divine allotment, obtain; to cast lots, determine by lot*. Thayer and Strong definitions only. Strong's #2975. Luke 1:9 Acts 1:17

lagchanô (λαγχάνω) [pronounced <i>lang-KHAN-oh</i> ]	<i>to obtain by lot; to receive by divine allotment, obtain; to cast lots, determine by lot</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2975
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3. Propernoun: Lázaros (Λάζαρος) [pronounced *LAD-zar-os*], which means, *whom God helps*; transliterated, *Lazarus, Lazaros*; a form of the Hebrew name, Eleazar. Strong's #2976. Luke 16:20

Lázaros (Λάζαρος) [pronounced <i>LAD-zar-os</i> ]	<i>whom God helps</i> ; transliterated, <i>Lazarus, Lazaros</i> ; a form of the Hebrew name, Eleazar	proper noun, nominative case	Strong's #2976
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4. adverb: láthra (λάθρα) [pronounced *LATH-rah*], which means, *privately, secretly, discreetly, out of the public eye*. Strong's #2977. Acts 16:37 \*\*\*\*

láthra (λάθρα) [pronounced <i>LATH-rah</i> ]	<i>privately, secretly, discreetly, out of the public eye</i>	adverb	Strong's #2977
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5. Feminine\_noun: lailaps (λαίλαψ) [pronounced *LAH-ee-laps*], which means, *a whirlwind, a tempestuous wind; a violent attack of wind, a squall*. Strong's #2978. Luke 8:23 \*\*\*

lailaps (λαίλαψ) [pronounced <i>LAH-ee-laps</i> ]	<i>a whirlwind, a tempestuous wind; a violent attack of wind, a squall</i>	feminine singular noun, nominative case	Strong's #2978
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Thayer: *[This is] never a single gust nor a steady blowing wind, however violent, but a storm breaking forth from black thunder clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy.*<sup>52</sup> This word is only found 3x in the NT.

6. verb: laktízō (λακτίζω) [pronounced *lak-TIHD-zo*], which means, *to kick, to strike with the heel*. Strong's #2979. Acts (9:5) 26:14\*\*

laktízō (λακτίζω) [pronounced <i>lak-TIHD-zo</i> ]	<i>to kick, to strike with the heel</i>	present active infinitive	Strong's #2979
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<sup>52</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2978.

7. Verb: laléō (λαλέω) [pronounced *lah-LEH-oh*], which means *to speak, to talk, to utter*; the voice, or the sound, or the vocal cords are emphasized. Strong's #2980. [There are two words for *to speak*: légō (λέγω) [pronounced *LEH-goh*] and laléō (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. Légō = Strong's #3004. Laléō = Strong's #2980.] The Doctrine of Tongues (1Cor. 14:2, 18) Luke 1:19, 45 2:15, 17 4:41 5:4, 21 6:45 7:15 8:49 9:11 11:14 12:3 22:47 24:6, 36 Acts 2:4, 6, 7 3:21, 22 4:1, 17, 29 5:20, 40 6:10, 11 7:6, 38 8:25, 26 9:6 (10:6) 10:7, (32), 44 11:14, 19 13:42, 45 14:1, 9, 25 16:6, 14 17:19 18:9, 25 19:6 20:30 21:39 22:9, 10 23:7, 9 26:22 27:25 28:21 Colossians 4:3 1Thessalonians 1:8 2:2, 4 Hebrews 1:1 2:2, 3 3:5 4:8 5:5 6:9 7:14 9:19 11:4 12:24 13:7

laléō (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>to speak, to talk, to utter</i> ; the voice, or the sound, or the vocal cords are emphasized	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2980
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Thayer definitions: 1) *to utter a voice or emit a sound*; 2) *to speak*; 2a) *to use the tongue or the faculty of speech*; 2b) *to utter articulate sounds*; 3) *to talk*; 4) *to utter, tell*; 5) *to use words in order to declare one's mind and disclose one's thoughts*; 5a) *to speak*.

laléō (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>speak, talk, utter</i> ; (the voice, or the sound, or the vocal cords are emphasized)	2 <sup>nd</sup> person plural, present passive imperative	Strong's #2980
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laléō (λαλέω) [pronounced <i>lah-LEH-oh</i> ]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2980
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8. X

9. X

10. Verb: lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*], which means *to take, to receive, to have, to hold; to obtain; to get a hold of*. Strong's #2983. The Doctrine of Tongues (Heb. 2:3 John 20:22) Luke 5:5, 26 6:4, 34 7:16 9:16, 39 11:10 13:19 18:30 19:12, 15 20:21, 29, 47 22:17, 19 24:30, 43 Acts 1:8, 20 2:33, 38 Acts 3:3 7:53 8:15, 19 9:19, 25 10:43 15:14 16:3 17:9 19:2 20:24 24:27 25:16 26:10, 18 27:35 28:15 Galatians 2:6 3:2, 14 Hebrews 2:2, 3 4:16 5:1, 4 7:5, 8 9:15, 19 10:26 11:8, 11, 29

lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i> ]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2983
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lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i> ]	<i>take, receive, have, hold; obtain; get a hold of; remove; claim for oneself; take in marriage</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2983
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A 3<sup>rd</sup> person imperative often begins with, *let him...*

Thayer definitions: 1) *to take*; 1a) *to take with the hand, lay hold of, any person or thing in order to use it*; 1a1) *to take up a thing to be carried*; 1a2) *to take upon one's self*; 1b) *to take in order to carry away*; 1b1) *without the notion of violence, i.e. to remove, take away*; 1c) *to take what is one's own, to take to one's self, to make one's own*; 1c1) *to claim, procure, for one's self*; 1c1a) *to associate with one's self as companion, attendant*; 1c2) *of that which when taken is not let go, to seize, to lay hold of, apprehend*; 1c3) *to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud*; 1c4) *to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self*; 1c5) *catch at, reach after, strive to obtain*; 1c6) *to take a thing due, to collect, gather (tribute)*; 1d) *to take*; 1d1) *to admit, receive*; 1d2) *to receive what is offered*; 1d3) *not to refuse or reject*; 1d4) *to receive a person, give him access to one's self*; 1d4a) *to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something*; 1e) *to take, to choose, select*; 1f) *to take beginning, to prove anything, to make a trial of, to experience*;  
2) *to receive (what is given), to gain, get, obtain, to get back.*

lambánō (λαμβάνω) [pronounced lah-BAHN-oh]	taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage	masculine singular, aorist active participle, accusative case	Strong's #2983
11. masculine_proper_noun Lamech (Λάμεχ) [pronounced LAM-ekh], which means, <i>why thus with thee?</i> ; <i>to bringing low</i> ; transliterated, <i>Lamech, Lemek</i> . He was the father of Noah. Thayer and Strong definitions only. Strong's #2984. Luke 3:36*			
Lamech (Λάμεχ) [pronounced LAM-ekh]	powerful; <i>why thus with you?</i> ; <i>to bring low</i> ; transliterated, <i>Lamech, Lemek</i>	masculine singular proper noun	Strong's #2984
12. noun: lampas (λαμπάς) [pronounced lam-PAS], which means, <i>lamp; torch; light; flame fed by oil</i> . Strong's #2985. Acts 20:8 *****			
lampas (λαμπάς) [pronounced lam-PAS]	lamp; torch; light; flame fed by oil	feminine singular noun	Strong's #2985
lampades (λαμπάδες) [pronounced lam-PAD-ehs]	lamps; torches; lights; flames fed by oil	feminine plural noun	Strong's #2985
13. adjective: lamprós (λαμπρός) [pronounced lam-PROSS], which means, <i>bright, shining; brilliant; clear, transparent; splendid, magnificent</i> . Strong's #2986. Luke 23:11 Acts 10:30 *****			
lamprós (λαμπρός) [pronounced lam-PROSS]	bright, shining; brilliant; clear, transparent; splendid, magnificent	feminine singular adjective, accusative case	Strong's #2986
14. Feminine_noun: lamprotês (λαμπρότης) [pronounced lah-PROH-tayç], which means <i>brilliance, splendor; joyousness, greatness [of the soul]</i> . Strong's #2987. Psalm 110:3 Acts 26:13			
lamprotês (λαμπρότης) [pronounced lah-PROH-tayç]	brilliance, splendor; joyousness, greatness [of the soul]	feminine singular noun; dative, locative and instrumental cases?	Strong's #2987
15. Adverb: lamprōs (λαμπρῶς) [pronounced lam-PROÇ], which means, <i>brilliantly, figuratively, luxuriously, splendidly, magnificently</i> ; an adverb of sumptuous living. Strong's #2988. Luke 16:19*			
lamprōs (λαμπρῶς) [pronounced lam-PROÇ]	brilliantly, figuratively, luxuriously, splendidly, magnificently; an adverb of sumptuous living	adverb	Strong's #2988
16. verb: lámpō (λάμπω) [pronounced LAM-poe], which means, <i>to shine, to beam, to radiate brilliancy (literally or figuratively)</i> ; <i>to give light</i> . Strong's #2989. Luke 17:24 Acts 12:7 ***** **			
lámpō (λάμπω) [pronounced LAM-poe]	to shine, to beam, to radiate brilliancy (literally or figuratively); to give light	3 <sup>rd</sup> person singular, present active indicative	Strong's #2989

17. Verb: *lanthanō* (λανθάνω) [pronounced *lan-THAN-oh*], which means, *to lie hid (literally or figuratively)*; often used adverbially unwittingly: *to be hid, be ignorant of, secretly unawares; without knowing*. Strong's #2990. Luke 8:47 Acts 26:26 Hebrews 13:2 \*\*\*\*\*

<i>lanthanō</i> (λανθάνω) [pronounced <i>lan-THAN-oh</i> ]	<i>to lie hid (literally or figuratively)</i> ; often used adverbially unwittingly: <i>to be hid, be ignorant of, secretly unawares; without knowing</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2990
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Strong: *A prolonged form of a primary verb, which is used only as an alternate in certain tenses.*<sup>53</sup>

18. adjective: *laxeutós* (λαξευτός) [pronounced *lax-yoo-TOSS*], which means, *hewn (in stone), rock-quarried*. Strong's #2991. Luke 23:53\*

<i>laxeutós</i> (λαξευτός) [pronounced <i>lax-yoo-TOSS</i> ]	<i>hewn (in stone), rock-quarried</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #2991
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19. 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 2Sam. 7:23 15:18 17:3 Luke 1:10 2:10 3:15 6:17 7:1 8:47 9:13 18:43 19:47 20:1 21:23 22:2 23:5 24:19 Acts 2:47 3:9 4:1 5:12 6:8 7:17 10:2 12:4, 11 13:15 15:14 18:10 19:4 21:28 23:5 26:17 28:17 Hebrews 2:17 4:8 5:3 7:5 8:10 9:7 10:30 11:25 13:12

<i>laos</i> (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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20. propernounlocation: *Laodíkeia* (Λαοδίκη) [pronounced *lah-od-IK-i-ah*], which means, *justice of the people; transliterated, Laodicea, Laodikeia*. Strong's #2993. Colossians 2:1 \*\*\*\*\*

<i>Laodíkeia</i> (Λαοδίκη) [pronounced <i>lah-od-IK-i-ah</i> ]	<i>justice of the people; transliterated, Laodicea, Laodikeia</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #2993
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21. X

22. noun: *larunx* (λάρυγξ) [pronounced *LAR-oongks*], which means, *throat, larynx*. Strong's #2995. Romans 3:13\*

23. propernounlocation: *Lasaía* (Λασαία) [pronounced *las-AH-yah*], which means, *shaggy; transliterated, Lasea, Lasaia*. Strong's #2996. Acts 27:8\*

<i>Lasaía</i> (Λασαία) [pronounced <i>las-AH-yah</i> ]	<i>shaggy; transliterated, Lasea, Lasaia</i>	feminine singular proper noun; a location; nominative case	Strong's #2996
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A. E. Hillard: *Lasea is mentioned by St. Luke (Acts 27:8), but by no other ancient author. It was the nearest town to Fair Havens in Crete, but it was 5 miles away, and this, apart from the inconvenience of the roadstead, would explain the reluctance of the captain of St. Paul's ship to winter there. The ruins of Lasea were examined in 1856,—the site still bears the ancient name.*<sup>54</sup>

24. verb: *lászchō* (λάσχω) [pronounced *LAHS-kho*], which means, *to burst apart, to burst open, to crack open (from a fall); to crash*. Strong's #2997. Acts 1:18\*

<sup>53</sup> Strong Strong's #2990.

<sup>54</sup> James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scriber's Sons; (from e-sword); topic: Lasea.



	lászō (λάσχω) [pronounced LAHS-kho]	to burst apart, to burst open, to crack open (from a fall); to crash	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2997
25.	X			
26.	Noun: latreia (λατρεία) [pronounced lat-RĪ-ah], which means, <i>service (rendered for hire); any service or ministration: the service of God; the service and worship of God according to the requirements of the Levitical law; to perform sacred services</i> . Strong's #2999. Hebrews 9:1, 6 *****			
	latreia (λατρεία) [pronounced lat-RĪ-ah]	service (rendered for hire); any service or ministration: the service of God; the service and worship of God according to the requirements of the Levitical law; to perform sacred services	feminine singular noun, genitive/ablative case	Strong's #2999
	latreiai (λατρείαι) [pronounced lat-RĪ-ī]	services (rendered for hire); services or ministrations: services of God; worship actions of God according to the requirements of the Levitical law; performances of sacred services	feminine plural noun, genitive/ablative case	Strong's #2999
27.	Verb: latreuō (λατρεύω) [pronounced lat-RYOO-oh], which means, <i>to serve [minister] (to God), to render religious homage; to do the service</i> ; participle: <i>worship (-per)</i> . Thayer definitions: 1) to serve for hire; 2) to serve, minister to, either to the gods or men and used alike of slaves and freemen; 2a) in the NT, to render religious service or homage, to worship; 2b) to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for his worship; 2b1) of priests, to officiate, to discharge the sacred office. Thayer and Strong definitions only. Strong's #3000. Luke 1:74 2:37 4:8 Acts 7:7, 42 24:14 26:7 27:23 Hebrews 8:5 9:9, 14 10:2 12:28 13:10			
	latreuō (λατρεύω) [pronounced lat-RYOO-oh]	to serve [minister] (to God), to render religious homage; to do the service	present active infinitive	Strong's #3000
	latreuō (λατρεύω) [pronounced lat-RYOO-oh]	serving [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper	feminine singular, present active participle; nominative case	Strong's #3000
28.	Neuter_noun: láchanon (λάχανον) [pronounced LAKH-an-ohn], which means, <i>herb, any pot herb, vegetable</i> . Strong's #3001. Luke 11:42 ****			
	láchanon (λάχανον) [pronounced LAKH-an-ohn]	herb, any pot herb, vegetable	neuter singular noun, accusative case	Strong's #3001
29.	X			
30.	Feminine_noun: legeōn (λεγέων) [pronounced lehg-eh-OHN], which means, <i>a legion, a Roman regiment, a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men (i.e. 6100 foot soldiers, and 726 horsemen)</i> . Strong's #3003. Luke 8:30 ****			
	legeōn (λεγέων) [pronounced lehg-eh-OHN]	a legion, a Roman regiment, a body of soldiers whose number differed at different times, and in the time of Augustus seems to have consisted of 6826 men (i.e. 6100 foot soldiers, and 726 horsemen)	feminine singular noun, nominative case	Strong's #3003
31.	<b>Verb:</b> légō (λέγω) [pronounced LEH-goh], which means <i>to speak, to say; affirm over, maintain; to teach; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name,</i>			

*to call, name; to speak out, speak of, mention.* Thayer definitions. The content of this word is emphasized. Strong's #3004. [the synonym is *laléo* = **Strong's #2980**. 2Sam. 13:34 Rebound (1John 1:9) Tongues (1Cor. 14:2)] Luke 1:24, 66 2:13 3:7, 10 4:21, 35, 41 5:8, 24 6:2 7:4, 8 8:8, 45 9:7, 18 10:2, 17 11:2, 45, (53) 12:1, 16 13:3, 17 14:4 15:2, 7 16:1 17:4, 5, 10 18:1, 2 19:7, 22 20:2 21:3, 5 22:1, 9, 67 23:2, 3, 18 24:5, 7 Acts 1:3, 6, 11 2:7, 13 3:2 4:15, 23 5:23, 29 6:2, 9 7:26, 48 8:6, 34 9:4, 21 10:19, 26 11:3, 4, 15 12:7, 8 13:15, 22 14:11 15:5, 17 16:9, 20 17:7, 18 18:13 19:3, 4 20:23 21:4, 21 22:7, 27 23:4, 9 24:2, 10 25:14, 20 26:1, 14 27:10 28:4, 17, 24, 26 Galatians 1:9 3:15 4:1, 21 5:2, 16 Colossians 2:4 1Thessalonians 4:15 5:3 2Thessalonians 2:4, 5 Hebrews 1:6 2:6 3:7 4:6 5:6, 11 6:14 7:11, 21 8:1, 8 9:2, 3, 19 10:5 11:14, 24 12:26 13:6

légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to affirm over, to maintain; to teach; to tell; to exhort, to advise, to command, to direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; mention</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3004

This appears to be possibly and early form of *lêgō* and, strictly speaking, is not the same word. Here, it is spelled *εἶπεν*.

légō (λέγω) [pronounced LEH-goh]	<i>speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3004
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004

32. X

33. adjective *leios* (λείος) [pronounced LI-oss], which means, *smooth, level*. Thayer and Strong definitions only. Strong's #3006. Luke 3:5

<i>leios</i> (λείος) [pronounced LI-oss]	<i>smooth, level</i>	feminine plural adjective; accusative case	Strong's #3006
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34. verb: *leípō* (λείπω) [pronounced LIE-poh], which means, *to lack; to fall short, to leave, to leave behind, to forsake, to be left behind; to lag, to be inferior; to be destitute of, to be wanting, to fail*. Strong's #3007. Luke 18:22 \*\*\*\*\*

<i>leípō</i> (λείπω) [pronounced LIE-poh]	<i>to lack; to fall short, to leave, to leave behind, to forsake, to be left behind; to lag, to be inferior; to be destitute of, to be wanting, to fail</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3007
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35. Verb: *leitourgeō* (λειτούργεω) [pronounced li-toorg-EH-oh], which means, *to serve, to be a public servant, (by analogy) to perform religious or charitable functions (worship, obey, relieve), to minister*. Strong's #3008. Acts 13:2 Hebrews 10:11 \*\*\*

leitourgeō (λειτουργέω) [pronounced <i>li-toorg-EH-oh</i> ]	<i>to serve, to be a public servant, (by analogy) to perform religious or charitable functions (worship, obey, relieve), to minister</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3008
leitourgeō (λειτουργέω) [pronounced <i>li-toorg-EH-oh</i> ]	<i>serving, being a public servant, (by analogy) performing religious or charitable functions (worship, obey, relieve), ministering</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3008

Thayer definitions: 1) *to serve the state at one's own cost; 1a) to assume an office which must be administered at one's own expense; 1b) to discharge a public office at one's own cost; 1c) to render public service to the state; 2) to do a service, perform a work; 2a) of priests and Levites who were busied with the sacred rites in the tabernacle or the temple; 2b) of Christians serving Christ, whether by prayer, or by instructing others concerning the way of salvation, or in some other way; 2c) of those who aid others with their resources, and relieve their poverty.*

36. Feminine noun: leitourgia (λειτουργία) [pronounced *li-toorg-EE-ah*], which means, *a public service, a public function, a public or religious office; a service rendered (often without remuneration)*. Thayer and Strong definitions only. Strong's #3009. Luke 1:23 Hebrews 8:6 9:21 \*\*\*\*\* \*

leitourgia (λειτουργία) [pronounced <i>li-toorg-EE-ah</i> ]	<i>a public service, a public function, a public or religious office; a service rendered (often without remuneration)</i>	feminine singular noun; genitive/ablative case	Strong's #3009
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Thayer definitions: 1) *a public office which a citizen undertakes to administer at his own expense; 2) any service; 2a) of military service; 2b) of the service of workmen; 2c) of that done to nature in the cohabitation of man and wife; 3) biblical usage; 3a) a service or ministry of the priests relative to the prayers and sacrifices offered to God; 3b) a gift or benefaction for the relief of the needy.*

37. adjective: leitourgikós (λειτουργικός) [pronounced *li-toorg-ik-OSS*], which means, *engaged in special service, relating to the performance of service, employed in ministering; in a functional capacity; ministering*. Strong's #3010. Hebrews 1:14\*

leitourgikós (λειτουργικός) [pronounced <i>li-toorg-ik-OSS</i> ]	<i>engaged in special service, relating to the performance of service, employed in ministering; in a functional capacity; ministering</i>	neuter plural adjective, nominative case	Strong's #3010 (hapax legomena)
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38. Noun: leitourgos (λειτουργός) [pronounced *li-toorg-OSS*], which means, *a public minister, a servant of the state; a minister, a (public) servant; military laborer*. Strong's #3011. Hebrews 1:7 8:2 \*\*\*\*\*

leitourgos (λειτουργός) [pronounced <i>li-toorg-OSS</i> ]	<i>a public minister, a servant of the state; a minister, a (public) servant; military laborer</i>	masculine singular noun; accusative case	Strong's #3011
leitourgoi (λειτουργοί) [pronounced <i>li-toorg-OY</i> ]	<i>(public) ministers, servants of the state; (public) servants; military laborers; Temple workers</i>	masculine plural noun; accusative case	Strong's #3011

Thayer definitions: 1) *a public minister, a servant of the state; 2) a minister, servant; 2a) so of military laborers; 2b) of the temple; 2b1) of one busied with holy things; 2b2) of a priest; 2c) of the servants of a king.*

39. X

40. noun: lepís (λεπίς) [pronounced *lep-IHS*], which means, *scale, flake*. Strong's #3013. Acts 9:18\*

lepís (λεπίς) [pronounced <i>lep-IHS</i> ]	<i>scale, flake</i>	feminine singular noun	Strong's #3013
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	lepídes (λεπίδες) [pronounced <i>lep-IHD-ehs</i> ]	<i>scales, flakes</i>	feminine plural noun, nominative case	Strong's #3013
41.	feminine_noun lepra (λέπρα) [pronounced <i>LEP-rah</i> ], which means, <i>leprosy, scaliness</i> ; a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body, common in Egypt and the East. Thayer and Strong definitions only. Strong's #3014. Luke 5:12 ****			
	lepra (λέπρα) [pronounced <i>LEP-rah</i> ]	<i>leprosy, scaliness</i> ; a most offensive, annoying, dangerous, cutaneous disease, the virus of which generally pervades the whole body, common in Egypt and the East	feminine singular noun, genitive/ablative case	Strong's #3014
42.	adjective lepros (λεπρός) [pronounced <i>lehp-ROSS</i> ], which means, <i>scaly, rough; leprous, affected with leprosy; leper</i> . Thayer and Strong definitions only. Strong's #3015. Luke 4:27 7:22 17:12			
	lepros (λεπρός) [pronounced <i>lehp-ROSS</i> ]	<i>scaly, rough; leprous, affected with leprosy; leper</i>	masculine plural adjective; nominative case	Strong's #3015
43.	Neuter_noun: leptón (λεπτόν) [pronounced <i>lehp-ton</i> ], which means, <i>small copper coin; lepton; mite; a small brass coin, equivalent to the eighth part of an "as", worth about a 1/5 of a cent</i> . Also used as an adjective which means, <i>thin, small</i> . Strong's #3016. Luke 12:59 21:2 ***			
	leptón (λεπτόν) [pronounced <i>lehp-ton</i> ]	<i>small copper coin; lepton; mite; a small brass coin, equivalent to the eighth part of an "as", worth about a 1/5 of a cent</i>	neuter singular noun, accusative case	Strong's #3016
44.	Proper_noun/masculine Leui (Λευί) [pronounced <i>lyoo-EE</i> ] which means, <i>joined</i> ; transliterated <i>Levi</i> ; taken directly from the Hebrew. He is the third son of the patriarch Jacob by his wife Leah, the founder of the tribe of Israelites which bears his name; the son of Melchi, one of Christ's ancestors; and the son of Simeon, an ancestor of Christ. This is the second person in that list. Thayer and Strong definitions only. Strong's #3017. Luke 3:24 Hebrews 7:5 *****			
	Leui (Λευί) [pronounced <i>lyoo-EE</i> ]	<i>joined</i> ; transliterated <i>Levi</i> ; taken directly from the Hebrew	indeclinable proper noun/masculine	Strong's #3017
45.	proper_masculine_noun Leuis (Λευίς) [pronounced <i>lyoo-IS</i> ], which means, <i>joined</i> (in the Hebrew), a Hebrew name transliterated, <i>Levi, Lewis</i> . He is the son of Alphaeus, a collector of customs. Thayer and Strong definitions only. Strong's #3018. Luke 5:27 7:9 ***			
	Leuis (Λευίς) [pronounced <i>lyoo-IS</i> ]	<i>joined</i> (in the Hebrew), a Hebrew name transliterated, <i>Levi, Lewis</i>	proper masculine singular noun; accusative case	Strong's #3018
46.	Masculine_proper_noun: Leuitês (Λευίτης) [pronounced <i>lyoo-EE-tace</i> ], which means, <i>joined; from the tribe of Levi, a descendant of Levi</i> ; transliterated, <i>Levite</i> . Strong's #3019. Luke 10:32 Acts 4:36 ***			
	Leuitês (Λευίτης) [pronounced <i>lyoo-EE-tace</i> ]	<i>joined; from the tribe of Levi, a descendant of Levi</i> ; transliterated, <i>Levite, Levity</i>	masculine singular proper noun	Strong's #3019
47.	Adjective: Leuitikos (Λευιτικός) [pronounced <i>lyoo-ih-ee-KOSS</i> ], which means, <i>Levitical, pertaining to the Levites, relating to the Levites</i> . Strong's #3020. Hebrews 7:11*			
	Leuitikos (Λευιτικός) [pronounced <i>lyoo-ih-ee-KOSS</i> ]	<i>Levitical, pertaining to the Levites, relating to the Levites</i>	feminine singular adjective; genitive/ablative case	Strong's #3020 (hapax legomena)
48.	X			



49. Adjective: leukos (λευκός) [pronounced *lyoo-KOSS*], which means, *white, light, bright, brilliant; brilliant from whiteness, (dazzling) white; dead white*. Strong's #3022. Luke 9:29 Acts 1:10

leukos (λευκός) [pronounced <i>lyoo-KOSS</i> ]	<i>white, light, bright, brilliant; brilliant from whiteness, (dazzling) white; dead white</i>	masculine singular adjective, nominative case	Strong's #3022
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Thayer meanings: 1) *light, bright, brilliant; 1a) brilliant from whiteness, (dazzling) white; 1a1) of the garments of angels, and of those exalted to the splendour of the heavenly state; 1a2) shining or white garments worn on festive or state occasions; 1a3) of white garments as the sign of innocence and purity of the soul; 1b) dead white; 1b1) of the whitening colour of ripening grain.*

50. noun: léōn (λέων) [pronounced *leh-OHN*], which means, *lion; a brave and mighty hero*. Strong's #3023. Hebrews 11:33 \*\*\*\*\*

léōn (λέων) [pronounced <i>leh-OHN</i> ]	<i>lion; a brave and mighty hero</i>	masculine singular noun	Strong's #3023
léontes (λέοντες) [pronounced <i>LEH-ohn-tehs</i> ]	<i>lions; brave and mighty heroes</i>	masculine plural noun	Strong's #3023

51. X

52. X

53. noun: lēros (λήρος) [pronounced *LAY-ross*], which means, *idle talk, twaddle, nonsense, an incredible story*. Strong's #3026. Luke 24:11\*

lēros (λήρος) [pronounced <i>LAY-ross</i> ]	<i>idle talk, twaddle, nonsense, an incredible story</i>	masculine singular noun, nominative case	Strong's #3026
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54. Masculine\_noun: lēstēs (ληστής) [pronounced *lace-TAYCE*], which means, *thief, robber, plunderer, freebooter, brigand*. Strong's #3027. Luke 10:30 19:46 22:52

lēstēs (ληστής) [pronounced <i>lace-TAYCE</i> ]	<i>thief, robber, plunderer, freebooter, brigand</i>	masculine singular noun; dative, locative, instrumental case	Strong's #3027
lēstes (ληστές) [pronounced <i>lace-TEHÇ</i> ]	<i>thieves, robbers, plunderers, freebooters; band of thieves</i>	masculine plural noun; accusative case	Strong's #3027

55. X

56. adverb: lían (λίαν) [pronounced *LEE-an*], which means, *very (much), greatly, exceedingly (beyond measure)*. Strong's #3029. Luke 23:8

lían (λίαν) [pronounced <i>LEE-an</i> ]	<i>very (much), greatly, exceedingly (beyond measure)</i>	adverb	Strong's #3029
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57. X

58. X

59. propernoungrouping: Libertīnos (Λιβερτίνος) [pronounced *lib-er-TEE-noss*], which means, *one who has been liberated from slavery, a freedman, or the son of a freed man; often translated Freedmen, Libertine (a transliteration)*. Strong's #3032. Acts 6:9\*

Libertīnos (Λιβερτίνος) [pronounced <i>lib-er-TEE-noss</i> ]	<i>one who has been liberated from slavery, a freedman, or the son of a freed man; often translated Freedmen, Libertine (a transliteration)</i>	masculine plural proper noun grouping; genitive/ablative case	Strong's #3032
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Thayer: *Libertine*, denotes Jews (according to Philo) who had been made captives of the Romans under Pompey but were afterwards set free; and who although they had fixed their abode in Rome, had built at their own expense a synagogue at Jerusalem which they frequented when in that city, The name Libertines adhered to them to distinguish them from free born Jews who had subsequently taken up their residence at Rome. Evidence seems to have been discovered of the existence of a “synagogue of the Libertines” at Pompeii.<sup>55</sup>

60. propernounlocation: Libýē (Λιβύη) [pronounced *lib-OO-ay*], which means, *afflicted or weeping*; transliterated, *Libya*. Strong's #3033. Acts 2:10\*

Libýē (Λιβύη) [pronounced <i>lib-OO-ay</i> ]	<i>afflicted or weeping</i> ; transliterated, <i>Libya</i>	feminine singular proper noun location, genitive/ablative case	Strong's #3033
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Thayer: *Libya* was a large region of northern Africa, bordering Egypt. In that portion of it which had Cyrene for its capital and was thence called *Libya Cyrenaica*.

61. verb: litházō (λιθάζω) [pronounced *lith-AHD-zoh*], which means, *to stone, to overwhelm, to pelt with stones (a Jewish mode of punishment) in order either to wound or kill him*. Strong's #3034. Acts 14:19 Hebrews 11:37

litházō (λιθάζω) [pronounced <i>lith-AHD-zoh</i> ]	<i>to stone, to overwhelm, to pelt with stones (a Jewish mode of punishment) in order either to wound or kill him</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #3034
litházō (λιθάζω) [pronounced <i>lith-AHD-zoh</i> ]	<i>stoning, overwhelming, pelting with stones (a Jewish mode of punishment) in order either to wound or kill him</i>	masculine plural, aorist active participle, nominative case	Strong's #3034

62. X

63. Verb: lithoboléo (λιθοβολέω) [pronounced *lihth-ohb-ohl-EH-oh*], which means, *to stone, to throw(cast, pelt with) stones, to kill with stones*. Strong's #3036. Luke 13:34 Acts 5:58 14:5 Hebrews 12:20 \*\*\*\*\*

lithoboléo (λιθοβολέω) [pronounced <i>lihth-ohb-ohl-EH-oh</i> ]	<i>to stone, to throw(cast, pelt with) stones, to kill with stones</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3036
lithoboléo (λιθοβολέω) [pronounced <i>lihth-ohb-ohl-EH-oh</i> ]	<i>stoning, throwing(casting, peltint with) stones, killing with stones</i>	feminine singular, present active participle, nominative case	Strong's #3036

64. Masculine\_noun: lithos (λίθος) [pronounced *LEE-thos*], which means, *a stone; of small stones; of building stones; metaphorically of Christ*. Thayer only. Strong's #3037. Psalm 62:2 Luke 3:8 4:3 11:11 17:2 19:40, 44 20:17 21:5, 6 22:41 24:2 Acts 4:11 17:29

lithos (λίθος) [pronounced <i>LEE-thos</i> ]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, genitive/ablative case	Strong's #3037
lithoi (λίθοι) [pronounced <i>LEE-thoy</i> ]	<i>stones, small stones; building stones; metaphorically of Christ</i>	masculine plural noun, genitive/ablative case	Strong's #3037

65. X

66. verb: likmáo (λικμάω) [pronounced *lihk-MAH-oh*], which means, *to crush, to grind to powder, to scatter; to winnow, cleanse away the chaff from the grain by winnowing*. Strong's #3039. Luke 20:18 \*\*

<sup>55</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #3032.

likmāō (λικμάω) [pronounced <i>lihk-MAH-oh</i> ]	<i>to crush, to grind to powder, to scatter; to winnow, cleanse away the chaff from the grain by winnowing</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #3039
67. noun: limên (λιμήν) [pronounced <i>lee-MANE</i> ], which means, <i>harbor, haven</i> . Strong's #3040. Acts 27:8, 12 **			
limên (λιμήν) [pronounced <i>lee-MANE</i> ]	<i>harbor, haven</i>	masculine singular noun, accusative case	Strong's #3040
limenes (λιμένες) [pronounced <i>lee-MEHN-ehs</i> ]	<i>harbors, havens</i>	masculine plural noun, accusative case	Strong's #3040
68. feminine_noun limnê (λίμνη) [pronounced <i>LIM-nay</i> ], which means, <i>lake, pond; body of water</i> . Thayer and Strong definitions only. Strong's #3041. Luke 5:1 8:22, 23			
limnê (λίμνη) [pronounced <i>LIM-nay</i> ]	<i>lake, pond; body of water</i>	feminine singular noun, accusative case	Strong's #3041
69. masculine_noun limos (λιμός) [pronounced <i>lee-MOSS</i> ], which means, <i>famine, hunger, scarcity of harvest</i> . Thayer and Strong definitions only. Strong's #3042. Luke 4:25 15:14, 17 21:11 Acts 7:11 11:28			
limos (λιμός) [pronounced <i>lee-MOSS</i> ]	<i>famine, hunger, scarcity of harvest</i>	masculine singular noun	Strong's #3042
70. X			
71. X			
72. X			
73. X			
74. noun: líps (λίψ) [pronounced <i>leeps</i> ], which means, <i>southwest, the south west wind; the quarter of the heavens whence the south west wind blows</i> . Strong's #3047. Acts 27:12*			
líps (λίψ) [pronounced <i>leeps</i> ]	<i>southwest, the south west wind; the quarter of the heavens whence the south west wind blows</i>	masculine singular noun, accusative case	Strong's #3047
75. Feminine_noun: logia (λογία) [pronounced <i>lohg-EE-ah</i> ] which means, <i>a collection of money gathered for the relief of the poor</i> . Thayer definition. Strong's #3048.			
76. <b>Verb:</b> logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ai</i> ], which means, <i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i> . Strong's #3049. Luke 22:37 Acts 19:27 Galatians 3:6 Hebrews 11:19			
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ahee</i> ]	<i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3049
logizomai (λογίζομαι) [pronounced <i>log-IHD-zohm-ahee</i> ]	<i>counting, numbering, taking an inventory, estimating (literally or figuratively); concluding, an accounting (of), imputing; reasoning, reckoning, supposing, thinking (on)</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3049

Thayer definitions: 1) *to reckon, count, compute, calculate, count over*; 1a) *to take into account, to make an account of*; 1a1) *metaphorically to pass to one's account, to impute*; 1a2) *a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight*; 1b) *to number among, reckon with*; 1c) *to reckon or account*; 2) *to reckon inward, count up or weigh the reasons, to deliberate*; 3) *by reckoning up all the reasons, to gather or infer*; 3a) *to consider, take into account, weigh, meditate on*; 3b) *to suppose, deem, judge*; 3c) *to determine, purpose, decide*.

77. X

78. noun: legion (λόγιον) [pronounced LOHG-ee-on], which means, *oracle, word, utterance*. Strong's #3051. Acts 7:38 Hebrews 5:12 \*\*\*\*

logion (λόγιον) [pronounced LOHG-ee-on]	(divine) oracle, word, (brief) utterance	neuter singular noun, accusative case	Strong's #3051
logia (λόγια) [pronounced LOHG-ee-ah]	oracles, words (of God), utterances; reference to Old Testament Law	neuter plural noun, accusative case	Strong's #3051

79. adjective: λόγιος (λόγιος) [pronounced LOHG-ee-os], which means, *learned, a man of letters, skilled in literature and the arts, especially versed in history and the antiquities; skilled in speech, eloquent; rational, wise*. Strong's #3052. Acts 18:24\*

λόγιος (λόγιος) [pronounced LOHG-ee-os]	learned, a man of letters, skilled in literature and the arts, especially versed in history and the antiquities; skilled in speech, eloquent; rational, wise	masculine singular adjective; nominative case	Strong's #3052
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80. Noun masculine: logismos (λογισμός) [pronounced loh-g-is-MOSS], which means, 1) *a reckoning, computation*; 2) *a reasoning: such as is hostile to the Christian faith*; 3) *a judgment, decision: such as conscience passes*. Thayer definition only. R. B. Thieme, Jr. adds the definition *thinker*. Strong's #3053.

81. X

82. X

83. 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. Rebound (1John 1:10) Luke 1:2, 4 3:4 4:22, 32, 36 5:1 6:47 7:7 8:11 9:26 10:39 11:28 12:10 16:2 20:3 21:33 23:9 24:17, 19, 44 Acts 1:1 2:22, 40, 41 4:4 5:5, 24 6:2 7:22, 29 8:4 10:29, 36 11:1 12:24 13:5 14:3 15:6, 15 16:6, 36 17:11 18:5 19:10 20:2, 35 22:22 Galatians 5:14 6:6 Colossians 1:5 2:23 3:16 4:3 1Thessalonians 1:5, 6 2:5 4:15, 18 2Thessalonians 2:2 3:1, 14 Hebrews 2:2 4:2 5:11, 13 6:1 7:28 12:19 13:7 2Peter 1:19

logos (λόγος, ου, ό) [pronounced LOHG-ohss]	a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation	masculine singular noun, accusative case	Strong's #3056
logoi (λόγοι) [pronounced LOHG-oy]	words; conceptions, ideas; matters; things; remarks; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations	masculine plural noun, accusative case	Strong's #3056

84. X

85. verb: loidoréō (λοιδορέω) [pronounced loy-dor-EH-oh], which means, *to revile, to reproach, to rail at, to heap abuse upon*. Strong's #3058. Acts 23:4 \*\*\*\*



loidoréō (λοιδορέω) [pronounced <i>loy-dor-EH-oh</i> ]	<i>to revile, to reproach, to rail at, to heap abuse upon</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #3058
86. X			
87. Masculine_noun: loidoros (λοιδορός) which means <i>reviler, railer, a person who is verbally abusive</i> . Strong's #3060.			
88. Masculine_noun: loimos (λοιμός) [pronounced <i>loy-MOSS</i> ], which means <i>pestilence, disease; plague; pest</i> . Used to translate the word <i>belial</i> in 1Sam. 1:16 2:13. Strong's #3061. The <b>Doctrine of Belial</b> Luke 21:11 Acts 24:5			
loimos (λοιμός) [pronounced <i>loy-MOSS</i> ]	<i>pestilence, disease; plague; pest</i>	masculine plural noun, nominative case	Strong's #3061
89. Adjective: loipoi (λοιποί) [pronounced <i>loy-POY</i> ], which means, <i>remaining ones, other, those who remain, remnant, residue, rest</i> . Strong's #3062. Luke 8:10 12:26 18:9, 11 24:9 Acts 2:37 5:13 17:9 27:44 28:9 Galatians 2:13 1Thessalonians 4:13 5:6			
loipoi (λοιποί) [pronounced <i>loy-POY</i> ]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3062
90. Adjective/adverb: loipon (λοιπόν) [pronounced <i>loy-POHN</i> ], which means, <i>from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover</i> . Strong's #3063. Acts 27:20 1Thessalonians 4:1 2Thessalonians 3:1 Hebrews 10:13			
loipon (λοιπόν) [pronounced <i>loy-POHN</i> ]	<i>from now on; finally; remaining, the rest; hereafter, for the future, henceforth; at last, already; for the rest, besides, moreover</i>	adjective/adverb	Strong's #3063
91. adjective: loipoû (λοιποῦ) [pronounced <i>loy-POO</i> ], which means, <i>rest; from now on, hereafter, for the future, henceforth; remaining time</i> . Strong's #3064. Galatians 6:17*			
loipoû (λοιποῦ) [pronounced <i>loy-POO</i> ]	<i>rest; from now on, hereafter, for the future, henceforth; remaining time</i>	neuter singular adjective; genitive/ablative case	Strong's #3064 (hapax legomena)
92. X			
93. propernounperson: Loukios (Λούκιος) [pronounced <i>LOO-kee-oss</i> ], which means, <i>light: bright: white; transliterated, Lucius</i> . Strong's #3066. Acts 13:1 **			
Loukios (Λούκιος) [pronounced <i>LOO-kee-oss</i> ]	<i>light: bright: white; transliterated, Lucius, Loukios; of Latin origin</i>	masculine singular proper noun; a person; nominative case	Strong's #3066
94. X			
95. Verb: louô (λούω) [pronounced <i>LOO-oh</i> ], which means, <i>to bathe, wash; (used of a dead person); washing (to cleanse blood out of wounds)</i> . Strong's #3068. Acts 9:37 16:33 Hebrews 10:22 ***** *			
louô (λούω) [pronounced <i>LOO-oh</i> ]	<i>to bathe, to wash; (used of a dead person); washing (to cleanse blood out of wounds)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3068
louô (λούω) [pronounced <i>LOO-oh</i> ]	<i>bathing, washing; (used of a dead person); washing (to cleanse blood out of wounds)</i>	masculine plural, aorist active participle, accusative case	Strong's #3068

96. propernounlocation: Lunda (Λύδδα) [pronounced *LUD-dah*], which means, *strife*; transliterated, *Lydda*. Strong's #3069. Acts 9:32 \*\*\*

Lunda (Λύδδα) [pronounced <i>LUD-dah</i> ]	<i>strife</i> ; transliterated, <i>Lydda</i>	feminine singular proper noun location, accusative case	Strong's #3069
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97. propernounperson: Ludia (Λυδία) [pronounced *loo-dee'-ah*], which means, *travail*; transliterated, *Lydia*, *Ludia*. Strong's #3070. Acts 16:14 \*\*

Ludia (Λυδία) [pronounced <i>loo-dee'-ah</i> ]	<i>travail</i> ; transliterated, <i>Lydia</i> , <i>Ludia</i>	feminine singular proper noun; a person; nominative case	Strong's #3070
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98. propernounlocation: Lukaonía (Λυκαονία) [pronounced *loo-kah-on-EE-ah*], which means, *wolf land*; transliterated, *Lycaonia*. Strong's #3071. Acts 14:6\*

Lukaonía (Λυκαονία) [pronounced <i>loo-kah-on-EE-ah</i> ]	<i>wolf land</i> ; transliterated, <i>Lycaonia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3071
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Thayer: *a region in Asia Minor, situated between Pisidia, Cilicia, Cappadocia, Galatia and Phrygia, whose chief towns were Derbe, Lystra and Iconium.*

99. properadverbgroup: Lukaonistí (Λυκαονιστί) [pronounced *loo-kah-on-is-TEE*], which means, *in (the) Lycaonian (language), Lycaonistically, in the speech of Lycaonia*. Strong's #3072. Acts 14:11\*

Lukaonistí (Λυκαονιστί) [pronounced <i>loo-kah-on-is-TEE</i> ]	<i>in (the) Lycaonian (language), Lycaonistically, in the speech of Lycaonia</i>	proper adverb; a group	Strong's #3072
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100. propernounlocation: Lukía (Λυκία) [pronounced *loo-KEE-ah*], which means, *wolfish*; transliterated, *Lycia*, *Lucia*. Strong's #3073. Acts 27:5\*

Lukía (Λυκία) [pronounced <i>loo-KEE-ah</i> ]	<i>wolfish</i> ; transliterated, <i>Lycia</i> , <i>Lucia</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #3073
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Thayer: *Lycia [was] a mountainous region in Asia Minor, bounded by Pamphylia, Phrygia, Caria, and the Mediterranean Sea.*

101. Masculine\_noun: lukos (λύκος) [pronounced *LOO-koss*], which means, *wolf, wolves*; metaphorically of *cruel, greedy, rapacious, destructive men*. Strong's #3074. Luke 10:3 Acts 20:29 \*\*\*\*\*

lukos (λύκος) [pronounced <i>LOO-koss</i> ]	<i>wolf</i> ; metaphorically of <i>cruel, greedy, rapacious, destructive men</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3074
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lukoi (λύκοι) [pronounced <i>LOO-koy</i> ]	<i>wolves</i> ; metaphorically of <i>cruel, greedy, rapacious, destructive men</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3074
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102. verb: lumaínomai (λυμαίνομαι) [pronounced *loo-MAH-ee-nom-ahee*], which means, *to soil, to cause harm to; to affix a stigma to, to dishonour, spot, defile; to treat (shamefully, with injury), to ravage, to devastate, to ruin*. Strong's #3075. Acts 8:3\*

lumaínomai (λυμαίνομαι) [pronounced <i>loo-MAH-ee-nom-ahee</i> ]	<i>to soil, to cause harm to; to affix a stigma to, to dishonour, spot, defile; to treat (shamefully, with injury), to ravage, to devastate, to ruin</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #3075
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103. Verb: lupeō (λυπέω) [pronounced *loo-PEH-oh*], which means *to make sorrowful; to affect with sadness, cause grief, to throw into sorrow; to grieve, offend; to make one uneasy, cause him a scruple*. Strong's #3076. 2Sam. 13:21 Psalm 55:2 1Thessalonians 4:13

lupeō (λυπέω) [pronounced <i>loo-PEH-oh</i> ]	<i>to make sorrowful; to affect with sadness, cause grief, to throw into sorrow; to grieve, offend; to make one uneasy, cause him a scruple</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3076
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104. noun: lupē (λύπη) [pronounced *LOO-pay*], which means, *sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning*. Strong's #3077. Luke 22:45 Hebrews 12:11

lupē (λύπη) [pronounced <i>LOO-pay</i> ]	<i>sadness, sorrow, grief; pain, annoyance, affliction; of persons mourning</i>	feminine singular noun, genitive/ablative case	Strong's #3077
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105. masculine\_proper\_noun Lusaias (Λυσάνιας) [pronounced *loo-san-EE-as*], which means, *that drives away sorrow; transliterated, Lysanias*. Thayer and Strong definitions only. Strong's #3078. Luke 3:1\*

Lusaias (Λυσάνιας) [pronounced <i>loo-san-EE-as</i> ]	<i>that drives away sorrow; transliterated, Lysanias</i>	masculine singular proper noun; genitive/ablative case	Strong's #3078
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He was a tetrarch of Abilene (i.e. the district around Abila) in the thirteenth year of Tiberias (A.D. 29), at the time when Herod Antipas was tetrarch of Galilee and when Herod Philip was tetrarch of Ituraea and Trachonitis.

106. propernounperson: Lysias (Λυσίας) [pronounced *loo-SEE-as*], which means, *releaser; transliterated, Lucias, Lysias, Lucius*. Strong's #3079. Acts 23:26 24:(7), 22\*\*\*

Lysias (Λυσίας) [pronounced <i>loo-SEE-as</i> ]	<i>releaser; transliterated, Lucias, Lysias, Lucius</i>	masculine singular proper noun; a person; nominative case	Strong's #3079
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107. X

108. Verb: lusiteleī (λυσιτελεῖ) [pronounced *loo-sit-el-ĭ*], which means, *to be advantageous, to be useful, to be profitable; to pay the taxes; to return expenses*. Strong's #3081. Luke 17:1\*

lusiteleī (λυσιτελεῖ) [pronounced <i>loo-sit-el-ĭ</i> ]	<i>to be advantageous, to be useful, to be profitable; to pay the taxes; to return expenses</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3081
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109. propernounlocation: Lutra (Λύστρα) [pronounced *LOOS-trah*], which means, *ransoming; transliterated, Lystra*. Strong's #3082. Acts 14:6 16:1, 2 \*\*\*\*\* \*

Lutra (Λύστρα) [pronounced <i>LOOS-trah</i> ]	<i>ransoming; transliterated, Lystra</i>	feminine singular proper noun; a location; accusative case	Strong's #3082
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Thayer: *Lystra [is] a city in the eastern part of the great plain of Lycaonia.*

110. noun: lutron (λύτρον) [pronounced *LOO-tron*], which means, *ransom*. Strong's #3083. \*\*

111. Verb: lutroō (λυτρόω) [pronounced *loo-TROH-oh*], which means *to redeem, to ransom*. Strong's #3084. 2Sam. 7:23 Luke 24:21

lutroō (λυτρόω) [pronounced <i>loo-TROH-oh</i> ]	<i>to redeem, to ransom, to release based upon a ransom paid</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #3084
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Not used in the active voice in the New Testament.

lutroō (λυτρώω) [pronounced lloo-TROH-oh]	<i>to release based upon a ransom; to redeem</i>	aorist middle participle verb	Strong's #3084
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The focus is not properly on the one paying the ransom, but the one receiving a ransom payment.

lutroō (λυτρώω) [pronounced lloo-TROH-oh]	<i>to be redeemed [ransomed]; to be released based upon a ransom; to redeem</i>	aorist passive participle verb	Strong's #3084
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The focus here is upon the one being ransomed or redeemed.

Because this is found only in the middle and passive voices in the Greek New Testament, Balz lists this verb as lutroomai (λυτρώομαι) [pronounced lloo-TROH-oh-my].

Additional Thayer meanings: . 1) *to release on receipt of ransom; 2) to redeem, liberate by payment of ransom; 2a) to liberate; 2b) to cause to be released to one's self by payment of a ransom; 2c) to redeem; 2d) to deliver: from evils of every kind, internal and external*

112. Feminine\_noun lutrōsis (λύτρωσις) [pronounced LOO-troh-sis], which means, *a purchase, ransom, ransoming, redemption; deliverance* [especially from the penalty of sin]. Thayer and Strong definitions only. Strong's #3085. Luke 1:68 2:38 Hebrews 99:12

lutrōsis (λύτρωσις) [pronounced LOO-troh-sis]	<i>a purchase, ransom, ransoming, redemption; deliverance</i> [especially from the penalty of sin]	feminine singular noun; accusative case	Strong's #3085
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113. noun: lutrōtēs (λυτρωτής) [pronounced lloo-tro-TACE], which means, *redeemer, deliverer, liberator*. Strong's #3086. Acts 7:35\*

lutrōtēs (λυτρωτής) [pronounced lloo-tro-TACE]	<i>redeemer, deliverer, liberator</i>	masculine singular noun, accusative case	Strong's #3086
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114. Feminine\_noun: luchnia (λυχνία) [pronounced lookh-NEE-ah], which means, *lampstand, lamp and lampstand, candelabrum*. Strong's #3087. Luke 8:16 11:33 Hebrews 9:2

luchnia (λυχνία) [pronounced lookh-EE-ah]	<i>lampstand, lamp and lampstand, candelabrum</i>	feminine singular noun, genitive/ablative case	Strong's #3087
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115. Masculine\_noun: luchnos (λύχνος) [pronounced LOOKH-noss], which means, *a lamp, candle; light; that is placed on a stand or candlestick*. Strong's #3088. Luke 8:16 11:33 12:35 15:8

luchnos (λύχνος) [pronounced LOOKH-noss]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine singular noun, accusative case	Strong's #3088
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116. **Verb:** luō (λύω) [pronounced LOO-oh], which means 1) *to loose any person (or thing) tied or fastened; 1a) bandages of the feet, the shoes; 1b) of a husband and wife joined together by the bond of matrimony; 1c) of a single man, whether he has already had a wife or has not yet married; 2) to loose one bound, i.e. to unbind, release from bonds, set free; 2a) of one bound up (swathed in bandages); 2b) bound with chains (a prisoner), discharge from prison, let go; 3) to loosen, undo, dissolve, anything bound, tied, or compacted together; 3a) an assembly, i.e. to dismiss, break up; 3b) laws, as having a binding force, are likened to bonds; 3c) to annul, subvert; 3d) to do away with, to deprive of authority, whether by precept or act; 3e) to declare unlawful; 3f) to loose what is compacted or built together, to break up, demolish, destroy; 3g) to dissolve something coherent into parts, to destroy; 3h) metaphorically, to overthrow, to do away with*. Thayer definitions. Strong's #3089. Psalm 146:7 Luke 3:16 13:15 19:30, 31, 33 Acts 2:24 7:33 13:25, 43 22:30 27:41



luô (λύω) [pronounced LOO-oh]	to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish	3 <sup>rd</sup> person singular, present active indicative	Strong's #3089
luô (λύω) [pronounced LOO-oh]	loosen, loose (and take off, remove); set free; dissolve; sever; break; destroy, demolish	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #3089

Thayer definitions: 1) to loose any person (or thing) tied or fastened; 1a) bandages of the feet, the shoes; 1b) of a husband and wife joined together by the bond of matrimony; 1c) of a single man, whether he has already had a wife or has not yet married; 2) to loose one bound, i.e. to unbind, release from bonds, set free; 2a) of one bound up (swathed in bandages); 2b) bound with chains (a prisoner), discharge from prison, let go; 3) to loosen, undo, dissolve, anything bound, tied, or compacted together; 3a) an assembly, i.e. to dismiss, break up; 3b) laws, as having a binding force, are likened to bonds; 3c) to annul, subvert; 3d) to do away with, to deprive of authority, whether by precept or act; 3e) to declare unlawful; 3f) to loose what is compacted or built together, to break up, demolish, destroy; 3g) to dissolve something coherent into parts, to destroy; 3h) metaphorically, to overthrow, to do away with.

luô (λύω) [pronounced LOO-oh]	being loosen; setting free; dissolving; severing; breaking; destroying, demolishing	masculine plural, aorist active participle, nominative case	Strong's #3089
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117. X

118. proper\_noun: Lôt (Λώτ) [pronounced lote], which means, *veil, covering*; transliterated, *Lot*. He was the son of Haran and nephew to Abraham. Strong's #3091. Luke 17:28 \*\*\*\*

Lôt (Λώτ) [pronounced lote]	veil, covering; transliterated, <i>Lot</i>	proper masculine singular noun; transliterated from the Hebrew	Strong's #3091
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## Μ μ Mu

1. A

2. masculine\_proper\_noun Math (Μαθή) [pronounced mah-ATH], which means, *small*; transliterated *Maath*. He is the son of Mattathias in the genealogy of Jesus Christ. Thayer and Strong definitions only. Strong's #3092. Luke 3:26\*

Math (Μαθή) [pronounced mah-ATH]	small; transliterated <i>Maath</i>	masculine singular proper noun	Strong's #3092
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3. X

4. Feminine\_proper\_noun: Magdalênê (Μαγδαληνή) [pronounced mag-dal-ay-NAY], which means, *a tower*; refers to a citizen of Magdala; transliterated, *Magdalene*. Strong's #3094. Luke 8:2 24:10

Magdalênê (Μαγδαληνή) [pronounced mag-dal-ay-NAY]	a tower; refers to a citizen of Magdala; transliterated, <i>Magdalene</i>	feminine singular proper noun	Strong's #3094
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5. noun: mageía (μαγεία) [pronounced mag-i'-ah], which means, *magic, sorcery*. Strong's #3095. Acts 8:11\*

mageía (μαγεία) [pronounced mag-ĭ-ah]	magic, sorcery	masculine singular noun, nominative case	Strong's #3095
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mageiai (μαγεῖαι) [pronounced mag-Ī-eye]	<i>magic (arts), sorceries</i>	masculine plural noun, nominative case	Strong's #3095
6. verb: mageúō (μαγεύω) [pronounced mag-YOO-oh], which means, <i>to practice magic (arts); to engage in sorcery; to be a magician</i> . Strong's #3096. Acts 8:9*			
mageúō (μαγεύω) [pronounced mag-YOO-oh]	<i>to practice magic (arts); to engage in sorcery; to be a magician</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3096
mageúō (μαγεύω) [pronounced mag-YOO-oh]	<i>practicing magic (arts); engaging in sorcery; being a magician</i>	masculine singular, present active participle, nominative case	Strong's #3096
7. noun: mágos (μάγος) [pronounced MAG-oss], which means, <i>a wise man; magician</i> . Strong's #3097. Acts 13:6 ***** *			
mágos (μάγος) [pronounced MAG-oss]	<i>a wise man; magician</i>	masculine singular noun, accusative case	Strong's #3097
Thayer definitions: 1) a magus; 1a) the name given by the Babylonians (Chaldeans), Medes, Persians, and others, to the wise men, teachers, priests, physicians, astrologers, seers, interpreters of dreams, augers, soothsayers, sorcerers etc.; 1b) the oriental wise men (astrologers) who, having discovered by the rising of a remarkable star that the Messiah had just been born, came to Jerusalem to worship him; 1c) a false prophet and sorcerer.			
8. X			
9. propernounlocation: Madian (Μαδιάν) [pronounced mad-ee-OHN], which means, <i>contention: strife; transliterated, Midian, Madian</i> . Strong's #3099. Acts 7:29*			
Madian (Μαδιάν) [pronounced mad-ee-OHN]	<i>contention: strife; transliterated, Midian, Madian</i>	indeclinable proper noun location	Strong's #3099
Strong: a region of Arabia. Thayer: a land near the Red Sea, and took its name from one of the sons of Abraham by Keturah.			
10. verb: mathēteúō (μαθητεύω) [pronounced math-ayt-YOO-oh], which means, <i>to be a disciple, to become a disciple; to make a disciple, to disciple, to enroll as scholar, to instruct, to teach</i> . Strong's #3100. Acts 14:21			
mathēteúō (μαθητεύω) [pronounced math-ayt-YOO-oh]	<i>to be a disciple, to become a disciple; to make a disciple, to disciple, to enroll as scholar, to instruct, to teach</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3100
mathēteúō (μαθητεύω) [pronounced math-ayt-YOO-oh]	<i>being (becoming) a disciple; making (one) a disciple, discipling, enrolling as scholar, instructing, teaching</i>	masculine plural, aorist active participle, nominative case	Strong's #3100
11. masculine_noun mathētēs (μαθητής) [pronounced math-ay-TAYÇ], which means, <i>a learner, pupil, disciple</i> . Thayer and Strong definitions only. Strong's #3101. Luke 5:30 6:1, 13 7:11 8:9 9:(1), 14 10:23 11:1 12:1 14:26 16:1 17:1, 22 18:15 19:29 20:45 22:11 Acts 6:1 9:1, 10 11:26 13:52 14:20 15:10 16:1 18:23, 27 19:1 20:1, 30 21:4, 16			
mathētēs (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular noun; accusative case	Strong's #3101

mathêtês (μαθηταί) [pronounced <i>math-ay-TIE</i> ]	<i>disciples, learners, pupils, students, followers</i>	masculine plural noun; accusative case	Strong's #3101
12. noun: mathêtria (μαθήτρια) [pronounced <i>math-AY-tree-ah</i> ], which means, <i>female disciple, female pupil; a Christian woman</i> . Strong's #3102. Acts 9:36*			
mathêtria (μαθήτρια) [pronounced <i>math-AY-tree-ah</i> ]	<i>female disciple, female pupil, female follower, female student; a Christian woman</i>	feminine singular noun, nominative case	Strong's #3102
13. masculine_proper_noun Mathousala (Μαθουσάλα) [pronounced <i>math-oo-SAL-ah</i> ], which means, <i>man of the dart; when he dies, there shall be an emission</i> ; transliterated <i>Methuselah, Mathusala, Methushelach</i> . He was the son of Enoch, grandfather of Noah, lived longer than anyone else to 969 years. Thayer and Strong definitions only. Strong's #3103. Luke 3:37*			
Mathousala (Μαθουσάλα) [pronounced <i>math-oo-SAL-ah</i> ]	<i>man of the dart; when he dies, there shall be an emission</i> ; transliterated <i>Methuselah, Mathusala, Methushelach</i>	masculine singular proper noun	Strong's #3103
14. masculine_proper_noun Mainan (Μαϊνάν) [pronounced <i>mahee-NAN</i> ], which means, <i>soothsayer: enchanted</i> ; transliterated, <i>Menan</i> . He is one of the ancestors of Joseph in the genealogy of Jesus Christ. Thayer and Strong definitions only. Strong's #3104. Luke 3:31*			
Mainan (Μαϊνάν) [pronounced <i>mahoe-NAN</i> ]	<i>soothsayer: enchanted</i> ; transliterated, <i>Menan, Mainan</i>	masculine singular proper noun	Strong's #3104
This spelling is in accordance with Strong's 1894 Scrivener Textus Receptus; the Westcott-Hort text has <i>Menna</i> instead.			
15. <b>Verb:</b> maínomai (μαίνομαι) [pronounced <i>MY-noh-my</i> ], which means, <i>to be mad, to rave, to act as if you out of your mind; to suffer insensate craving</i> . 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 <i>maniac</i> . Strong's #3105. The Doctrine of Tongues (1Cor. 14:23) Acts 12:15 26:24, 25			
maínomai (μαίνομαι) [pronounced <i>MY-noh-my</i> ]	<i>to be mad, to rave, to act as if you out of your mind; to suffer insensate craving</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive indicative	Strong's #3105
16. Verb makarizô (μακαρίζω) [pronounced <i>mahk-ahr-IHD-zoh</i> ], which means, <i>to pronounce [one] [as] blessed; to recognize as blessed</i> . Thayer definitions only. Strong's #3106. Luke 1:48			
makarizô (μακαρίζω) [pronounced <i>mahk-ahr-IHD-zoh</i> ]	<i>to pronounce [one] [as] blessed; to recognize as blessed</i>	3 <sup>rd</sup> person plural, future active indicative; attic form	Strong's #3106
17. Adjective: makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i> ], which means, <i>blessed, happy; one possessing the favor (grace) of God</i> . This is often applied to believers in this world. Thayer and Zodhiates definitions only. This word is most famously found in the first 10 verses of the Sermon on the Mount. Strong's #3107. Blessings to the Church Age Believer. Luke 1:45 6:20 7:23 10:23 11:27, 28 12:37 14:14 23:29 Acts 20:35 26:2			
makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i> ]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	feminine singular, adjective; nominative case	Strong's #3107
makarioi (μακάριοι) [pronounced <i>mahk-AHR-ee-oy</i> ]	<i>blessings, happinesses; directed to those possessing the favor (grace) of God</i>	masculine plural adjective; nominative case	Strong's #3107

18. Nounmasculine makarismos (μακαρισμός) [pronounced *mahk-ahr-ihs-MOSS*], which means, *declaration of blessedness [or, happiness]; to utter a declaration of blessedness upon one; to pronounce one blessed; considering one being blessed [happy]*. Thayer and Zodhiates definitions only. Strong's #3108. Blessings of the Church Age believer Galatians 4:15 \*\*\*

makarismos (μακαρισμός) [pronounced <i>mahk-ahr-ihs-MOSS</i> ]	<i>declaration of blessedness [or, happiness]; to utter a declaration of blessedness upon one; to pronounce one blessed; considering one being blessed [happy]</i>	masculine singular noun; nominative case	Strong's #3108
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19. propernounlocation: Makedonía (Μακεδονία) [pronounced *mak-ed-on-EE-ah*], which means, *extended land; transliterated, Macedonia*. Strong's #3109. Acts 16:9 18:5 19:21 20:1 1Thessalonians 1:7 4:10

Makedonía (Μακεδονία) [pronounced <i>mak-ed-on-EE-ah</i> ]	<i>extended land; transliterated, Macedonia</i>	feminine singular proper noun; a location; accusative case	Strong's #3109
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Thayer: *Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.*

20. propernongrouping: Makedôn (Μακεδών) [pronounced *mak-EHD-ohn*], which means, *extended land; transliterated, Macedonian*. Strong's #3110. Acts 16:9 19:29 27:2 \*\*\*\*\*

Makedôn (Μακεδών) [pronounced <i>mak-EHD-ohn</i> ]	<i>extended land; transliterated, Macedonian</i>	masculine singular proper noun; a grouping; nominative case	Strong's #3110
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Makedones (Μακεδόνες) [pronounced <i>mak-ehd-OHN-ehs</i> ]	<i>extended land; transliterated, Macedonians</i>	masculine plural proper noun; a grouping; nominative case	Strong's #3110
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Thayer: *Macedonia [is]...a country bounded on the south by Thessaly and Epirus, on the east by Thrace and the Aegean Sea, on the west by Illyria, and on the North by Dardania and Moesia.*

21. X

22. adverb makran (μακράν) [pronounced *mak-RAN*], which means, *at a distance, (a-) far (off), good (great) way off, far, a great way; far hence*. Thayer and Strong definitions only. Strong's #3112. Luke 7:6 15:20 Acts 2:39 17:27 22:21

makran (μακράν) [pronounced <i>mak-RAN</i> ]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112
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23. Adverb: makróthen (μακρόθεν) [pronounced *mahk-ROHth-en*], which means, *afar, from afar, from a distance, from far away*. Strong's #3113. Luke 16:23 18:13 22:54 23:49

makróthen (μακρόθεν) [pronounced <i>mahk-ROHth-en</i> ]	<i>afar, from afar, from a distance, from far away</i>	adverb	Strong's #3113
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24. Noun: makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*], which means, *patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs*. Strong's #3115. Galatians 5:22 Colossians 1:11 3:12 Hebrews 6:12



makrothumia (μακροθυμία) [pronounced <i>mak-roth-oo-MEE-ah</i> ]	<i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i>	feminine singular noun; nominative case	Strong's #3115
25.	Verb: makrothumeō (μακροθυμέω) [pronounced <i>mak-roth-oo-MEH-oh</i> ], which means, <i>to be long-spirited, to be (objectively) forbearing or to be (subjectively) patient, to be longsuffering, to have patience, to be patient, to patiently endure</i> . Thayer definitions: 1) <i>to be of a long spirit, not to lose heart; 1a) to persevere patiently and bravely in enduring misfortunes and troubles; 1b) to be patient in bearing the offenses and injuries of others; 1b1) to be mild and slow in avenging; 1b2) to be longsuffering, slow to anger, slow to punish</i> . Thayer Definition only. Strong's #3114. Luke 18:7 1Thessalonians 5:14 Hebrews 6:15 *****		
makrothumeō (μακροθυμέω) [pronounced <i>mak-roth-oo-MEH-oh</i> ]	<i>to be long-spirited, to be (objectively) forbearing or to be (subjectively) patient, to be longsuffering, to have patience, to be patient, to patiently endure</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3114
makrothumeō (μακροθυμέω) [pronounced <i>mak-roth-oo-MEH-oh</i> ]	<i>be long-spirited, be (objectively) forbearing or be (subjectively) patient, be longsuffering, have patience (with), be patient, patiently endure</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3114
makrothumeō (μακροθυμέω) [pronounced <i>mak-roth-oo-MEH-oh</i> ]	<i>being long-spirited, being (objectively) forbearing or being (subjectively) patient, being longsuffering, having patience, being patient, patiently enduring</i>	masculine singular, aorist active participle, nominative case	Strong's #3114
26.	X		
27.	adverb: makrothumōs (μακροθυμῶς) [pronounced <i>mak-roth-oo-MOCE</i> ], which means, <i>patiently; with a long (enduring) temper, leniently, longsufferingly</i> . Strong's #3116. Acts 26:3*		
makrothumōs (μακροθυμῶς) [pronounced <i>mak-roth-oo-MOCE</i> ]	<i>patiently; with a long (enduring) temper, leniently, longsufferingly</i>	adverb	Strong's #3116
28.	Adjective: makrós (μακρός) [pronounced <i>mak-ROSS</i> ], which means, <i>distant, far away, remote; long (in place or time); long, long lasting</i> . Strong's #3117. Luke 15:13 19:12 20:47 *****		
makrós (μακρός) [pronounced <i>mak-ROSS</i> ]	<i>distant, far away, remote; long (in place or time); long, long lasting</i>	feminine singular adjective, accusative case	Strong's #3117
29.	X		
30.	X		
31.	Adjective: malakos (μαλακός) [pronounced <i>mal-ak-OSS</i> ], which means, <i>fine, soft clothing; effeminate clothing</i> . Thayer: 1) <i>soft, soft to the touch; clothes that are soft to the touch; 2) metaphorically in a bad sense; 2a) effeminate; weakling 2a1) of a catamite; 2a2) of a boy kept for homosexual relations with a man; 2a3) of a male who submits his body to unnatural lewdness; passive homosexuals; a man or a boy who allows himself to be used by a more dominant male homosexual; 2a4) of a male prostitute</i> . Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions. Strong's #3120. Homosexuality and the Bible. Luke 7:25 *****		

malakos (μαλακός) [pronounced <i>mal-ak-OSS</i> ]	<i>fine, soft clothing; effeminate clothing</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3120
32. masculine_proper_noun Maleleêl (Μαλελεήλ) [pronounced <i>mal-el-eh-ALE</i> ], which means, <i>praise of God</i> ; transliterated, <i>Maleleel, Mahalalel, Mahalaleel</i> . He was the fourth in descent from Adam, son of Cainan. Thayer and Strong definitions only. Strong's #3121. Luke 3:37*			
Maleleêl (Μαλελεήλ) [pronounced <i>mal-el-eh-ALE</i> ]	<i>praise of God; transliterated, Maleleel, Mahalalel, Mahalaleel</i>	masculine singular proper noun	Strong's #3121
33. adverb: málista (μάλιστα) [pronounced <i>MAHL-is-tah</i> ], which means, <i>above all, especially, chiefly, most of all</i> . Strong's #3122. Acts 20:38 25:26 26:3 Galatians 6:10			
mάλιστα (μάλιστα) [pronounced <i>MAHL-is-tah</i> ]	<i>above all, especially, chiefly, most of all</i>	superlative adverb	Strong's #3122
34. adverbialcomparative mallon (μᾶλλον) [pronounced <i>MAL-lon</i> ], which means, <i>more, to a greater degree, rather; much [more], better, by far; rather, sooner; more willingly, more readily, sooner</i> . Thayer and Strong definitions only. Strong's #3123. Luke 5:15 (10:20) 11:13 12:24 18:39 Acts 4:19 5:14 9:22 20:35 22:2 Galatians 4:9 1Thessalonians 4:1 Hebrews 9:14 10:25 11:25 12:9, 13			
mallon (μᾶλλον) [pronounced <i>MAL-lon</i> ]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
35. Combo: Acts 5:29 27:11 Galatians 4:27			
mallon (μᾶλλον) [pronounced <i>MAL-lon</i> ]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
ê (ἤ) [pronounced <i>ā</i> ]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
Together, this adverb and disjunctive particle are translated, <i>rather than, instead of, far more than</i> . Literally, these two words mean, <i>rather, much [more] rather, sooner but</i> .			
36. X			
37. X			
38. Masculine_noun: mammōnās (μαμμωνᾶς) [pronounced <i>mahm-moe-NAHS</i> ], which means, <i>wealth, treasure, riches</i> (where it is personified and against God); <i>mammon; avarice; confidence</i> . Strong's #3126. Luke 16:9 ****			
mammōnās (μαμμωνᾶς) [pronounced <i>mahm-moe-NAHS</i> ]	<i>wealth, treasure, riches</i> (where it is personified and against God); <i>avarice; confidence; transliterated, mammon</i>	masculine singular noun, genitive/ablative case	Strong's #3126
39. propernounperson: Manaên (Μαναήν) [pronounced <i>man-ah-ANE</i> ], which means, <i>comforter</i> ; transliterated, <i>Manaen</i> . Strong's #3127. Acts 13:1*			
Manaên (Μαναήν) [pronounced <i>man-ah-ANE</i> ]	<i>comforter; transliterated, Manaen</i>	masculine singular proper noun; a person; indeclinable noun	Strong's #3127
40. X			

41. Verb: manthanô (μανθάνω) [pronounced *mahn-THAHN-oh*], which means, *to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to*. Strong's #3129. Acts 23:27 Galatians 3:2 Colossians 1:7 Hebrews 5:8

manthanô (μανθάνω) [pronounced <i>mahn-THAHN-oh</i> ]	<i>to learn, to be appraised (of); to increase one's knowledge, to be increased in knowledge; to hear, to be informed; to learn (by use and practice); to be in the habit of, to be accustomed to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3129
manthanô (μανθάνω) [pronounced <i>mahn-THAHN-oh</i> ]	<i>learning (something), being appraised (of); increasing one's knowledge, being increased in knowledge; hearing, being informed; learning (by use and practice); being in the habit of, being accustomed to</i>	masculine singular, aorist active participle, nominative case	Strong's #3129

42. noun: manía (μανία) [pronounced *man-EE-ah*], which means, *madness, craziness, frenzy*. Strong's #3130. Acts 26:24\*

manía (μανία) [pronounced <i>man-EE-ah</i> ]	<i>madness, craziness, frenzy</i>	feminine singular noun, accusative case	Strong's #3130
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43. Neutral\_noun: manna (μάννα) [pronounced *MAHN-nah*], which means, *manna, what is it; transliterated from the Hebrew*. Strong's #3131. The Doctrine of Manna Hebrews 9:4 \*\*\*\*\*

manna (μάννα) [pronounced <i>MAHN-nah</i> ]	<i>manna, what is it; transliterated from the Hebrew</i>	neuter singular noun; accusative case	Strong's #3131
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Thayer definitions: *what is it; the food that nourished the Israelites for forty years in the wilderness; 2) of the manna was kept in the ark of the covenant; 3) symbolically, that which is kept in the heavenly temple for the food of angels and the blessed.*

44. verb: manteúomai (μαντεύομαι) [pronounced *mant-YOO-om-ahee*], which means, *to prophesy, to divine, to deliver an oracle, to utter spells (under pretense of foretelling)*. Strong's #3132. Acts 16:16\*

manteúomai (μαντεύομαι) [pronounced <i>mant-YOO-om-ahee</i> ]	<i>to prophesy, to divine, to deliver an oracle, to utter spells (under pretense of foretelling)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3132
manteúomai (μαντεύομαι) [pronounced <i>mant-YOO-om-ahee</i> ]	<i>prophesying, one who is divining, delivering an oracle, uttering spells (under pretense of foretelling)</i>	feminine singular, present (deponent) middle/passive participle, nominative case	Strong's #3132

45. X

46. X

47. X

48. Interjection: maran atha (Aramaic transliterated into Greek) (μαρὰν ἀ'θά) [pronounced *MAHR-an-AHTH-ah*], which means, *1) our Lord comes or will come*. Thayer Definition only. Strong's #3134.

49. Feminine\_propernoun: Martha (Μάρθα) [pronounced *MAHR-thah*], which means, *mistress; she was rebellious; transliterated, Martha*. Strong's #3136. Luke 10:38

Martha (Μάρθα) [pronounced MAHR-thah]	<i>mistress; she was rebellious; transliterated, Martha</i>	feminine singular proper noun	Strong's #3136.
50. Proper_noun/feminine Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM], which means, <i>their rebellion</i> ; transliterated <i>Mary, Miriam</i> . Thayer and Strong definitions only. Strong's #3137. Luke 1:27 2:5 8:2 10:39 24:10 Acts 1:14 12:12			
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun; feminine singular; nominative case	Strong's #3137
1) Mary the mother of Jesus 2) Mary Magdalene, a women from Magdala 3) Mary, the sister of Lazarus and Martha 4) Mary of Cleophas the mother of James the less 5) Mary the mother of John Mark, a sister of Barnabas 6) Mary, a Roman Christian who is greeted by Paul in Rom. 16:6.			
51. propernounperson: Márkos (Μάρκος) [pronounced MAHR-koss], which means, <i>a defense</i> ; transliterated, <i>Mark, Marcos, Markos</i> . Strong's #138. Acts 12:12 15:37 Colossians 4:10 ***** ***			
Márkos (Μάρκος) [pronounced MAHR-koss]	<i>a defense; transliterated, Mark, Marcos, Markos</i>	masculine singular proper noun person; genitive/ablative case	Strong's #3138 (of Latin origin)
From Thayer: <i>[Mark was] an evangelist, the author of the Gospel of Mark. Marcus was his Latin surname, his Jewish name was John. He was a cousin of Barnabas and a companion of Paul in some of his missionary journeys.</i>			
52. X			
53. verb martureô (μαρτυρέω) [pronounced mar-too-REH-oh], which means, <i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to testify, to give (have) testimony, to (be, bear, give, obtain) witness</i> . Thayer: 1) to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration; 1a) to give (not to keep back) testimony; 1b) to utter honourable testimony, give a good report; 1c) conjure, implore. Thayer and Strong definitions only. Strong's #3140. Luke 4:22 6:3 Acts 10:22, 43 13:22 14:3 15:8 16:2 22:5, 12 23:11 26:5 Galatians 4:15 Hebrews 7:8, 17 10:15 11:2, 4, 39			
martureô (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3140
martureô (μαρτυρέω) [pronounced mar-too-REH-oh]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine singular, aorist active participle, nominative case	Strong's #3140
54. noun: marturía (μαρτυρία) [pronounced mar-too-REE-ah], which means, <i>witness, record, report, testimony; evidence given (judicially; genitive case)</i> . Strong's #3141. Luke 22:71 Acts 22:18			



marturía (μαρτυρία) [pronounced <i>mar-too-REE-ah</i> ]	<i>witness, record, report, testimony; evidence given (judicially; genitive case)</i>	feminine singular noun, genitive/ablative case	Strong's #3141
55. neuter_noun marturion (μαρτύριον) [pronounced <i>mar-TOO-ree-on</i> ], which means, <i>a testimony, witness; evidence given</i> ; [reference to] <i>the Decalogue</i> . Thayer and Strong definitions only. Strong's #3142. Luke 5:14 9:5 21:13 Acts 4:33 7:44 2Thessalonians 1:10 Hebrews 3:5			
marturion (μαρτύριον) [pronounced <i>mar-TOO-ree-on</i> ]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; accusative case	Strong's #3142
56. verb: marturomai (μαρτύρομαι) [pronounced <i>mar-TOO-rom-ahee</i> ], which means, <i>to witness, to call (bring forward, cite) a witness; to testify, to give evidence in a courtroom case; to declare solemnly</i> . Strong's #3143. Acts 20:26 26:22 Galatians 5:3 1Thessalonians 2:12***			
marturomai (μαρτύρομαι) [pronounced <i>mar-TOO-rom-ahee</i> ]	<i>to witness, to call (bring forward, cite) a witness; to testify, to give evidence in a courtroom case; to declare solemnly</i>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #3143
marturomai (μαρτύρομαι) [pronounced <i>mar-TOO-rom-ahee</i> ]	<i>being a witness, calling (bringing, forward, citing) a witness; testifying, giving evidence in a courtroom case; declaring solemnly</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3143
Thayer definitions: 1) <i>to cite a witness, bring forward a witness, call to witness</i> ; 1a) <i>to affirm be appeal to God, to declare solemnly, protest</i> ; 2) <i>to conjure, beseech as in God's name, exhort solemnly</i> .			
57. Masculine_noun: mártus (μάρτυς) [pronounced <i>MAHR-tooç</i> ], which means, <i>witness, spectator; martyr</i> . Strong's #3144. Luke 11:47 24:48 Acts 1:8 2:32 3:15 5:32 7:58 10:39 13:31 22:14, 20 26:16 1Thessalonians 2:5, 10 Hebrews 10:28 12:1			
mártus (μάρτυς) [pronounced <i>MAHR-tooç</i> ]	<i>witness, spectator, observer; martyr</i>	masculine singular noun, nominative case	Strong's #3144
Thayer definitions: 1) <i>a witness</i> ; 1a) <i>in a legal sense</i> ; 1b) <i>an historical sense</i> ; 1b1) <i>one who is a spectator of anything, e.g. of a contest</i> ; 1c) <i>in an ethical sense</i> ; 1c1) <i>those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death</i> .			
martures (μάρτυρές) [pronounced <i>MAHR-toor-EHS</i> ]	<i>witnesses, spectators, observers; martyrs</i>	masculine plural noun, nominative case	Strong's #3144
58. X			
59. verb: mastigōō (μαστιγώω) [pronounced <i>mas-tig-o'-o</i> ], which means, <i>to whip, to flog (literally or figuratively), to scourge</i> . Strong's #3146. Luke 18:33 Hebrews 12:6 ***** **			
mastigōō (μαστιγώω) [pronounced <i>mahs-tihg-OH-oh</i> ]	<i>to whip, to flog (literally or figuratively), to scourge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3146
mastigōō (μαστιγώω) [pronounced <i>mas-tig-OH-oh</i> ]	<i>whipping, flogging (literally or figuratively), scourging</i>	masculine plural, aorist active participle, nominative case	Strong's #3146
60. verb: mastízō (μαστιζώ) [pronounced <i>mas-TIHD-zo</i> ], which means, <i>to whip, to scourge, to flog</i> . Strong's #3147. Acts 22:25*			

mastízō (μαστιζω) [pronounced mas- TIHD-zo]	<i>to whip, to scourge, to flog</i>	present active infinitive	Strong's #3147
61. feminine_noun mastic (μάστιξ) [pronounced MAS-tix], which means, <i>a plague, scourging, whip</i> (literally the Roman flagellum for criminals; figuratively a disease). Thayer: 1) a whip, scourge; 2) metaphorically a scourge, plague; 2a) a calamity, misfortune, especially sent by God to discipline or punish. Thayer and Strong definitions only. Strong's #3148. Luke 7:21 Acts 22:24 Hebrews 11:36 ***** *			
mastix (μάστιξ) [pronounced MAS-tihx]	<i>a plague, scourging, whip</i> (literally the Roman flagellum for criminals; figuratively a disease)	feminine singular noun; genitive/ablative case	Strong's #3148
mastiges (μάστιγες) [pronounced MAS-tihg- ehs]	<i>plagues, scourgings, whippings</i> (literally the Roman flagellum for criminals; figuratively diseases)	feminine plural noun; genitive/ablative case	Strong's #3148
62. X			
63. Masculine_noun: mastós (μαστός) [pronounced mas-TOSS], which means, <i>the breasts (nipples) of a man; breasts of a women</i> . Strong's #3149. Luke 11:27 23:29 ***			
mastós (μαστός) [pronounced mas- TOSS]	<i>the breasts (nipples) of a man; breasts of a women</i>	masculine plural noun	Strong's #3149
64. X			
65. X			
66. adjective: mátaios (μάταιος) [pronounced MAT-ah-yoss], which means, <i>vain, vanity; empty, devoid of force, truth, success, result; useless, of no purpose; (literally) profitless, (especially) an idol</i> . Strong's #3152. Acts 14:15 ***** *			
mátaios (μάταιος) [pronounced MAT-ah- yoss]	<i>vain, vanity; empty, devoid of force, truth, success, result; useless, of no purpose; (literally) profitless, (especially) an idol</i>	masculine plural adjective, genitive/ablative case	Strong's #3152
67. Feminine_noun : mataiotês (ματαιότης) [pronounced mat-ah-YOHT-ace], which means, 1) what is devoid of truth and appropriateness; 2) perverseness, depravity; 3) frailty, want of vigour. Thayer definitions only. Strong's #3153.			
68. <b>Noun:</b> machomai (μάχομαι) [pronounced MAH-khoh-mai], which means <i>to quarrel</i> . Strong's #none.			
machomai (μάχομαι) [pronounced MAH-khoh- mai]	<i>to quarrel</i>	masculine plural noun, nominative case	Strong's #none
69. verb: mataiôō (ματαιώω) [pronounced mat-ah-YO-oh], which means, <i>to render futile</i> . Strong's #3154. Romans 1:21			
70. X			
71. masculine_propernoun Matthaïos (Ματθαῖος) [pronounced mat-THAH-yoss], which means, <i>gift of Jehovah; transliterated, Matthew, Matthaëus, Matthitjah</i> . He was the son of Alphaeus, one of the 12 disciples. Thayer and Strong definitions only. Strong's #3156. Luke 6:15 Acts 1:13			
Matthaïos (Ματθαῖος) [pronounced mat- THAH-yoss]	<i>gift of Jehovah; transliterated, Matthew, Matthaëus, Matthitjah</i>	masculine singular proper noun	Strong's #3156
72. X			
73. masculine_proper_noun Matthat (Ματθάτ) [pronounced mat-THAT], which means, <i>gift of God; transliterated Matthat</i> . He is a son of Levi, in the genealogy of Christ and the grandfather of the Mary. Thayer and Strong definitions only. Strong's #3158. Luke 3:24, 29*			

Matthat (Ματθάτ) [pronounced <i>mat-THAT</i> ]	<i>gift of God</i> ; transliterated <i>Matthat</i>	masculine singular, indelcinable proper noun	Strong's #3158; probably a shortened form of #3161 ( <i>Mattathias</i> )
74. Proper_noun: Matthias (Μαθίας) [pronounced <i>mat-THEE-as</i> ], which means, <i>gift of God</i> ; transliterated, <i>Matthias</i> . Strong's #3159. Acts 1:23, 26**			
Matthias (Μαθίας) [pronounced <i>mat-THEE-as</i> ]	<i>gift of God</i> ; transliterated, <i>Matthias</i> ; probably shortened form of <i>Ματταθίας</i>	masculine singular, proper noun, accusative case	Strong's #3159
75. masculine_proper_noun Mattatha (Ματταθά) [pronounced <i>mat-tath-AH</i> ], which means, <i>givingness</i> ; transliterated, <i>Mattatha</i> , <i>Mattithjah</i> . He was an ancestor of Christ. Thayer and Strong definitions only. Strong's #3160. Luke 3:31*			
Mattatha (Ματταθά) [pronounced <i>mat-tath-AH</i> ]	<i>givingness</i> ; transliterated, <i>Mattatha</i> , <i>Mattathah</i> , <i>Mattithjah</i>	masculine singular proper noun	Strong's #3160
Some believe this to be a shortened form of Mattathias (Ματταθίας) [pronounced <i>mat-tath-EE-as</i> ] (Strong's #3161).			
76. proper_noun/masculine Mattathias (Ματταθίας) [pronounced <i>mat-tath-EE-as</i> ], which means, <i>gift of Jehovah</i> ; transliterated <i>Mattathias</i> . There are two men with this name: the son of Amos, in the genealogy of Christ and the son of Semei in the genealogy of Christ. This is a Greek transliteration of <i>Mattithjah</i> (a Hebrew name; #H4993). Thayer and Strong definitions only. Strong's #3161. Luke 3:25**			
Mattathias (Ματταθίας) [pronounced <i>mat-tath-EE-as</i> ]	<i>gift of Jehovah</i> ; transliterated <i>Mattathias</i>	proper noun/masculine	Strong's #3161
77. noun: máchaira (μάχαιρα) [pronounced <i>MAHKH-ahee-rah</i> ], which means, <i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife</i> ; figuratively, <i>war, judicial punishment</i> . Strong's #3162. Luke 21:23 22:36, 49 Acts 12:2 16:27 Hebrews 4:12 11:34			
máchaira (μάχαιρα) [pronounced <i>MAHKH-ahee-rah</i> ]	<i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife</i> ; figuratively, <i>war, judicial punishment</i>	feminine singular noun, genitive/ablative case	Strong's #3162
78. X			
79. verb: máchomai (μάχομαι) [pronounced <i>MAKH-om-ahee</i> ], which means, <i>to fight; to war; (figuratively) to quarrel, to dispute, to fight, to strive</i> . Strong's #3164. Acts 7:26 ****			
máchomai (μάχομαι) [pronounced <i>MAKH-om-ahee</i> ]	<i>to fight; to war; (figuratively) to quarrel, to dispute, to fight, to strive, to contend</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3164
Thayer definitions: 1) <i>to fight</i> ; 1a) <i>of armed combatants, or those who engage in a hand to hand struggle</i> ; 1b) <i>of those who engage in a war of words, to quarrel, wrangle, dispute</i> ; 1c) <i>of those who contend at law for property and privileges</i> .			
máchomai (μάχομαι) [pronounced <i>MAKH-om-ahee</i> ]	<i>fighting; warring; (figuratively) quarreling, disputing, fighting, striving, contending</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #3164
80. Pronoun: me (μέ) [pronounced <i>meh</i> ], which means, <i>I, me, my, mine</i> . Thayer and Strong definitions only. Strong's #3165. Luke 1:48 2:49 4:18, 43 5:12 6:46 8:28 9:18, 25 10:16 11:6 12:9 13:35 14:18			

15:19 16:4 18:3, 16 19:5 22:15, 53 24:39 Acts 2:28 7:28 8:24 9:4 10:29 11:11 12:11 16:15 19:21  
20:23 22:7 23:3 24:12, 17 25:10 26:5 28:18 Galatians 1:15 2:20 4:12 Colossians 4:4 Hebrews 8:11  
11:32

me (μέ) [pronounced <i>meh</i> ]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
81.	X		
82.	Adjective: megaleíos (μεγαλείος) [pronounced <i>meh-gah-LEE-os</i> ], which means, in the plural, <i>great works, wonderful works, great things</i> ; it is an outpouring of the greatness of God's power and glory. Strong's #3167. The Doctrine of Tongues (Acts 2:11b) Acts 2:11		
megaleía (μεγαλεία) [pronounced <i>meh-gah-LEE-ah</i> ]	<i>great works, wonderful works, great things</i> ; it is an outpouring of the greatness of God's power and glory	neuter plural adjective (behaves here like a noun), accusative case	Strong's #3167
83.	Feminine_noun: megaleiotês (μεγαλειότης) [pronounced <i>mehg-al-Ī-OT-ace</i> ], which means, <i>superbness, glory, splendor; magnificence, majesty, mighty power</i> . Strong's #3168. Luke 9:43 Acts 19:27 ***		
megaleiotês (μεγαλειότης) [pronounced <i>mehg-al-Ī-OT-ace</i> ]	<i>superbness, glory, splendor; magnificence, majesty, mighty power</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3168
84.	X		
85.	Verb: megalúnô (μεγαλύνω) [pronounced <i>meh-gah-LOO-noh</i> ], which means <i>to make great, to enlarge, to magnify, to praise</i> . Strong's #3170. The Doctrine of Tongues (Acts 10:45–46a) Luke 1:46 Acts 5:13 10:46 19:17		
megalúnô (μεγαλύνω) [pronounced <i>meh-gah-LOO-noh</i> ]	<i>to make great, to enlarge, to magnify, to praise</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3170
megalúnô (μεγαλύνω) [pronounced <i>meh-gah-LOO-noh</i> ]	<i>making great, enlarging, magnifying, praising, extolling</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3170
86.	X		
87.	Feminine_noun: megalôsunê (μεγαλωσύνη) [pronounced <i>mehg-al-oh-SOO-nay</i> ], which means <i>majesty [of God]; eminence; great, strong</i> . Strong's #3172. 2Sam. 7:23 Hebrews 1:3 8:1 ***		
megalôsunê (μεγαλωσύνη) [pronounced <i>mehg-al-oh-SOO-nay</i> ]	<i>majesty [of God]; eminence; great, strong</i>	feminine singular noun; accusative case	Strong's #3172
88.	<b>Adjective:</b> megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i> ], which means <i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i> . Strong's #3173. 1Sam. 5:6 Luke 1:15 2:9 4:25, 33 5:29 6:49 7:16 8:28 9:48 12:18 14:16 16:26 17:15 19:37 21:11, 23 22:12 23:23 24:52 Acts 2:20 4:33 5:5 6:8 7:11 8:1 10:11 11:5 14:10 15:3 16:26 19:27 23:9 26:22 Hebrews 4:14 6:13 8:11 9:11 10:21 11:24 13:20		
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



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.

89. X

90. X

91. X

92. verb: methermēneúō (μεθερμηνεύω) [pronounced *meth-er-mane-YOO-oh*], which means, *to translate (into the language of one with whom I wish to communicate), to interpret; to explain*. Strong's #3177. Acts 4:36 13:8 \*\*\*\*\* \*\*

methermēneúō (μεθερμηνεύω) [pronounced <i>meth-er-mane-YOO-oh</i> ]	<i>to translate (into the language of one with whom I wish to communicate), to interpret; to explain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3177
methermēneúō (μεθερμηνεύω) [pronounced <i>meth-er-mane-YOO-oh</i> ]	<i>being translating (into the language of one with whom I wish to communicate), being interpreted; meaning; explaining</i>	neuter singular, present passive participle, nominative case	Strong's #3177
93. noun: méthē (μέθη) [pronounced <i>MEHTH-ay</i> ], which means, <i>an intoxicant, (by implication) intoxication, drunkenness</i> . Strong's #3178. Luke 21:34 Galatians 5:21 ***			
méthē (μέθη) [pronounced <i>MEHTH-ay</i> ]	<i>an intoxicant, (by implication) intoxication, drunkenness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3178
méthai (μέθαι) [pronounced <i>MEHTH-ī</i> ]	<i>intoxicants, (by implication) intoxications, drunkenness, drunken parties</i>	feminine plural noun; nominative case	Strong's #3178

94. 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 (מַצֵּבָה) [pronounced *matz-TZA<sup>B</sup>V*], which means *standing-place, station, garrison, post*. Strong's #4673 BDB #662.

95. Verb: metanistēmi (μετανίστημι) [pronounced *meht-ahn-EE-stay-mee*], which means *to remove from his or her country; to generally remove; to avert*. Henry George Liddell, Robert Scott **meanings**. Strong's #none. 2Sam. 15:20

metanistēmi (μετανίστημι) [pronounced <i>meht-ahn-EE-stay-mee</i> ]	<i>to remove from his or her country; to generally remove; to avert</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #none
96. Verb: methístēmi/methistanō (μεθίστημι/μεθιστάνω) [pronounced <i>meth-IHS-tay-mee/mehth-IHS-tahn-oh</i> ], which means, <i>to transpose, to transfer, to remove from one place to another; to depart from life, to die</i> . Strong's #3179. Luke 16:4 Acts 13:22 19:26 Colossians 1:13 *****			
methístēmi/methistanō (μεθίστημι/μεθιστάνω) [pronounced <i>meth-IHS-tay-mee/mehth-IHS-tahn-oh</i> ]	<i>to transpose, to transfer, to carry away, to exchange, to remove from one place to another; to depart from life, to die; to seduce</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3179
methístēmi/methistanō (μεθίστημι/μεθιστάνω) [pronounced <i>meth-IHS-tay-mee/mehth-IHS-tahn-oh</i> ]	<i>transposing, transferring, carrying away, exchanging, removing from one place to another; one departing from life, dying; seducing</i>	masculine singular, aorist active participle, nominative case	Strong's #3179
97. Verb: methermēneúō (μεθερμηνεύω) [pronounced <i>meth-er-may-NEW-oh</i> ], which also means <i>to interpret, to translate [from one language to another]</i> . 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 (1Cor. 14:5). <b>Synonyms:</b> see <b>Strong's #1329</b> .			
98. Verb: methuskō (μεθύσκω) [pronounced <i>mehth-OOS-koh</i> ], which means, <i>to be intoxicated, to be drunk(-en), to make drunk</i> . Strong's #3182. Luke 12:45 1Thessalonians 5:7***			
methuskō (μεθύσκω) [pronounced <i>mehth-OOS-koe</i> ]	<i>to be intoxicated, to become inebriated, to be drunk(-en), to make drunk, to get smashed</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3182
methuskō (μεθύσκω) [pronounced <i>mehth-OOS-koe</i> ]	<i>being intoxicated, becoming inebriated, being drunk(-en), making (one) drunk, being smashed</i>	masculine plural, present passive participle, nominative case	Strong's #3182
99. X			
100. verb: methuō (μεθύω) [pronounced <i>meth-OO-oh</i> ], which means, <i>to be (get) drunk, to drink to intoxication; metaphorically of one who has shed blood or murdered profusely</i> . Strong's #3184. Acts 2:15 ***** **			
methuō (μεθύω) [pronounced <i>meth-OO-oh</i> ]	<i>to be (get) drunk, to drink to intoxication; metaphorically of one who has shed blood or murdered profusely</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #3184
101. X			
102. X			
103. adjectival comparative meizōn (μείζων) [pronounced <i>MIDE-zone</i> ], which means, <i>greater, greatest, larger, elder, stronger, more</i> . Thayer and Strong definitions only. Strong's #3187. Luke 7:28 9:46 22:24, 26, 27			
meizōn (μείζων) [pronounced <i>MIDE-zone</i> ]	<i>greater, greatest, larger, elder, stronger, more</i>	masculine singular adjectival comparative; nominative case	Strong's #3187
104. X			
105. X			

106. masculine\_proper\_noun Meleas (Μελεᾶς) [pronounced *mel-eh-AS*], which means, *my dear friend: object of care*; transliterated Melea, Meleas. He was the son of Joseph in the genealogy of Christ. Thayer and Strong definitions only. Strong's #3190. Luke 3:31\*

Meleas (Μελεᾶς) [pronounced <i>mel-eh-AS</i> ]	<i>my dear friend: object of care</i> ; transliterated Melea, Meleas	masculine singular proper noun	Strong's #3190
107. verb: meletáō (μελετάω) [pronounced <i>mel-et-AH-oh</i> ], which means, <i>to practice; to take care of, (by implication) to revolve in the mind; to imagine, to (pre) meditate</i> . Strong's #3191. Acts 4:25 ***	<i>to practice; to take care of, (by implication) to revolve in the mind; to imagine, to (pre) meditate</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3191

Thayer definitions: 1) *to care for, attend to carefully, practice*; 2) *to meditate, i.e. to devise, contrive*; 2a) *used of the Greeks of the meditative pondering and the practice of orators and rhetoricians*.

108. X

109. adjective: melíssios (μελίσιος) [pronounced *mel-IHS-see-oss*], which means, *honey, honeycomb; constructed by bees, made by bees*. Strong's #3193. Luke 24:42\*

melíssios (μελίσιος) [pronounced <i>mel-IHS-see-oss</i> ]	<i>honey, honeycomb; constructed by bees, made by bees</i>	neuter singular adjective, genitive/ablative case	Strong's #3193
110. propernounlocation: Melitē (Μελίτη) [pronounced <i>mel-EE-tay</i> ], which means, <i>honey</i> ; transliterated, <i>Malta, Melite</i> . Strong's #3194. Acts 28:1*	<i>honey; transliterated, Malta, Melite</i>	feminine singular proper noun; a location; nominative case	Strong's #3194 (hapax legomena)

111. verb mellō (μέλλω) [pronounced *MEHL-low*], which means, *to be about to, to do, to intend, to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would*. More definitions: *after that, be (almost), (that which is, things, + which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, + return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, be yet*. Thayer: 1) *to be about*; 1a) *to be on the point of doing or suffering something*; 1b) *to intend, have in mind, think to*. Thayer and Strong definitions only. Strong's #3195. Luke 3:7 7:2 9:31 10:1 13:9 19:4 21:7, 36 22:23 24:21 Acts 3:3 5:35 11:28 12:6 13:34 16:27 17:31 18:14 19:27 20:3, 7, 13, 38 21:27, 37 22:16, 26, 29 23:3, 15 24:15, 25 25:4 26:2, 23 27:2, 10, 30, 31 28:6 Galatians 3:23 Colossians 2:17 1Thessalonians 3:4 Hebrews 1:14 2:5 6:5 8:5 10:1, 27 11:8, 20 13:14

mellō (μέλλω) [pronounced <i>MEHL-low</i> ]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3195
mellō (μέλλω) [pronounced <i>MEHL-low</i> ]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	masculine singular, present active participle; nominative case	Strong's #3195

112. Neuter\_noun: mélos (μέλος) [pronounced MEL-oss], which means *a limb, member, or part of a body*. Strong's #3196. The Doctrine of Tongues (1Cor. 12:27) Colossians 3:5

mélos (μέλος) [pronounced MEL-oss]	<i>a limb, member, or part of a body, of a group</i>	neuter singular noun;	Strong's #3196
mélê (μέλη) [pronounced MEL-ay]	<i>limbs, members, parts of a body, of a group</i>	neuter plural noun;	Strong's #3196

113. proper\_noun/masculine Melchi (Μελχί) [pronounced mel-KHEE], which means, *my king*; transliterated *Melchi*. He is the son of Janna right here in the genealogy of Christ; there will be another Melchi, the son of Addi in the genealogy of Christ. Thayer and Strong definitions only. Strong's #3197. Luke 3:24, 28\*

Melchi (Μελχί) [pronounced mel-KHEE]	<i>my king</i> ; transliterated <i>Melchi</i>	proper noun/masculine	Strong's #3197
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114. propernounperson: Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK], which means, *king of righteousness*; transliterated, *Melchizedek, Melchizedec, Melchisedec, Malki Sedeq*. Strong's #3198. Hebrews 5:6 6:20 7:1 \*\*\*\*\*

Melchisedék (Μελχισεδέκ) [pronounced mel-khis-ed-EHK]	<i>king of righteousness</i> ; transliterated, <i>Melchizedek, Melchizedec, Melchisedec, Malki Sedeq</i>	masculine singular proper noun; a person; indeclinable	Strong's #3198
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115. Verb: mélô (μέλω) [pronounced MEH-loh], which means *to have concern, to regret*. Strong's #3199. The Doctrine of Tongues (Introduction) Luke 10:40 Acts 18:17 \*\*\*\*\*

mélô (μέλω) [pronounced MEH-loh]	<i>to have concern, to regret</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #3199
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116. X

117. Verb: memphomai (μέμφομαι) [pronounced MEHM-fom-ahee], which means, *to blame, to find fault*. Strong's #3201. Hebrews 8:8 \*\*\*

memphomai (μέμφομαι) [pronounced MEHM-fom-ahee]	<i>to blame, to find fault</i>	3 <sup>rd</sup> person singular, future (deponent) middle/passive indicative	Strong's #3201
memphomai (μέμφομαι) [pronounced MEHM-fom-ahee]	<i>being blamed, finding fault (with); the one being blamed</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3201

118. Adjective: mempsimoiros (μεμψίμοιρος) [pronounced mem-PSIM-oy-ross], which means, *complaining of one's lot, querulous, discontented*. Thayer Definition only. These are the complainers, the fault-finders. They complain about other people. The grumble as a group of highly critical nitpickers. Strong's #3202.

119. **Conjunction:** mén (μέν) [pronounced men], which 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*. Strong's #3303. The Doctrine of Tongues (1Cor. 14:17) Luke 3:16 8:5 10:2 11:48 13:9 22:22 23:33, 41 Acts 1:1, 5 2:41 3:13 4:16 5:41 8:4 9:7 11:15 12:5 13:4 14:3 15:3 16:5 17:12 18:14 19:15 21:39 22:9 23:18 26:4 27:21 28:5, 22 Galatians 4:8 Colossians 2:23 1Thessalonians 2:18 Hebrews 1:7 3:5 7:2 8:4 9:1 10:11 11:14 12:9



mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
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This word implies affirmation or concession, and it marks the protasis when there is another particle or conjunction up ahead to mark the apodosis. It is often used in conjunction with other particles.

120. Particle: menoûnge (μενοῦνγε) [pronounced *mehn-OON-geh*], which means, *no, nay but, wrong; yea doubtless; rather, verily*. Strong's #3304. Luke 11:28 \*\*\*\*\*

menoûnge (μενοῦνγε) [pronounced <i>mehn-OON-geh</i> ]	<i>no, nay but, wrong; yea doubtless; rather, verily</i>	disjunctive particle	Strong's #3304
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Other spellings include: μενοῦνγε, μενοῦν, μενοῦν, μενοῦνγε.

This is made up of the following particles:

- 1) mén (μέν) [pronounced *men*], which means, *indeed, truly, certainly, surely*. Strong's #3303.
- 2) oun (οὖν) [pronounced *oon*], which means, *so [then], certainly; then, therefore, accordingly, consequently*. Strong's #3767.
- 3) ge (γέ) [pronounced *geh*], which means, *indeed, truly, at least; even; if indeed, seeing that*. Strong's #1065.

121. X

122. Verb: ménô (μένω) [pronounced *MEH-noh*], which means *to remain, to abide, to dwell, to live*. Strong's #3306. The Doctrine of Tongues (1Cor. 13:13) Luke 1:56 8:27 9:4 10:7 19:5 24:29 Acts 5:4 9:43 16:15 18:3 20:5, 16 21:7 27:31 28:16 Hebrews 7:3, 24 10:34 12:27 13:1, 14

ménô (μένω) [pronounced <i>MEH-noh</i> ]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3306
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Thayer definitions: 1) *to remain, abide*; 1a) *in reference to place*; 1a1) *to sojourn, tarry*; 1a2) *not to depart*; 1a2a) *to continue to be present*; 1a2b) *to be held, kept, continually*; 1b) *in reference to time*; 1b1) *to continue to be, not to perish, to last, endure*; 1b1a) *of persons, to survive, live*; 1c) *in reference to state or condition*; 1c1) *to remain as one, not to become another or different*; 2) *to wait for, await one*.

ménô (μένω) [pronounced <i>MEH-noh</i> ]	<i>remain, abide (now), dwell, live, lodge</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #3306
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ménô (μένω) [pronounced <i>MEH-noh</i> ]	<i>remaining, abiding, dwelling, living, lodging</i>	neuter singular, present active participle, nominative case	Strong's #3306
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123. **Verb:** merizô (μερίζω) [pronounced *mehr-ihd-ZOH*], which means, *to divide, to split up, to separate into parts; to distribute; to bestow, to impart; to assign*. Thayer: 1) *to divide*; 1a) *to separate into parts, cut into pieces*; 1a1) *to divide into parties, i.e. be split into factions*; 1b) *to distribute*; 1b1) *a thing among people*; 1b2) *bestow, impart*. According to Bobby: *to assign, to deal with, to distribute; to divide into portions*. Strong's #3307. Luke 12:13 Hebrews 7:2

merizô (μερίζω) [pronounced <i>mehr-ihd-ZOH</i> ]	<i>to divide, to split up, to separate into parts; to distribute; to bestow, to impart; to assign</i>	aorist middle infinitive	Strong's #3307
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124. Feminine\_noun: merimna (μέριμνα) [pronounced *MER-ihm-nah*], which means, *care, anxiety; solicitude*. Strong's #3308. Luke 8:14 21:34 \*\*\*\*\* \*\*\*

merimna (μέριμνα) [pronounced <i>MER-ihm-nah</i> ]	<i>care, anxiety, worry; solicitude</i>	feminine singular noun, genitive/ablative case	Strong's #3308
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merimnai (μέριμναι) [pronounced MER-ihm-nigh]	cares, anxieties, worries	feminine plural noun, genitive/ablative case	Strong's #3308
125. <b>Verb:</b> merimnaō (μεριμνάω) [pronounced mer-im-NAH-oh], which means, <i>to be anxious, to be stressed; to be (overly) troubled with cares.</i> . only. Strong's #3309. Luke 10:41 12:11, 25			
merimnaō (μεριμνάω) [pronounced mer-im-NAH-oh]	<i>to be anxious, to be stressed; to be (overly) troubled with cares</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #3309
Thayer Definitions: 1) <i>to be anxious; 1a) to be troubled with cares; 2) to care for, look out for (a thing); 2a) to seek to promote one's interests; 2b) caring or providing for.</i>			
merimnaō (μεριμνάω) [pronounced mer-im-NAH-oh]	<i>being anxious, being stressed; one who is (overly) troubled with cares</i>	masculine singular, present active participle, nominative case	Strong's #3309
126. Feminine_noun: meris (μερίς) [pronounced mehr-ECE], which means, 1) <i>a part as distinct from the whole; 2) an assigned part, a portion, share.</i> Thayer definition only. Strong's #3310. 2Sam. 14:30 Luke 10:42 Acts 8:21 16:12 Colossians 1:12*****			
meris (μερίς) [pronounced mehr-ECE]	<i>a part as distinct from the whole; an assigned part, a portion, share; section, part, parcel, district</i>	feminine singular noun, accusative case	Strong's #3310
127. noun: merismós (μερισμός) [pronounced mer-ihs-MOSS], which means, <i>distribution; division; partition, separation.</i> Strong's #3311. Hebrews 2:4 4:12**			
merismós (μερισμός) [pronounced mer-ihs-MOSS]	<i>distribution; division; partition, separation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3311
merismoí (μερισμοί) [pronounced mer-ihs-MOY]	<i>distributions; divisions; partitions, separations; gifts</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3311
128. Masculine_noun: meristês (μεριστής) [pronounced mehr-ihs-TACE], which means, <i>an apportioner (administrator), divider.</i> Strong's #3312. Luke 12:14*			
meristês (μεριστής) [pronounced mehr-ihs-TACE]	<i>an apportioner (administrator), divider</i>	masculine singular noun, accusative case	Strong's #3312
129. Neuter_noun: méros (μέρος) [pronounced MEH-ros], which means <i>part, portion, side, coast.</i> Strong's #3313. The Doctrine of Tongues (Acts 19:1–2a 1Cor. 12:27 13:9) 2Sam. 13:34 Luke 11:36 15:12 24:42 Acts 2:10 5:2 19:1, 27 23:6, 9 Colossians 2:16 Hebrews 9:5			
méros (μέρος) [pronounced MEH-ross]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, genitive/ablative cases	Strong's #3313
Thayer definitions: 1) <i>a part; 1a) a part due or assigned to one; 1b) lot, destiny; 2) one of the constituent parts of a whole; 2a) in part, partly, in a measure, to some degree, as respects a part, severally, individually; 2b) any particular, in regard to this, in this respect.</i>			
mérê (μέρη) [pronounced MEH-ray]	<i>districts, parts, portions; sides, coastal regions</i>	neuter plural noun, accusative case	Strong's #3313
Is this correct??? Seems so.			

130. noun: mesēmbria (μεσημβρία) [pronounced *mes-ame-BREE-ah*], which means, *noon; midday*; by implication, *the south*. Strong's #3314. Acts 8:26 22:6\*\*

mesēmbria (μεσημβρία) [pronounced <i>mes-ame-BREE-ah</i> ]	<i>noon; midday</i> ; by implication, <i>the south</i>	feminine singular noun, accusative case	Strong's #3314
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131. Verb: mesiteuō (μεσιτεύω) [pronounced *mehs-iht-YOO-oh*], which means, *to act as a mediator between litigating or covenanting parties; to accomplish something by interposing between two parties; to mediate; act as a sponsor or surety; to pledge one's self*. Strong's #3315. Hebrews 3:17\*

mesiteuō (μεσιτεύω) [pronounced <i>mehs-iht-YOO-oh</i> ]	<i>to act as a mediator between litigating or covenanting parties; to accomplish something by interposing between two parties; to mediate; act as a sponsor or surety; to pledge one's self</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3315 (hapax legomena)
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132. Masculine\_noun: mesîtēs (μεσίτης) [pronounced *meh-SEE-tays*], which means *mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge*. Thayer, Horst Balz and Gerhard Schneider. Strong's #3316. Galatians 3:19 Hebrews 8:6 9:15 12:24 \*\*\*\*\* \*

mesîtēs (μεσίτης) [pronounced <i>meh-SEE-tays</i> ]	<i>mediator; one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant; a medium of communication, arbitrator; a guarantor; a pledge</i>	masculine singular noun, genitive/ablative case	Strong's #3316
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133. Neuter\_noun mesonuktion (μεσονύκτιον) [pronounced *mehs-on-OOK-tee-on*], which means, *midnight*. Strong's #3317. Luke 11:5 Acts 16:25 20:7 \*\*\*\*\*

mesonuktion (μεσονύκτιον) [pronounced <i>mehs-on-OOK-tee-on</i> ]	<i>midnight</i>	neuter singular noun; genitive/ablative case	Strong's #3317
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134. propernounlocation: Mesopotamia (Μεσσοποταμία) [pronounced *mes-op-ot-am-EE-ah*], which means, *between two rivers*; transliterated, *Mesopotamia*. Strong's #3318. Acts 2:9 7:2\*\*

Mesopotamia (Μεσσοποταμία) [pronounced <i>mes-op-ot-am-EE-ah</i> ]	<i>between two rivers</i> ; transliterated, <i>Mesopotamia</i>	feminine singular proper noun location, accusative case	Strong's #3318
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This is the entire country which lies between the Euphrates and the Tigris Rivers.

135. 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 Luke 2:46 4:30 5:19 6:8 8:7 10:3 17:11 21:21 22:27, 55 23:45 24:36 Acts 1:15 2:22 4:7 17:22 23:10 26:13 27:21 Colossians 2:14 1Thessalonians 2:7 Hebrews 2:12

mesos (μέσος) [pronounced <i>MEH-soss</i> ]	<i>middle, midst, in the middle, center; 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*.

136. X  
137. X  
138. X

139. Proper\_masculine\_noun: Messiah (Μεσσίας) [pronounced *mes-SEE-ahs*], which is the Greek transliteration for *Messiah*. Strong's #3323. Doctrine of the Jewish Messiah

Messiah (Μεσσίας) [pronounced <i>mes-SEE-ahs</i> ]	Greek transliteration of the Hebrew word <i>Messiah</i>	proper masculine noun	Strong's #3323
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140. adjective: mestós (μεστός) [pronounced *mes-TOSS*], which means, *full*. Strong's #3324.

141. verb: mestóō (μεστώω) [pronounced *mes-TOE-oh*], which means, *to fill, to be made full; to replenish, (by implication) to intoxicate*. Strong's #3325. Acts 2:13\*

mestóō (μεστώω) [pronounced <i>mes-TOE-oh</i> ]	<i>to fill, to be made full; to replenish, (by implication) to intoxicate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3325
mestóō (μεστώω) [pronounced <i>mes-TOE-oh</i> ]	<i>being filled, being made full; replenishing, (by implication) being intoxicated</i>	masculine plural, perfect passive participle, nominative case	Strong's #3325

142. Preposition: metá (μετά) [pronounced *meh-TAH*], which means (among other things) *to change*. Strong's #3326. Rebound (1John 1:6) Tongues (Introduction) Gen. 21:9 Judges 4:8 1Sam. 14:7, 23 (22b) 28:16 30:23 2Sam. 15:20 Psalm 110:3 Prov. 10:10 Luke 1:24, 28 2:36, 46 5:27, 29 6:3 7:36 8:13 9:28, 39 10:1, 17 11:7, 23 12:4, 13 13:1 14:9, 31 15:13, 29 17:8, 15 18:4 21:27 22:11, 15, 20 23:12 24:5 Acts 1:3, 5, 26 2:28, 29 4:29 5:25, 37 7:4, 9 9:19 10:37, 38 11:21 12:4 13:15, 17 14:23 15:4, 13 17:11 18:1, 10 19:4 20:1, 18 21:15 24:1 25:1, 12 26:12 27:10, 13 28:11, 31 1Thessalonians 1:6 3:13 5:28 Galatians 1:18 2:1 3:17 4:25 6:18 Colossians 1:11 2Thessalonians 1:7 3:12 Hebrews 4:7, 8, 16 5:7 7:21, 28 8:10 9:3, 19 10:15, 16, 22, 26 11:9 12:14, 17 13:17

meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, after, behind</i>	preposition	Strong's #3326
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	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

With the accusative, meta implies motion toward the middle or into the midst of something, and also motion after a person or thing, so as to follow and be with a person, or to get a person or thing. Succession can be understood in relation to place (*after, behind*) or with respect to time (*after*).

143. Combo: Acts 5:26 24:18

ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326

These words together mean, *without*.

144. Verb: metabainō (μεταβαίνω) [pronounced *meht-ab-AHEE-noh*], which means, *to change place, to depart, to go, to pass (over), to remove*. Strong's #3327. Luke 10:7 Acts 18:7 28:6



metabainō (μεταβαίνω) [pronounced <i>meht-ab-AHEE-noh</i> ]	<i>to change place, to depart, to go, to pass (over), to remove</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3327
metabainō (μεταβαίνω) [pronounced <i>meht-ab-AHEE-noh</i> ]	<i>changing place (location), departing, going, one passing (over), removing</i>	masculine singular, aorist active participle, nominative case	Strong's #3327
145. verb: metabállō (μεταβάλλω) [pronounced <i>met-ab-AL-low</i> ], which means, <i>to throw; to put; to turn around, to turn about; to turn one's self about, or transform one's self; to change one's opinion</i> . Strong's #3328. Acts 28:6*			
metabállō (μεταβάλλω) [pronounced <i>met-ab-AL-low</i> ]	<i>to throw; to put; to turn around, to turn about; to turn one's self about, or transform one's self; to change one's opinion</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3328
metabállō (μεταβάλλω) [pronounced <i>met-ab-AL-low</i> ]	<i>throwing; putting; turnining (one's self) (around, about), transforming one's self; changing one's opinion</i>	masculine plural, person masculine plural; nominative case	Strong's #3328 (hapax legomena)
146. X			
147. verb: metadidōmi (μεταδίδωμι) [pronounced <i>met-ad-IHD-oh-mee</i> ], which means, <i>to share, to give [over]; to impart</i> . Thayer and Strong definitions only. Strong's #3330. Luke 3:11 1Thessalonians 2:8			
metadidōmi (μεταδίδωμι) [pronounced <i>met-ad-IHD-oh-meef</i> ]	<i>to share, to give [over]; to impart</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3330
148. Noun: metathesis (μετάθεσις) [pronounced <i>meht-ATH-ehs-iss</i> ], which means, <i>a transfer: from one place to another; a change; a removal; of things instituted or established</i> . Strong's #3331. Hebrews 7:12 11:5 12:27***			
metathesis (μετάθεσις) [pronounced <i>meht-ATH-ehs-iss</i> ]	<i>a transfer: from one place to another; a change; a removal; of things instituted or established</i>	feminine singular noun; genitive/ablative case	Strong's #3331
This noun is used exclusively by the author of Hebrews: Hebrews 7:12 11:5 12:27.			
149. X			
150. verb: metakaléō (μετακαλέω) [pronounced <i>met-ak-al-EH-oh</i> ], which means, <i>to call elsewhere, to call from one place to another; to summon, to call to oneself</i> . Strong's #3333. Acts 7:14 10:32 20:17 24:25****			
metakaléō (μετακαλέω) [pronounced <i>met-ak-al-EH-oh</i> ]	<i>to call elsewhere, to call from one place to another; to summon, to call to oneself</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #3333
metakaléō (μετακαλέω) [pronounced <i>met-ak-al-EH-oh</i> ]	<i>call elsewhere, call from one place to another; summon, call to oneself</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #3333
151. Verb: metakinéō (μετακινέω) [pronounced <i>met-ak-ee-NEH-oh</i> ], which means, <i>to move from a place, to move away</i> . Thayer definition only. Strong's #3334. 2Sam. 15:20 Colossians 1:23*			

metakineō (μετακινέω) [pronounced <i>met-ak-ee-NAH-oh</i> ]	<i>to shift away (from), to move from a place, to move away; to stir to a place elsewhere, to remove</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #3334 (hapax legomena)
metakineō (μετακινέω) [pronounced <i>met-ak-ee-NAH-oh</i> ]	<i>shifting away (from), being moved from a place, moving away; stirring to a place elsewhere, being removed</i>	masculine plural; present passive participle; nominative case	Strong's #3334 (hapax legomena)
152. verb: metalambánō (μεταλαμβάνω) [pronounced <i>met-al-am-BAN-oh</i> ], which means, <i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate</i> ; genitive case, <i>to accept (and use)</i> . Strong's #3335. Acts 2:46 24:25 27:33 Hebrews 6:7 12:10 ***** *			
metalambánō (μεταλαμβάνω) [pronounced <i>met-al-am-BAN-oh</i> ]	<i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate</i> ; genitive case, <i>to accept (and use)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3335
metalambánō (μεταλαμβάνω) [pronounced <i>met-al-am-BAN-oh</i> ]	<i>eating, having, being a partaker, receiving, taking, having a share in, participating</i> ; genitive case, <i>accepting (and using)</i>	masculine singular, aorist active participle; nominative case	Strong's #3335

This word is used by Luke, Paul and the writer of Hebrews. Acts 2:46 24:25 27:33 2Timothy 2:6 Hebrews 6:7 12:10.

153. X

154. verb: metallássō (μεταλλάσσω) [pronounced *met-al-LASS-so*], which means, *to exchange*. Strong's #3337. Romans 1:25 \*\*

155. Verb: metamélomai.(μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*], which means, *to change one's mind; to be very sorry; to repent, to regret; to care afterwards*. This is made up of two Greek words: *metá* (μετά) [pronounced *meh-TAH*], which means (among other things) *to change*. Strong's #3326. The other half of the word is *mélō* (μέλω) [pronounced *MEH-loh*], which means, *to have concern, to regret, to feel remorse; to desire to undo something you have done*. Strong's #3199. Together, they mean *to change one's mind or purpose after having done something regrettable*. If you are a believer who is confused about salvation, then right now, you are thinking to yourself *what'd I say* Metamélomai is often translated *to feel remorse, to regret*. We do not find it in conjunction with passages dealing with salvation,<sup>56</sup> 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 *repent*, which should be rendered *regret* 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 *repent* here. Strong's #3338. Rebound (False Systems of Spirituality) Tongues (Introduction, Acts 19:4) Hebrews 7:21 \*\*\*\*\* \*

metamélomai.(μεταμέλομαι) [pronounced <i>meh-tah-MEH-loh-my</i> ], which	<i>to change one's mind; to be very sorry; to repent, to regret, to feel remorse; to care afterwards</i>	3 <sup>rd</sup> person singular, future (deponent) middle/passive indicative	Strong's #3338
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156. X

157. Verb: metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means *to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend*. This is the word that we find repeatedly as a part of salvation. The key is whatever it is that

<sup>56</sup> One could argue that for Matt. 21:32.

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 *change one's mind about Jesus Christ* (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

Not really; in the gospels, it usually stands alone. One say, *what about:*, which means, , *but only the kind of person who does not understand the difference between the subject* find this word associated with sin Luke 15:7, 10 of the verb and the object of the verb.<sup>57</sup> Strong's #3340. Rebound (False spirituality) Tongues (Introduction, Acts 2:38) Luke 10:13 11:32 13:3 15:7 16:30 17:3 Acts 2:38 3:19 8:22 17:30 26:20

metanoô (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3340
metanoô (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>change one's thinking, change one's mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think, comprehend</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #3340
metanoô (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>changing one's thinking (or, one's mind), repenting; turning around; changing direction; exercising the mind, thinking, comprehending</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3340

158. Feminine\_noun: metánoia (μετάνοια) [pronounced met-AHN-oy-ah], which means *a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance*. 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 *a change of mind*, it shouldn't take a genius to figure out if it is a masculine, feminine, or neuter noun. It is rendered *repentance* in the Bible—the one which we hear the most often, which means *to change one's mind* (it is simply the combination of the words *to change* and *mind*). Strong's #3341. The Doctrine of Tongues [Acts 19:4 Baptism of the Holy Spirit (Matt. 3:11)] Luke 3:3 5:32 15:7 24:47 Acts 5:31 11:18 13:24 19:4 20:21 26:20 Heb. 6:1 12:17

metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; genitive/ablative case	Strong's #3341
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159. Adverb/adjective: metaxu (μεταξύ) [pronounced meht-ax-OO], which means, *intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards*. Strong's #3342. Luke 11:51 16:26 Acts 12:6 13:42 15:9 \*\*\*\*\*

metaxu (μεταξύ) [pronounced meht-ax-OO]	<i>intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards</i>	adverb/adjective	Strong's #3342
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160. verb: metapémpō (μεταπέμπω) [pronounced met-ap-EHMP-oh], which means, *to send for, to send one after another; like our send after, to send after for one's self, cause to be sent*. Strong's #3343. Acts 10:5, 22, 29 11:13 20:1 24:24, 26 25:3 \*\*\*\*\*

<sup>57</sup> In those passages, it speaks of a *sinner who repents*. This does **not** mean that they are repenting of their sins.

metapémpō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i> ]	<i>to send for, to send one after another; to send after, to send after for one's self, to cause to be sent</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3343
metapémpō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i> ]	<i>send for, send one after another; send after, to send after for one's self, cause to be sent</i>	2 <sup>nd</sup> person singular, aorist (deponent) middle imperative	Strong's #3343
metapémpō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i> ]	<i>being sent for, sending one after another; being sent after, sending after for one's self, causing one to be sent</i>	masculine singular, aorist passive participle, nominative case	Strong's #3343
161. verb: metastréphō (μεταστρέφω) [pronounced <i>met-as-TREHF-oh</i> ], which means, <i>to change; to distort; to turn around; (figuratively) to corrupt, to pervert</i> . Strong's #3344. Acts 3:20 Galatians 1:7 ***			
metastréphō (μεταστρέφω) [pronounced <i>met-as-TREF-oh</i> ]	<i>to change; to distort; to turn around; (figuratively) to corrupt, to pervert</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #3344
162. Verb: metaschêmatizō (μετασχηματίζω) [pronounced <i>met-askh-ay-mat-IHD-zoh</i> ] Strong's #3345.			
163. metatithêmi (μετατίθημι) [pronounced <i>meht-at-IHTH-ay-mee</i> ] which means, <i>to transfer; to be taken up, to transport, to carry over, to change, to remove, to translate, to turn; (by implication) to exchange, (reflexively) to change sides, or (figuratively) to pervert</i> . Strong's #3346. Acts 7:16 Galatians 1:6 Hebrews 7:12 11:5 ***** *			
metatithêmi (μετατίθημι) [pronounced <i>meht-at-IHTH-ay-mee</i> ]	<i>to transfer; to be taken up, to transport, to carry over, to change, to remove, to translate, to turn; (by implication) to exchange, (reflexively) to change sides, or (figuratively) to pervert</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #3346
metatithêmi (μετατίθημι) [pronounced <i>meht-at-IHTH-ay-mee</i> ]	<i>transferring; being taken up, transporting, carrying over, changing, removing, translating, turning; (by implication) exchanging, (reflexively) changing sides, (figuratively) perverting, being perverted</i>	feminine singular, present passive participle, genitive/ablative case	Strong's #3346
164. Adverb: metepeita (μετέπειτα) [pronounced <i>meht-EHP-i-tah</i> ], which means, <i>afterwards, after that</i> . Horst Balz and Gerhard Schneider, Zodhiates, and Thayer definitions only. Strong's #3347. Heb. 12:17			
metepeita (μετέπειτα) [pronounced <i>meht-EHP-i-tah</i> ]	<i>afterwards, after that; then, thereafter</i>	adverb of time	Strong's #3347
Built upon Strong's #3326 ( <i>after</i> ) and Strong's #1899 ( <i>then, thereupon</i> ).			
165. Verb: metechō (μετέχω) [pronounced <i>met-EHKH-oh</i> ], which means <i>to be or become partaker; to partake, to take part (with), to share in; often a reference to eating and drinking</i> . Strong's #3348. Hebrews 2:14 5:13 7:13 ***** ***			
metechō (μετέχω) [pronounced <i>met-EHKH-oh</i> ]	<i>to be or become partaker; to partake, to take part (with), to share in; pertains to; often a reference to eating and drinking</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3348



metechō (μετέχω) [pronounced <i>met-EHKH-oh</i> ]	<i>being or becoming partaker; partaking, taking part (with), sharing in; often a reference to eating and drinking</i>	masculine singular, present active participle, nominative case	Strong's #3348
166. Verb: meteōρίζō (μετεωρίζω) [pronounced <i>meht-eh-oh-RID-zoh</i> ], which means, <i>to raise in mid-air, (figuratively) to suspend (passively, fluctuate or be anxious); to be of a doubtful mind</i> . Strong's #3349. Luke 12:29*			
meteōρίζō (μετεωρίζω) [pronounced <i>meht-eh-oh-RID-zoh</i> ]	<i>to raise in mid-air, (figuratively) to suspend (passively, fluctuate or be anxious); to be of a doubtful mind</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #3349

Thayer definitions: 1) *to rise up on high; 1a) to put a ship [out to sea] up upon the deep; 1b) to raise up fortifications; 2) metaphorically; 2a) to lift up one's soul, raise his spirits; 2a1) to buoy up with hope; 2a2) to inflate with pride; 2a3) to be elated; 2a4) to take one airs, be puffed up with pride; 2b) by a metaphor taken from ships that are tossed about on the deep by winds and waves; 2b1) to cause one to waver or fluctuate in the mind; 2b2) to agitate or harass with cares; 2b3) to make anxious.*

167. X  
168. verb: metoikízō (μετοικίζω) [pronounced *meht-oy-KIHD-zoh*], which means, *to resettle; to transfer settlers; to colonize; to exile; to cause to remove into another land*. Strong's #3351. Acts 7:4, 43 \*\*

metoikízō (μετοικίζω) [pronounced <i>meht-oy-KIHD-zoh</i> ]	<i>to resettle; to transfer settlers; to colonize; to exile; to deport, to cause to remove into another land</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3351
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169. X  
170. adjective metochos (μέτοχος) [pronounced *MET-okh-oss*], which means, *sharing in, partaking; an associate, a fellow, a partaker, a partner (in a work, office, dignity)*. Thayer and Strong definitions only. Strong's #3353. Luke 5:7 Hebrews 1:9 3:1, 14 6:4 12:8

metochos (μέτοχος) [pronounced <i>MET-okh-oss</i> ]	<i>sharing in, partaking; an associate, a fellow, a partaker, a partner (in a work, office, dignity), companion, friend</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3353
metochoi (μέτοχοι) [pronounced <i>MET-okh-oy</i> ]	<i>those sharing in, those partaking; associates, fellows, partakers, partners (in a work, office, dignity), companions, friends</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3353

The author of Hebrews uses this word 5x; Paul never uses this word; and Luke uses it once.

171. verb metreō (μετρέω) [pronounced *met-REH-oh*], which means, *to measure [out]* (that is, ascertain in size by a fixed standard); figuratively, *to estimate, to mete [out]*. Thayer: 1) to measure, to measure out or off; 1a) any space or distance with a measurer's reed or rule; 1b) metaphorically to judge according to any rule or standard, to estimate; 2) to measure out, mete out to, i.e. to give by measure. Thayer and Strong definitions only. Strong's #3354. Luke 6:38

metreō (μετρέω) [pronounced <i>met-REH-oh</i> ]	<i>to measure [out]</i> (that is, ascertain in size by a fixed standard); figuratively, <i>to estimate, to mete [out]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3354
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172. X  
173. verb: metriopatheō (μετριπαθέω) [pronounced *met-ree-op-ath-eh'-o*], which means, *to deal gently, to be moderate in passion, to be gentle, to treat indulgently, to have compassion*. Strong's #3356. Hebrews 5:2\*

metriopathēō (μετριοπαθέω) [pronounced <i>met-ree-op-ath-eh'-o</i> ]	<i>to deal gently, to be moderate in passion, to be gentle, to treat indulgently, to have compassion</i>	present active infinitive	Strong's #3356 (hapax legomena)
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Thayer definitions: 1) *to be affected moderately or in due measure*; 2) *to preserve moderation in the passions, especially anger or grief*; 2a) *of one who is not unduly disturbed by the errors, faults, sins of others, but bears them gently*.

174. adverb: metriōs (μετρίως) [pronounced *met-REE-ocē*], which means, *moderately, slightly, a little*. Strong's #3357. Acts 20:12\*

metriōs (μετρίως) [pronounced <i>met-REE-ocē</i> ]	<i>moderately, slightly, a little</i>	adverb	Strong's #3357
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175. neuter\_noun metron (μέτρον) [pronounced *MET-ron*], which means, *measure (literally or figuratively)*; by implication, *a limited portion (degree)*. Thayer: 1) measure, an instrument for measuring; 1a) a vessel for receiving and determining the quantity of things, whether dry or liquid; 1b) a graduated staff for measuring, a measuring rod; 1c) proverbially, the rule or standard of judgment; 2) determined extent, portion measured off, measure or limit; 2a) the required measure, the due, fit, measure. Thayer and Strong definitions only. Strong's #3358. Luke 6:38

metron (μέτρον) [pronounced <i>MET-ron</i> ]	<i>measure (literally or figuratively); by implication, a limited portion (degree)</i>	neuter singular noun; accusative case	Strong's #3358
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176. X

177. Adverb: mechri/mechris (μέχρι/μεχρις) [pronounced *MEHKH-ree/mekh-RIHS*] méchri (μέχρι) [pronounced *MEHKH-ree*], which means, *until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening))*. Strong's #3360. Luke 16:16 Acts 10:30 20:7 Galatians 4:19 Hebrews 3:6 9:10 12:4

mechri/mechris (μέχρι/μεχρις) [pronounced <i>MEHKH-ree/mekh-RIHS</i> ]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening))</i>	adverb	Strong's #3360
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178. Negative particle: In a question, the use of mē (μή) [pronounced *may*] demands a negative answer. Strong's #3361. The Doctrine of Tongues (1Cor. 12:29) 1Sam. 29:4 Luke 1:13 2:10 3:8 4:26 5:10 7:6 8:6 9:5 10:4 11:4 12:4, 22 14:8 16:26 17:1 18:1 19:26 20:7 21:8 22:16 23:28 24:16 Acts 1:4 2:25 3:23 4:17 5:7 7:19 8:31 9:9 10:15 11:9 12:19 13:11 14:18 17:6 18:9 19:31 20:10 21:4 23:8, 10 24:4 25:27 26:32 27:7 28:26 Galatians 2:2 3:21 4:8 5:1 6:1 Colossians 1:23 2:8 3:2 1Thessalonians 1:8 2:9 3:5 4:5 5:3 2Thessalonians 1:8 2:2 3:6 Heb. 3:8 4:2 12:16 6:1, 12 7:6 8:11 9:9 10:17 11:3 12:3 13:2

mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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179. Combo: Acts 8:31 15:1 Galatians 2:16 2Thessalonians 2:3

eán (ἐάν) [pronounced <i>eh-AHN</i> ]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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These two particles together probably have a combined meaning. In Acts 8:31, they are variously translated, *if...not, if not, except, unless, except with, without, when...no*.

180. X

181. adjective: homoioopathês (ὁμοιοπαθής) [pronounced *hom-oy-op-ath-ACE*], which means, *with the same nature, similarly affected; of like feelings or affections, of (subject to) like passions, same human nature*. Strong's #3663. Acts 14:15 \*\*

homoioopathês (ὁμοιοπαθής) [pronounced <i>hom-oy-op-ath-ACE</i> ]	<i>with the same nature, similarly affected; of like feelings or affections, of (subject to) like passions, same human nature</i>	masculine plural adjective, nominative case	Strong's #3663
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182. X

183. adverb: mēdamōs (μηδαμῶς) [pronounced *may-dam-OCE*], which means, *by no means, no way*. Strong's #3365. Acts 10:14 11:8\*\*

mēdamōs (μηδαμῶς) [pronounced <i>may-dam-OCE</i> ]	<i>by no means, no way</i>	adverb	Strong's #3365
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184. particle mēde (μηδέ) [pronounced *may-DEH*], which means, *and not, but not, nor [yet] (continuing a negation), not*. Thayer and Strong definitions only. Strong's #3366. Luke 3:14 12:22 14:12 16:26 17:23 Acts 4:18 21:21 Colossians 2:21 2Thessalonians 2:2 3:10 Hebrews 12:5

mēde (μηδέ) [pronounced <i>may-DEH</i> ]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
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185. adjective mēdeis/mēdemia/mēden (μηδεῖς/μηδεμία/μηδέν) [pronounced *may-DICE, may-dem-EE-ah, may-DEN*] which means, *none, nobody, no one, nothing, not even one (man, woman, thing), any (man, thing), no (man); without delay*. Thayer and Strong definitions only. Strong's #3367. Luke 3:13 4:35 5:14 6:35 8:56 9:3 10:4 Acts 4:17 8:24 9:7 10:20 11:12 13:28 15:28 16:28 19:36 23:14 24:23 25:17 27:33 28:6, 18 Galatians 6:3 Colossians 2:4, 18 1Thessalonians 3:3 4:12 2Thessalonians 2:3 3:11 Hebrews 10:2

mēdeis/mēdemia/ mēden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i> ]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
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186. Combo: Acts 10:20 11:12 15:9

mēdeis/mēdemia/ mēden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i> ]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without (delay)</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
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diakrinô (διακρίνω) [pronounced <i>dee-ak-REE-no</i> ]	<i>separating thoroughly, (literally and reflexively) withdrawing from, (or by implication) opposing; (figuratively), discriminating, (by implication), deciding, (reflexively) hesitating; contending, making (some) difference, discerning, doubting, judging, being partial, staggering, wavering</i>	masculine singular, aorist active participle, accusative case	Strong's #1252
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In Acts 11:12, these two words are variously translated, *making no distinction, not (without) discriminating, not having discriminated, without showing any discrimination; without (any) hesitation (hesitating, wavering), not hesitating at all; doubting nothing, without doubting (doubts); without misgiving (s); considering nothing to be wrong; without wondering if it was all right; not to worry; not making any distinction regarding them; without any questioning, with no questions asked; and not to worry about who they were.*

We may reasonably assume that this can be translated, *(with) none (no one) hesitating (wavering, judging, opposing, discriminating).*

oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
diakrinô (διακρίνω) [pronounced dee-ak- REE-no]	<i>to separate thoroughly, (literally and reflexively) to withdraw from, (or by implication) to oppose; (figuratively), to discriminate, (by implication), to decide, (reflexively) to hesitate; to contend, to make (some) difference, to discern, to doubt, to judge, to be partial, to stagger, to waver</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1252

In Acts 15:9, these two words together are translated, *made no distinction, put no distinction (difference), made no difference, did not discriminate, distinguished nothing, made no division, did not considered any difference, in nothing discriminates, does not make any distinction, not one thing separates us.*

187. X

188. adverb: mēdépō (μηδέπω) [pronounced may-DEHP-oh], which means, *not yet, not even yet.* Strong's #3369. Hebrews 11:7\*

mēdépō (μηδέπω) [pronounced may- DEHP-oh]	<i>not yet, not even yet</i>	adverb	Strong's #3369 (hapax legomena)
189. Proper_noun: Mēdos (Μῆδος) [pronounced MAY-doss], which means, <i>middle land; an inhabitant of Mede;</i> transliterated, <i>Mede, Media.</i> Strong's #3370. Acts 2:9*	Mēdos (Μῆδος) [pronounced MAY- doss]	<i>middle land; an inhabitant of Mede; transliterated, Mede, Media</i>	masculine plural proper noun, nominative case  Strong's #3370

Thayer: Mede was a well known region of Asia whose chief city was Ecbatana.

190. Adverb: mēketi (μηκέτι) [pronounced may-KEHT-ee], which means, *any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.* Strong's #3371. Luke 8:49 Acts 4:17 13:34 25:24 1Thessalonians 3:1, 5

mēketi (μηκέτι) [pronounced may- KEHT-ee]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371
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191. X

192. noun: mēlōtê (μηλωτή) [pronounced may-low-TAY], which means, *sheepskin, an outer robe or mantle since most mantles were made of skins.* Strong's #3374. Hebrews 11:37\*



mēlōtē (μηλωτή) [pronounced <i>may-low-TAY</i> ]	<i>sheepskin, an outer robe or mantle since most mantles were made of skins</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3374 (hapax legomena)
mēlōtai (μηλωταί) [pronounced <i>may-low-TIE</i> ]	<i>sheepskins, outer robes or mantles since most mantles were made of skins</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3374 (hapax legomena)
193. particle, disjunctive particle: mên (μήν) [pronounced <i>mane</i> ], which means, <i>surely, assuredly, verily, certainly, truly</i> . Strong's #3375. Hebrews 6:14*			
mên (μήν) [pronounced <i>mane</i> ]	<i>surely, assuredly, verily, certainly, truly</i>	particle, particle of affirmation; disjunctive particle	Strong's #3375
194. Masculine_noun: mên (μήν) [pronounced <i>mayn</i> ], which means, a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews). Thayer and Strong definitions only. Strong's #3376. Luke 1:24 4:25 Acts 7:20 18:11 19:8 20:3 28:11 Galatians 4:10			
mên (μήν) [pronounced <i>mayn</i> ]	a month; the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)	masculine singular noun; accusative case	Strong's #3376
mênes (μήνες) [pronounced <i>MAYN-ehs</i> ]	<i>months; times of the new moon</i>	masculine plural noun; accusative case	Strong's #3376
195. verb: mēnuō (μηνύω) [pronounced <i>may-NOO-oh</i> ], which means, <i>to inform, to tell, to disclose (through the idea of mental effort and thus calling to mind), to report, to declare, to make known a secret; to intimate</i> . Strong's #3377. Luke 20:37 23:30 ****			
mēnuō (μηνύω) [pronounced <i>may-NOO-oh</i> ]	<i>to inform, to tell, to disclose (through the idea of mental effort and thus calling to mind), to report, to declare, to make known a secret; to intimate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3377
mēnuō (μηνύω) [pronounced <i>may-NOO-oh</i> ]	<i>informing, telling, disclosing (through the idea of mental effort and thus calling to mind), reporting, declaring, making known a secret; intimating</i>	feminine singular, aorist passive participle, genitive/ablative case	Strong's #3377
196. X			
197. conjunction mēpote/mēpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i> ] which means, <i>not ever; thatnot, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i> . 1), in no way, perhaps. Thayer and Strong definitions only. Strong's #3379. Luke 3:15 4:11 12:58 14:8 21:34 Acts 5:39 28:27 Hebrews 2:1 3:12 4:1			
mēpote/mēpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i> ]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
198. adverb: mēpō (μήπω) [pronounced <i>MAY-po</i> ], which means, <i>not yet</i> . Strong's #3380. Hebrews 9:8 **			
mēpō (μήπω) [pronounced <i>MAY-po</i> ]	<i>not yet</i>	adverb	Strong's #3380
199. conjunction or conjunctive particle: mēpōs (μήπως) [pronounced <i>MAY-pos</i> ], which means, <i>not/somehow; lest, lest somehow, lest (by any means, by some means); (that) perhaps</i> . Strong's #3381. 1 Thessalonians 3:5			

mêpōs (μήπως) [pronounced MAY- poss]	<i>not/somehow; lest, lest somehow, lest (by any means, by some means); (that) perhaps</i>	conjunction or conjunctive particle	Strong's #3381
200. X			
201. conjunction mete (μήτε) [pronounced MAY-teh], which means, <i>and not, neither ... nor, not so, not even, not so much as</i> . Thayer and Strong definitions only. Strong's #3383. Luke 7:33 9:3 Acts 23:8 27:20 2Thessalonians 2:2 Hebrews 7:2			
mete (μήτε) [pronounced MAY-te]	<i>and not, neither ... nor, not so, not even, not so much as</i>	negative conjunction	Strong's #3383
202. Feminine_noun mêtêr (μήτηρ) [pronounced MAY-tare], which means, <i>a mother; metaphorically the source of something, the motherland</i> . Thayer and Strong definitions only. Strong's #3384. Luke 1:15 2:33 7:12 8:19 12:53 14:26 18:20 Acts 1:14 3:2 12:12 14:8 Galatians 1:15 4:26			
mêtêr (μήτηρ) [pronounced MAY- tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; genitive/ablative case	Strong's #3384
203. particle mêtî (μήτι) [pronounced MAY-tee], which means, <i>whether [at all], perchance</i> . Thayer and Strong definitions only. Strong's #3385. Luke 6:39 9:13 10:47			
mêtî (μήτι) [pronounced MAY-tee]	<i>whether [at all], perchance; or left untranslated</i>	particle indicating a question	Strong's #3385
204. X			
205. noun: mêtîra (μήτρα) [pronounced MAY-trah], which means, <i>womb</i> . Strong's #3388. Romans 4:19 **			
206. feminine_noun mêtîra (μήτρα) [pronounced MAY-trah], which means, <i>the womb, the matrix</i> . Thayer and Strong definitions only. Strong's #3388. Luke 2:23			
mêtîra (μήτρα) [pronounced MAY- trah]	<i>the womb, the matrix</i>	feminine singular noun; accusative case	Strong's #3388
207. X			
208. X			
209. X			
210. Verb: miainô (μιάινω) [pronounced me-AH-ee-noh], which means, <i>to defile; to sully, to taint, to contaminate (ceremonially or morally)</i> . Strong's #3392. Hebrews 12:15 ****			
miainô (μιάινω) [pronounced me-AH- ee-noh]	<i>to defile, to pollute; to sully, to taint, to contaminate (ceremonially or morally)</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #3392

Thayer definitions: 1) *to dye with another colour, to stain*; 2) *to defile, pollute, sully, contaminate, soil*; 2a) *to defile with sins*.

R. B. Thieme, Jr. paints a far more colorful picture.<sup>58</sup> You are walking down the street in a clean white suit in the ancient world and someone chooses that time to empty her chamber pot<sup>59</sup> out into the street from her second story window, and much of its contents land on you. That is what is meant by *being defiled*.

211. X  
 212. X  
 213. X  
 214. Verb: mígnumi (μίγνυμι) [pronounced MIHG-noo-mee], which means, *to mix, to mingle*. Strong's #3396. Luke 13:1 \*\*\*\*

<sup>58</sup> This memorable explanation is something I heard perhaps 40 years ago, either on tape or in a Bible class.

<sup>59</sup> A chamber pot is a portable toilet which was used at night prior to the advent of indoor plumbing.

mígnumi (μίγνυμι) [pronounced MIHG-noo-mee]	to mix, to mingle	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3396
215. adjective: mikrón (μικρόν) [pronounced mik-ron], which means, <i>small, little; (of size: of stature, of length; of space); of age: less by birth, younger; of time: short, brief, a little while, how little!; of quantity: number, amount; of rank or influence.</i> Strong's #3397. Hebrews 10:37			
mikrón (μικρόν) [pronounced mik-ron]	<i>small, little; (of size: of stature, of length; of space); of age: less by birth, younger; of time: short, brief, a little while, how little!; of quantity: number, amount; of rank or influence</i>	neuter singular adjective; accusative case	Strong's #3397
216. adjective micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os], which means, <i>small (in size, quantity, number or dignity); least, less, little.</i> Thayer: 1) small, little; 1a) of size: hence of stature, of length; 1b) of space; 1c) of age: less by birth, younger; 1d) of time: short, brief, a little while, how little!; 1e) of quantity: i.e. number, amount; 1f) of rank or influence. Thayer and Strong definitions only. Strong's #3398. Luke 7:28 9:48 12:32 17:2 19:3 Acts 8:10 26:22 Galatians 5:9 Hebrews 8:11			
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; nominative case	Strong's #3398
217. propernounlocation: Mílētos (Μίλητος) [pronounced MIHL-ay-toss], which means, <i>pure white fine wool; transliterated, Miletus, Miletos.</i> Strong's #3399. Acts 20:15 ***			
Mílētos (Μίλητος) [pronounced MIHL-ay-toss]	<i>pure white fine wool; transliterated, Miletus, Miletos</i>	feminine singular proper noun; a location; accusative case	Strong's #3399
Thayer: <i>Miletus [was] a maritime city, now nearly 10 miles (16 km), from the coast of Caria or Ionia, near the mouth of the Maeander and 35 miles (55 km) from Ephesus. It was the mother of about eighty colonies, the the birth place of Thales, Anaximander, and other famous men.</i>			
218. X			
219. verb: miméomai (μιμέομαι) [pronounced mim-EH-ohm-ahee], which means, <i>to imitate, to copy, to follow (another's example), to mimic.</i> Strong's #3401. 2Thessalonians 3:7 Hebrews 13:7 ****			
miméomai (μιμέομαι) [pronounced mim-EH-ohm-ahee]	<i>to imitate, to copy, to follow (another's example), to mimic</i>	present (deponent) middle/passive infinitive	Strong's #3401
miméomai (μιμέομαι) [pronounced mim-EH-ohm-ahee]	<i>imitate, copy, follow (another's example), mimic</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #3401
220. noun: mimētēs (μιμητής) [pronounced mim-ay-TACE], which means, <i>imitator; follower; copy, replica.</i> Strong's #3402. 1Thessalonians 1:6 2:14 Hebrews 6:12 ***** **			
mimētēs (μιμητής) [pronounced mim-ay-TACE]	<i>imitator; follower; copy, replica, mimic</i>	masculine singular noun, nominative case	Strong's #3402
mimētai (μιμηταί) [pronounced mim-ay-TIE]	<i>imitators; followers; copies, replicas, mimics</i>	masculine plural noun, nominative case	Strong's #3402

221. verb: mimnêskō (μιμνήσκω) [pronounced *mim-NACE-koe*], which means, *to remember, to remind, to be mindful of; to be remembered*. Strong's #3403. Hebrews 2:6 10:17 13:3 \*\*\*\*

mimnêskō (μιμνήσκω) [pronounced <i>mim-NACE-koe</i> ]	<i>to remember, to remind, to be mindful of; to be remembered</i>	2 <sup>nd</sup> person singular; present (deponent) middle/passive indicative	Strong's #3403
mimnêskō (μιμνήσκω) [pronounced <i>mim-NACE-koe</i> ]	<i>remember, remind, be mindful of; be remembered</i>	2 <sup>nd</sup> person plural; present (deponent) middle/passive imperative	Strong's #3403

222. Verb: miseō (μισέω) [pronounced *mihs-EH-oh*], which means, *to hate, pursue with hatred, detest; to be hated, detested*. Thayer definitions only. Strong's #3404. Luke 1:71 6:22, 27 14:26 16:13 19:14 21:17 Hebrews 1:9

miseō (μισέω) [pronounced <i>mihs-EH-oh</i> ]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3404
miseō (μισέω) [pronounced <i>mihs-EH-oh</i> ]	<i>those who hate, pursuing with hatred, the ones who detest; passive: those who are hated, the ones being detested</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3404

223. noun: misthapodosía (μισθαποδοσία) [pronounced *mis-thap-od-oss-EE-ah*], which means, *payment of wages due, recompense; reward*. Strong's #3405. Hebrews 2:2 10:35 11:26\*\*\*

misthapodosía (μισθαποδοσία) [pronounced <i>mis-thap-od-oss-EE-ah</i> ]	<i>payment of wages due, recompense; reward</i>	feminine singular noun; accusative case	Strong's #3405
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Only the writer of Hebrews uses this word. Hebrews 2:2 10:35 11:26.

224. noun: misthapodótēs (μισθαποδότης) [pronounced *mis-thap-od-OT-ace*], which means, *a enumerator, one who remunerates, one who pays wages; rewarder*. Strong's #3406. Hebrews 11:6\*

misthapodótēs (μισθαποδότης) [pronounced <i>mis-thap-od-OT-ace</i> ]	<i>a enumerator, one who remunerates, one who pays wages; rewarder</i>	masculine singular noun; nominative case	Strong's #3406 (hapax legomena)
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225. Adjective: místhios (μίσθιος) [pronounced *MIHS-thee-oss*], which means, *day laborer, wage earner, hired help, paid servant, employee*. Strong's #3407. Luke 15:17 \*\*

místhios (μίσθιος) [pronounced <i>MIHS-thee-oss</i> ]	<i>day laborer, wage earner, hired help, paid servant, employee</i>	masculine plural adjective, accusative case	Strong's #3407
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226. masculine noun misthos (μισθός) [pronounced *mihs-THOSS*], which means, *pay for service, hire, reward, wages*. Thayer: 1) dues paid for work; 1a) wages, hire; 2) reward: used of the fruit naturally resulting from toils and endeavours; 2a) in both senses, rewards and punishments; 2b) of the rewards which God bestows, or will bestow, upon good deeds and endeavours; 2c) of punishments. Thayer and Strong definitions only. Strong's #3408. Luke 6:23 10:7 Acts 1:18

misthos (μισθός) [pronounced <i>mihs-THOSS</i> ]	<i>pay for service, hire, reward, wages</i>	masculine singular noun; nominative case	Strong's #3408
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227. X



228. noun: místhōma (μίσθωμα) [pronounced *MIHS-tho-mah*], which means, *what is rented; that which is either let or hired for a price, as of a house, dwelling, lodging; the price for which anything is either let or hired; of a harlots hire*. Strong's #3410. Acts 28:30\*

místhōma (μίσθωμα) [pronounced <i>MIHS-tho-mah</i> ]	<i>what is rented; that which is either let or hired for a price, as of a house, dwelling, lodging; the price for which anything is either let or hired; of a harlots hire</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3410 (hapax legomena)
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229. X

230. propernounlocation: Mitulênē (Μιτυλήνη) [pronounced *mit-oo-LAY-nay*], which means, *mutilated; transliterated, Mitylene, Mitulene*. Strong's #3412. Acts 20:14\*

Mitulênē (Μιτυλήνη) [pronounced <i>mit-oo-LAY-nay</i> ]	<i>mutilated; transliterated, Mitylene, Mitulene</i>	feminine singular proper noun; a location; accusative case	Strong's #3412
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Thayer: *Mitylene [was] the chief maritime town of the island of Lesbos in the Aegean.*

231. X

232. noun: mnâ (μνᾶ) [pronounced *mnah*], which means, *an amount of money (by weight); transliterated, mina*. Strong's #3414. Luke 19:13 \*\*\*\*\*

mnâ (μνᾶ) [pronounced <i>mnah</i> ]	<i>an amount of money (by weight); transliterated, mina</i>	feminine plural noun, accusative case	Strong's #3414
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233. X

234. Verb mnaomai (μνάομαι) [pronounced *MNAH-om-ahee*], which means, *to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of*. Thayer and Strong definitions only. Strong's #3415. Luke 1:54 16:25 23:42 24:6, 8 Acts 10:31 11:16 Hebrews 8:12

mnaomai (μνάομαι) [pronounced <i>MNAH-om-ahee</i> ]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	aorist passive infinitive	Strong's #3415
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mnaomai (μνάομαι) [pronounced <i>MNAH-om-ahee</i> ]	<i>bear in mind; remind; be recalled or to return to one's mind, remind one's self of, remember; be recalled to mind, be remembered; be mindful of</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #3415
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235. propernounperson: Mnásōn (Μνάσων) [pronounced *MNAH-sohn*], which means, *remembering; transliterated, Mnason*. Strong's #3416. Acts 21:16\*

Mnásōn (Μνάσων) [pronounced <i>MNAH-sohn</i> ]	<i>remembering; transliterated, Mnason</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #3416
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236. noun: mneía (μνεία) [pronounced *MNI-ah*], which means, *remembrance, memory, mention, recollection; recital*. Strong's #3417. 1Thessalonians 1:2 3:6 Philemon 4 \*\*\*\*\*

mneía (μνεία) [pronounced <i>MNI-ah</i> ]	<i>remembrance, memory, mention, recollection; recital</i>	feminine singular noun; accusative case	Strong's #3417
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237. Neuter\_noun: mnêma (μνήμα) [pronounced MNAY-mah], which means, *tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial*. Strong's #3418. Luke 8:27 23:53 24:1 Acts 2:29 7:16

mnêma (μνήμα) [pronounced MNAY-mah]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3418
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238. Neuter\_noun: mnêmeîon (μνημεῖον) [pronounced mnay-MEE-ohn], which means, *any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave*. Strong's #3419. Luke 11:44, 47 23:55 24:2 Acts 13:29

mnêmeîon (μνημεῖον) [pronounced mnay-MEE-ohn]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter singular noun, nominative case	Strong's #3419
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239. X

240. verb: mnēmoneúō (μνημονεύω) [pronounced mnay-mon-YOO-oh], which means, *to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, keep in mind; to make mention of*. Strong's #3421. Luke 17:32 Acts 20:31, 35 Galatians 2:10 1Thessalonians 1:3 2:9 2Thessalonians 2:5 Hebrews 11:15, 22 13:7

mnēmoneúō (μνημονεύω) [pronounced mnay-mon-YOO-oh]	<i>to remember; to be mindful of, to call to mind; to think of and feel for a person or thing; to hold in memory, to keep in mind; to make mention of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3421
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mnēmoneúō (μνημονεύω) [pronounced mnay-mon-YOO-oh]	<i>remember; be mindful of, call to mind; think of and feel for a person or thing; hold in memory, keep in mind; make mention of</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3421
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mnēmoneúō (μνημονεύω) [pronounced mnay-mon-YOO-oh]	<i>remembering; being mindful of, calling to mind; thinking of and feeling for a person or thing; holding in memory, keeping in mind; making mention of</i>	masculine plural, present active participle, nominative case	Strong's #3421
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241. noun: mnēmósunon (μνημόσυνον) [pronounced mnay-MOSS-oo-non], which means, *memory; memorial, a reminder, a record*. Strong's #3422. Acts 10:4 \*\*\*

mnēmósunon (μνημόσυνον) [pronounced mnay-MOSS-oo-non]	<i>memory; memorial, a reminder, a record</i>	neuter singular noun, accusative case	Strong's #3422
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242. Verb: mnêsteuō (μνηστεύω) [pronounced mnace-TYOO-oh], which means, *betroth, espoused, engaged to be married*. Thayer definitions: 1) to woo her and ask her in marriage; 2) to be promised in marriage, be betrothed. Thayer and Strong definitions only. Strong's #3423. Luke 1:27 2:5

mnêsteuō (μνηστεύω) [pronounced mnace-TYOO-oh]	<i>betrothed, espoused, engaged to be married, fiancée</i>	feminine singular, perfect passive participle; accusative case	Strong's #3423
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243. Adjective: mogilalos (μογιλάλος) [pronounced *moh-il-AL-oss*], which means, 1) speaking with difficulty. Thayer Definition only. Strong's #3424.
244. X
245. Masculine\_noun: módios (μόδιος) [pronounced *MOHD-ee-oss*], which means, *a dry measure holding 16 sextarii (or 1/6 of the Attic medimnus), about a peck (9 liters); bushel basket*. Strong's #3526. Luke 11:33  
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módios (μόδιος) [pronounced <i>MOHD-ee-oss</i> ]	<i>a dry measure holding 16 sextarii (or 1/6 of the Attic medimnus), about a peck (9 liters); bushel basket</i>	masculine singular noun, accusative case	Strong's #3426
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246. Pronoun: moi (μοί) [pronounced *moy*], which means, I, me, mine, my. Thayer and Strong definitions only. Strong's #3427. Luke 1:25, 38, 43 5:27 7:23 8:28 9:23 10:22 11:5 12:8 15:6, 12, 29 17:8 18:5, 22 20:3 22:29, 37 23:14 Acts 2:28 3:6 5:8 7:7 9:15 11:7, 12 12:8 13:2 18:10 20:19, 22 21:37 22:5, 9 23:19 24:11 25:24 26:13 27:21 28:18 Galatians 1:2, 16 2:3, 6 4:15 6:14, 17 Colossians 1:25, 29 Hebrews 1:5 2:13 8:10 10:5, 30 13:6

moi (μοί) [pronounced <i>moy</i> ]	<i>I, to [for, by] me, mine, my</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
emoi (ἐμοί) [pronounced <i>ehm-OY</i> ]	<i>I, to [for, by] me, mine, my, myself</i>	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)

247. **Feminine\_noun:** moichalis (μοιχαλῖς) [pronounced *moy-khal-IHS*], which means, 1) *an adulteress*; 2) *as the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot*; 2a) *figurative equivalent to faithless to God, unclean, apostate*. Thayer definitions only. Strong's #3428.
248. **Verb:** moichaô (μοιχάω) [pronounced *moy-KHAH-oh*], which means, *to have unlawful intercourse with another's wife, to commit adultery with*. Not sure of the relationship between this and the next verb. Thayer definitions only. Strong's #3429.
249. **Feminine\_noun:** moicheia (μοιχεία, ας, ῆ) [pronounced *moy-KHEE-ah*], which means, *adultery, adulterous acts*. Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich definitions only. Strong's #3430. Homosexuality and the Bible
250. **Verb:** moicheuô (μοιχεύω) [pronounced *moy-KHYOO-oh*], which means, *to commit adultery, to be an adulterer; to have unlawful sexual congress*. Strong's #3431. Luke 16:18 18:20

moicheuô (μοιχεύω) [pronounced <i>moy-KHYOO-oh</i> ]	<i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3431
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This word can be related to idolatry (committing adultery against God).

Thayer definitions: 1) *to commit adultery*; 1a) *to be an adulterer*; 1b) *to commit adultery with, have unlawful intercourse with another's wife*; 1c) *of the wife: to suffer adultery, be debauched*; 1d) *A Hebrew idiom, the word is used of those who at a woman's solicitation are drawn away to idolatry, i.e. to the eating of things sacrificed to idols*. Thayer definitions only.

251. Masculine\_noun: moichos (μοιχός) [pronounced *moy-KHOSS*], which means, *an adulterer*; metaphorically *one who is faithless toward God, ungodly*. Thayer definitions only. Strong's #3432. Luke 18:11 Hebrews 13:4 \*\*\*\*

moichos (μοιχός) [pronounced <i>moy-KHOSS</i> ]	<i>an adulterer; metaphorically one who is faithless toward God, ungodly</i>	masculine plural noun, nominative case	Strong's #3432
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moichoi (μοιχοί) [pronounced moy-KHOY]	<i>adulterers; metaphorically those who are faithless toward God, ungodly men</i>	masculine plural noun, nominative case	Strong's #3432
252. Adverb: molis (μόλις) [pronounced MOHL-ic], which means, <i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i> . Strong's #3433. Luke 9:39 Acts 14:18 27:7 *****			
molis (μόλις) [pronounced MOHL-ic]	<i>with difficulty; hardly, not easily, scarce (-ly); very rarely, + with much work</i>	adverb	Strong's #3433
253. proper noun person: Molóch (Μολόχ) [pronounced mol-OKH], which means, <i>king</i> ; transliterated, <i>Moloch</i> . Strong's #3434. Acts 7:43*			
Molóch (Μολόχ) [pronounced mol-OKH]	<i>king; transliterated, Moloch</i>	proper noun person, indeclinable	Strong's #3434

Thayer: *The name of the idol god of the Ammonites, to which human victims, particularly young children were offered in sacrifice. Its image was a hollow brazen figure, with the head of an ox, and outstretched human arms. It was heated red hot by a fire from within, and the little ones placed in its arms to be slowly burned, while to prevent the parents from hearing the dying cries, the sacrificing priests beat drums.*

254. X  
 255. X  
 256. noun: momphê (μομφή) [pronounced mom-FAY], which means, *complaint; blame; to have a complaint against any one; fault; quarrel*. Strong's #3437. Colossians 3:13\*

momphê (μομφή) [pronounced mom-FAY]	<i>complaint; blame; to have a complaint against any one; fault; quarrel</i>	feminine singular noun; accusative case	Strong's #3437 (hapax legomena)
257. X			
258. adjective monogenês (μονογενής) [pronounced mon-og-en-ACE], which means, <i>only born, sole (only) (begotten, child)</i> . Thayer: 1) single of its kind, only; 1a) used of only sons or daughters (viewed in relation to their parents); 1b) used of Christ, denotes the only begotten son of God. Thayer and Strong definitions only. Strong's #3439. Luke 7:12 8:42 9:38 11:17			

monogenês (μονογενής) [pronounced mon-og-en-ACE]	<i>only born, sole (only) (begotten, child)</i>	masculine singular adjective; nominative case	Strong's #3439
259. Adverb: monon (μόνον) [pronounced MOHN-on], which means, <i>alone, but, only; merely</i> . Strong's #3440. Luke 8:50 Acts 8:16 11:19 18:25 19:26 21:13 26:29 27:10 Galatians 1:23 2:10 3:2 4:18 5:13 6:12 1Thessalonians 1:5 2:8 Hebrews 9:10 12:26			

monon (μόνον) [pronounced MOHN-on]	<i>alone, but, only; merely</i>	adverb	Strong's #3440
260. adjective monos (μόνος) [pronounced MON-oss], which means, <i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i> . Thayer and Strong definitions only. Strong's #3441. Luke 4:4 5:21 6:4 9:18 10:40 24:12, 18 Galatians 6:4 1Thessalonians 3:1 Hebrews 9:7			

monos (μόνος) [pronounced MON-oss]	<i>alone, only, by themselves, forsaken, destitute of help, merely; without a companion</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #3441
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261. X  
 262. X  
 263. X



264. verb: morphōō (μορφώω) [pronounced *mor-FO-oh*], which means, *to form, to fashion*. Strong's #3445. Galatians 4:19\*

morphōō (μορφώω) [pronounced <i>mor-FO-oh</i> ]	<i>to form, to fashion</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #3445 (hapax legomena)
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265. noun: mórphōsis (μόρφωσις) [pronounced *MOR-fo-sis*], which means, *embodiment; form*. Strong's #3446. Romans 2:20 \*\*

266. verb: moschopoieiō (μοσχοποιέω) [pronounced *mos-khop-oy-EH-oh*], which means, *to make a representation of a calf, to manufacture a calf, to fabricate the image of a bullock*. Strong's #3447. Acts 7:41\*

moschopoieiō (μοσχοποιέω) [pronounced <i>mos-khop-oy-EH-oh</i> ]	<i>to make a representation of a calf, to manufacture a calf, to fabricate the image of a bullock</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3447
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267. Masculine\_noun/adjective: móschos (μόσχος) [pronounced *MOSS-khoss*], which means, *calf; animal offspring (young); human offspring (if fresh and delicate); a tender shoot, sprout*. Strong's #3448. Luke 15:22 Hebrews 9:12 \*\*\*\*\*

móschos (μόσχος) [pronounced <i>MOSS-khoss</i> ]	<i>calf; animal offspring (young); human offspring (if fresh and delicate); a tender shoot, sprout</i>	masculine singular noun/adjective; accusative case	Strong's #3448
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móschoi (μόσχοι) [pronounced <i>MOSS-khoy</i> ]	<i>calves; animal offspring (young); human offspring (if fresh and delicate); tender shoots, sprouts</i>	masculine plural noun/adjective; accusative case	Strong's #3448
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268. noun: móchthos (μόχθος) [pronounced *MOKH-thoss*], which means, *toil; labor, hard and difficult labour, travail, hardship, distress; (by implication) sadness*. Strong's #3449. 1Thessalonians 2:9 2Thessalonians 3:8 \*\*\*

móchthos (μόχθος) [pronounced <i>MOKH-thoss</i> ]	<i>toil; labor, hard and difficult labour, travail, hardship, distress; (by implication) sadness</i>	masculine singular noun, accusative case	Strong's #3449
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269. Masculine\_noun: 1Sam. 5:6 6:1

mues (μύες) [pronounced <i>MOO-ess</i> ]	<i>mice, rats</i>	masculine plural noun; nominative case	No Strong's #
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270. X

271. X

272. X

273. noun: muelós (μυελός) [pronounced *moo-el-OSS*], which means, *(bone) marrow*. Strong's #3452. Hebrews 4:12\*

muelós (μυελός) [pronounced <i>moo-el-OSS</i> ]	<i>(bone) marrow</i>	masculine singular noun; accusative case	Strong's #3452 (hapax legomena)
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muelói (μυελόι) [pronounced <i>moo-el-OY</i> ]	<i>(bone) marrow</i>	masculine plural noun; accusative case	Strong's #3452 (hapax legomena)
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274. X

275. X

276. X

277. verb: muktērízō (μυκτηρίζω) [pronounced *mook-tay-RIHD-zo*], which means, *to mock, to ridicule, to turn up the nose, to sneer at; to deride*. Strong's #3456. Galatians 6:7\*

muktērízō (μυκτηρίζω) [pronounced <i>mook-tay-RIHD-zo</i> ]	<i>to mock, to ridicule, to turn up the nose, to sneer at; to deride</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #3456 (hapax legomena)
278. Adjective: mylikós (μυλικός) [pronounced <i>moo-lee-KOSS</i> ], which means, <i>belonging to a mill; made of millstone</i> . Strong's #3457. Luke 17:2*			
mylikós (μυλικός) [pronounced <i>moo-lee-KOSS</i> ]	<i>belonging to a mill; made of millstone</i>	masculine singular adjective, nominative case	Strong's #3457
279. X			
280. X			
281. propernounlocation: Mura (Μύρα) [pronounced <i>MOO-rah</i> ], which means, <i>myrrh: myrtle juice</i> ; transliterated, <i>Myra, Mura</i> . Strong's #3460. Acts 27:5*			
Mura (Μύρα) [pronounced <i>MOO-rah</i> ]	<i>myrrh: myrtle juice; transliterated, Myra, Mura</i>	neuter plural proper noun; a location; accusative case	Strong's #3460
Thayer: <i>Myra [was] an important town in Lycia, on the southwest coast of Asia Minor, on the river Andriacus, 2.5 miles (4 km) from the mouth.</i>			
282. Feminine_noun: muriás (μυριάς) [pronounced <i>moo-REE-ahs</i> ], which means, <i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i> . Strong's #3461. Luke 12:1 Acts 19:19 21:20 12:22			
muriás (μυριάς) [pronounced <i>moo-REE-ahs</i> ]	<i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i>	feminine singular noun; masculine plural form	Strong's #3461
muriásdes (μυριάδες) [pronounced <i>moo-ree-AH-dehs</i> ]	<i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i>	masculine plural adjective,	Strong's #3461
283. Verb: murizô (μυρίζω) [pronounced <i>mur-EE-zoh</i> ], refers to the putting of spices on a dead body. It is translated <i>to anoint</i> and is not significant to our study. Mark 14:8.* Strong's #3462. The Doctrine of Anointing			
284. X			
285. noun neuter muron (μύρον) [pronounced <i>MOO-ron</i> ], which means, <i>ointment, perfumed oil, myrrh</i> . Thayer and Strong definitions only. Strong's #3464. Luke 7:37, 38 23:56			
muron (μύρον) [pronounced <i>MOO-ron</i> ]	<i>ointment, perfumed oil, myrrh</i>	neuter singular noun; genitive/ablative case	Strong's #3464
286. propernounlocation: Musía (Μυσία) [pronounced <i>moo-SEE-ah</i> ], which means, <i>land of beach trees</i> ; transliterated, <i>Mysia, Musia</i> . Strong's #3465. Acts 16:7 **			
Musía (Μυσία) [pronounced <i>moo-SEE-ah</i> ]	<i>land of beach trees; transliterated, Mysia, Musia</i>	feminine singular proper noun; a location; accusative case	Strong's #3465
Thayer: <i>Mysia [is] a province of Asia Minor on the shore of the Aegean Sea, between Lydia and Popontis; it included the cities of Pergamos, Troas, and Assos.</i>			
287. Neuter_noun: mustêrion (μυστήριον) [pronounced <i>moos-TAY-ree-on</i> ], which means, <i>hidden thing, secret, mystery; cultic or religious secrets</i> . 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 (1Cor. 13:2); Dispensations—a Brief Review Luke 8:10 Colossians 1:26 2:2 4:3 2Thessalonians 2:7

mustêrion (μυστήριον) [pronounced <i>moos-TAY-ree-on</i> ]	<i>hidden thing, secret, mystery; cultic, fraternal or religious secret</i>	neuter singular noun; accusative case	Strong's #3466
mustêria (μυστήρια) [pronounced <i>moos-TAY-ree-ah</i> ]	<i>hidden things, secrets, mysteries; cultic, fraternal or religious secrets</i>	neuter plural noun; accusative case	Strong's #3466

Thayer definitions: 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.* (Thayer definitions).

288. X

289. X

290. X

291. X

292. Verb: mōrainō (μωραίνω) [pronounced *moe-RAH-ee-no*], which means, *to become insipid, to lose flavor, to become useless; figuratively, to make (passively, act) as a simpleton, to make (be made) a fool (foolish); to prove someone or something to be foolish.* Strong's #3471. Luke 14:34 \*\*\*\*

mōrainō (μωραίνω) [pronounced <i>moe-RAH-ee-no</i> ]	<i>to become insipid, to lose flavor, to become useless; figuratively, to make (passively, act) as a simpleton, to make (be made) a fool (foolish); to prove someone or something to be foolish</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #3471
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293. X

294. X

295. Adjective: mōros (μωρός) [pronounced ], which means, 1) *foolish; 2) impious, godless.* Thayer Definition only. Strong's #3474.

296. masculine\_proper\_noun Mōseus/Môsês/Mōusês (Μωσεύς/Μωσῆς/Μωϋσῆς) [pronounced *moce-YOOÇ, moh-SACE*] which means, *drawing out; transliterated Moses.* . Thayer and Strong definitions only. Strong's #3475. Luke 2:22 5:14 9:30 16:29 20:28 24:27, 44 Acts 3:22 6:11 7:20 13:39 15:1 21:21 26:22 28:23 Hebrews 3:2, 3, 16 7:14 8:5 9:19 10:28 11:23 12:21

Mōseus/Môsês/Mōusês (Μωσεύς/Μωσῆς/Μωϋσῆς) [pronounced <i>moce-YOOÇ, moh-SACE, mao-SACE</i> ]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
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Moses is the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.

1. **Masculine\_proper\_noun:** Naassōn (Ναασώων) [pronounced *nah-ahs-SOWN*], which means *diviner, enchanter*; transliterated *Nahshon, Naasson*. He was an Old Testament guy who was a chief of Judah whose sister was the wife of Aaron. Strong's #3476. Luke 3:32\*\*\*

Naassōn (Ναασώων) [pronounced <i>nah-ahs-SOWN</i> ]	<i>diviner, enchanter</i> ; transliterated <i>Nahshon, Naasson</i>	masculine singular proper noun	Strong's #3476
2. masculine_proper_noun Naggai (Ναγγαί) [pronounced <i>nang-GAHee</i> ], which means, <i>illuminating</i> ; transliterated, <i>Nagge, Naggai</i> . An ancestor of Christ. Thayer and Strong definitions only. Strong's #3477. Luke 3:25*	<i>illuminating</i> ; transliterated, <i>Nagge, Naggai</i>	masculine singular proper noun	Strong's #3477

Probably of Hebrew origin (compare [#H5052]) (Nogah).

3. Proper\_noun/location: Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced *nad-zar-EHTH/nad-zar-EHT*], which means, *the guarded one*; transliterated *Nazareth, Nazaret*. It is the ordinary residence and home town of Christ in Palestine. Thayer and Strong definitions only. Strong's #3478. Luke 1:26 2:4 4:16 Acts 10:38

Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced <i>nad-zar-EHTH/nad-zar-EHT</i> ]	<i>the guarded one</i> ; transliterated <i>Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478
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4. adjective Nazarēnos (Ναζαρηνός) [pronounced *nad-zar-ay-NOSS*], which means, *a Nazarene, a resident [inhabitant] of Nazareth*. Thayer and Strong definitions only. Strong's #3479. Luke 4:34 24:19

Nazarēnos (Ναζαρηνός) [pronounced <i>nad-zar-ay-NOSS</i> ]	<i>a Nazarene, a resident [inhabitant] of Nazareth</i>	masculine singular noun/adjective, vocative	Strong's #3479
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5. proper\_noun: Nazōraïos (Ναζωπαῖος) [pronounced *nad-zo-RAH-yoss*], which means, from the Hebrew *Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian*; transliterated *Nazarene, Nazoræan*. Strong's #3480. Luke 18:37 Acts 2:22 3:6 4:10 6:14 22:8 24:5 26:9

Nazōraïos (Ναζωπαῖος) [pronounced <i>nad-zo-RAH-yoss</i> ]	from the Hebrew <i>Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian</i> ; transliterated <i>Nazarene, Nazoræan</i>	proper singular noun, nominative case	Strong's #3480
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Nazōraïoi (Ναζωπαῖοι) [pronounced <i>nad-zo-RAH-yoy</i> ]	from the Hebrew <i>Nazarites = those separated; inhabitants of Nazareth, of Nazareth; by extension, Christians</i> ; transliterated <i>Nazarenes, Nazoræans</i>	proper plural noun, nominative case	Strong's #3480
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6. masculine\_proper\_noun Nathan (Ναθάν) [pronounced *nath-AM*], which means, *a giver*; transliterated *Nathan*. Thayer and Strong definitions only. Strong's #3481. Luke 1:31\*

Nathan (Ναθάν) [pronounced <i>nath-AM</i> ]	<i>a giver</i> ; transliterated <i>Nathan</i>	masculine singular proper noun	Strong's #3481
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He was one of the four sons of David who were born to him by Bathshua (Bathsehba). His name is a transliteration from the Hebrew proper noun #5416.

7. X

8. particle nai (ναι) [pronounced *nahee*], which means, *yes, surely, of a truth, yea, verily, truly, assuredly, even so*. Thayer and Strong definitions only. Strong's #3483. Luke 7:26 10:21 11:51 12:5 Acts 5:8 22:27



nai (ναί) [pronounced <i>nahee</i> ]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483
9. noun proper locative Nain (Ναΐν) [pronounced <i>nah-IN</i> ], which means, <i>beauty</i> ; transliterated, <i>Nain</i> . This was a village in Galilee located at the north base of Little Hermon. Thayer and Strong definitions only. Strong's #3484. Luke 7:11*			
Nain (Ναΐν) [pronounced <i>nah-IN</i> ]	<i>beauty; transliterated, Nain</i>	proper noun, indeclinable	Strong's #3484
10. <b>Masculine_noun:</b> naos (ναός) [pronounced <i>nah-OSS</i> ], which means, <i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i> . Thayer and Strong definitions only. Strong's #3485. Luke 1:9 23:45 Acts 17:24 19:24 2Thessalonians 2:4			
naos (ναός) [pronounced <i>nah-OSS</i> ]	<i>used of the temple at Jerusalem, but only of the sacred edifice; any heathen temple or shrine; metaphorically the spiritual temple consisting of the saints of all ages joined together by and in Christ; temple of the body</i>	masculine singular noun; accusative case	Strong's #3485
naoi (ναοί) [pronounced <i>nah-OY</i> ]	<i>temples (heathen or the Jerusalem temple), sacred edifices; shrines; metaphorically spiritual temples consisting of the saints of all ages joined together in Christ</i>	masculine plural noun; accusative case	Strong's #3485
11. masculine_proper_noun Nahum (Ναούμ) [pronounced <i>nah-OOM</i> ], which means, <i>consolation</i> ; transliterated, <i>Naum Nahum</i> . He was the son of Esli and father of Amos, in the genealogy of Christ. Thayer and Strong definitions only. Strong's #3486. Luke 3:25*			
Nahum (Ναούμ) [pronounced <i>nah-OOM</i> ]	<i>consolation; transliterated, Naum Nahum</i>	masculine singular proper noun	Strong's #3486
Transliterated from the Hebrew origin [#H5151].			
12. X			
13. X			
14. X			
15. noun: naúklēros (ναύκληρος) [pronounced <i>NOW-klay-ross</i> ], which means, <i>ship owner; ship master; one who hires out his vessel, or a portion of it, for purposes of transportation; captain (of a ship)</i> . Strong's #3490. Acts 27:11*			
naúklēros (ναύκληρος) [pronounced <i>NOW-klay-ross</i> ]	<i>ship owner; ship master; one who hires out his vessel, or a portion of it, for purposes of transportation; captain (of a ship)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3490
16. Feminine_noun: naus (ναῦς, ἡ) [pronounced <i>nowc</i> ], which means <i>[large] ship, large vessel</i> . Strong's #3491. 1Sam. 5:6 Acts 27:41*			
naus (ναῦς, ἡ) [pronounced <i>nowc</i> ]	<i>[large] ship, large vessel</i>	feminine singular noun; accusative case	Strong's #3491 (hapax legomena)
17. noun: naútēs (ναύτης) [pronounced <i>NOW-tace</i> ], which means, <i>sailor, seaman, mariner, boatman, shipman</i> . Strong's #3492. Acts 27:27 ***			

naútēs (ναύτης) [pronounced NOW-tace]	sailor, seaman, mariner, boatman, shipman	masculine singular noun, nominative case	Strong's #3492
naútai (ναύται) [pronounced NOW-tie]	sailors, seamen, mariners, boatmen, shipmen; (ship's) crew	masculine plural noun, nominative case	Strong's #3492
18. masculine_proper_noun Nachôr (Ναχώρ) [pronounced <i>nakh-ORE</i> ], which means, <i>snorting, snoring</i> ; transliterated, <i>Nahor</i> . This is the name of two persons in the family of Abraham, an ancestor of Christ. Thayer and Strong definitions only. Strong's #3493. Luke 3:34*			
Nachôr (Ναχώρ) [pronounced <i>nakh-ORE</i> ]	<i>snorting, snoring</i> ; transliterated, <i>Nahor</i>	masculine singular proper noun	Strong's #3493
19. noun: neanías (νεανίας) [pronounced <i>neh-an-EE-as</i> ], which means, <i>young man, a youth (up to about forty years)</i> . Strong's #3494. Acts 7:58 20:9 23:17 ****			
neanías (νεανίας) [pronounced <i>neh-an-EE-as</i> ]	<i>young man, a youth (up to about forty years)</i>	masculine singular noun, genitive/ablative case	Strong's #3494
20. noun masculine neaniskos (νεανίσκος) [pronounced <i>neh-an-ISS-koss</i> ], which means, <i>a young man (under 40), youth</i> ; used of <i>a young attendant or servant</i> . Thayer and Strong definitions only. Strong's #3495. Luke 7:14 Acts 2:17 5:10 23:22			
neaniskos (νεανίσκος) [pronounced <i>neh-an-ISS-koss</i> ]	<i>a young man (under 40), youth</i> ; used of <i>a young attendant or servant</i>	masculine singular noun; vocative	Strong's #3495
21. propernounlocation: Neápolis (Νεάπολις) [pronounced <i>neh-AHP-ol-is</i> ], which means, <i>new young city</i> ; transliterated, <i>Neapolis</i> . Strong's #3496. Acts 16:11*			
Neápolis (Νεάπολις) [pronounced <i>neh-AHP-ol-is</i> ]	<i>new young city</i> ; transliterated, <i>Neapolis</i>	feminine singular proper noun; a location; accusative case	Strong's #3496
Thayer: <i>Neapolis [was] a maritime city of Macedonia, on the gulf of Syrymon, having a port and colonised by Chalcidians.</i>			
22. masculine_proper_noun Neeman (Νεεμάν) [pronounced <i>neh-eh-MAN</i> ], which means, <i>pleasantness</i> ; transliterated <i>Naaman, Neeman</i> . This is a reference to Naaman the Syrian, the commander-in-chief of the army of Syria. Thayer and Strong definitions only. Strong's #3497. Luke 4:27*			
Neeman (Νεεμάν) [pronounced <i>neh-eh-MAN</i> ]	<i>pleasantness</i> ; transliterated <i>Naaman, Neeman</i>	masculine proper noun	Strong's #3497
23. <b>Adjective:</b> nekros (νεκρός) [pronounced <i>nehk-ROSS</i> ], which means, <i>dead (actually or spiritually), deceased; a corpse</i> . Thayer definition only. Strong's #3498. Gen. 22:18 (James 3:17) Luke 7:15 9:7, 60 15:24 16:30 20:35 24:5, 46 Acts 3:15 4:2 5:10 10:41 13:30 17:3 20:9 23:6 24:21 26:8, 23 28:6 Galatians 1:1 Colossians 1:18 2:12 1Thessalonians 1:10 4:16 Hebrews 6:1 9:14, 17 11:19, 35 13:20			
nekros (νεκρός) [pronounced <i>nehk-ROSS</i> ]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; nominative case	Strong's #3498

nekroi (νεκροί) [pronounced <i>nehk-ROY</i> ]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
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There is both *the dead ones* and *deaths* (no definite article).

Thayer: 1) properly; 1a) one that has breathed his last, lifeless; 1b) deceased, departed, one whose soul is in heaven or hell; 1c) destitute of life, without life, inanimate; 2) metaphorically; 2a) spiritually dead; 2a1) destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins; 2a2) inactive as respects doing right; 2b) destitute of force or power, inactive, inoperative.

24. verb: nekroō (νεκρώω) [pronounced *nek-ROW-oh*], which means, *to put to death, to make dead, to slay; to subdue; to be worn out*. Strong's #3499. Colossians 3:5 Hebrews 11:12\*\*\*

nekroō (νεκρώω) [pronounced <i>nek-ROW-oh</i> ]	<i>to put to death, to make dead, to slay; to subdue; to be worn out</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3499
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nekroō (νεκρώω) [pronounced <i>nek-ROW-oh</i> ]	<i>put to death, make dead, slay; subdue; be worn out</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #3499
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nekroō (νεκρώω) [pronounced <i>nek-ROW-oh</i> ]	<i>putting to death, making dead, slaying; subduing; being worn out</i>	masculine singular; perfect passive participle; genitive/ablative case	Strong's #3499
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25. noun: nekrosis (νέκρωσις) [pronounced *NEHK-roh-sis*], which means, *deadness; death*. Strong's #3500. Romans 3:19 \*\*

26. X

27. adjective neos/neōteros (νέος/νεώτερος) [pronounced *NEH-os, neh-OH-ter-os*], which means, *new, young; fresh; recently born, youthful*; figuratively for, *regenerate*. Thayer and Strong definitions only. Strong's #3501. Luke 5:37 15:12 22:26 Acts 5:6 16:11 Colossians 3:10 Hebrews 12:24

neos/neōteros (νέος/νεώτερος) [pronounced <i>NEH-os, neh-OH-ter-os</i> ]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine singular comparative adjective; accusative case	Strong's #3501
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28. masculine\_noun knossos (νεοσσός) [pronounced *neh-os-SOSS*], which means, *a young (creature), young bird; young; youngling, nestling*. Thayer and Strong definitions only. Strong's #3502. Luke 2:24\*

knossos (νεοσσός) [pronounced <i>neh-os-SOSS</i> ]	<i>a young (creature), young bird; young; youngling, nestling</i>	masculine plural noun; accusative case	Strong's #3502
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29. noun: neotēs (νεότης) [pronounced *neh-OHT-ace*], which means, *youth, youthful age, youthfulness, newness*. Strong's #3503. Luke 18:21 Acts 26:4 \*\*\*\*\*

neotēs (νεότης) [pronounced <i>neh-OHT-ace</i> ]	<i>youth, youthful age, youthfulness, newness</i>	feminine noun, genitive/ablative case	Strong's #3503
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30. X

31. X

32. verb: neúō (νεύω) [pronounced *NYOO-oh*], which means, *to nod, to signal with a nod; to give the go-ahead to*. Strong's #3506. Acts 24:10 \*\*

neúō (νεύω) [pronounced <i>NYOO-oh</i> ]	<i>to nod, to signal with a nod; to give the go-ahead to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3506
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neúō (νεύω) [pronounced NYOO-oh]	<i>nodding to, signaling with a nod; giving (someone) the go-ahead</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #3506
33. Feminine_noun: nephelê (νεφέλη) [pronounced <i>nehf-EHL-ay</i> ], which means, <i>a cloud, cloudiness</i> . Strong's #3507. Luke 9:34 12:54 21:27 Acts 1:9 1Thessalonians 4:17			
nephelê (νεφέλη) [pronounced <i>nehf-EHL-ay</i> ]	<i>a cloud, cloudiness</i>	feminine singular noun, nominative case	Strong's #3507
nephelai (νεφέλαι) [pronounced <i>nehf-EHL-ī</i> ]	<i>clouds, cloud formations</i>	feminine plural noun, nominative case	Strong's #3507
34. X			
35. noun: néphos (νέφος) [pronounced <i>NEHF-oss</i> ], which means, <i>cloud, a large dense multitude, a throng; used to denote a great shapeless collection of vapour obscuring the heavens as opposed to a particular and definite masses of vapour with some form or shape</i> . Strong's #3509. Hebrews 12:1*			
néphos (νέφος) [pronounced <i>NEHF-oss</i> ]	<i>cloud, a large dense multitude, a throng; used to denote a great shapeless collection of vapour obscuring the heavens as opposed to a particular and definite masses of vapour with some form or shape</i>	neuter singular noun; accusative case	Strong's #3509 (hapax legomena)
36. X			
37. adjective: neōkóros (νεωκόρος) [pronounced <i>neh-o-KOR-oss</i> ], which means, <i>honorary temple keeper, temple custodian; temple maintainer</i> . Strong's #3511. Acts 19:35*			
neōkóros (νεωκόρος) [pronounced <i>neh-o-KOR-oss</i> ]	<i>honorary temple keeper, temple custodian; temple maintainer</i>	feminine singular adjective, accusative case	Strong's #3511
Thayer definitions:			
1) one who sweeps and cleans a temple			
2) one who has charge of a temple, to keep and adorn it, a sacristan			
3) the worshipper of a deity			
3a) word appears from coins still extant, it was an honorary title [temple-keeper or temple-warden] of certain cities, especially in Asia Minor, or in which some special worship of some deity or even some deified human ruler had been established; used of Ephesus.			
38. X			
39. X			
40. Verb: nêthō (νήθω) [pronounced <i>NAY-thoh</i> ], which means, <i>to spin, to weave</i> . Strong's #3514. Luke 12:27			
**			
nêthō (νήθω) [pronounced <i>NAY-thoh</i> ]	<i>to spin, to weave</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3514
41. Verb: nêpiázō (νηπιάζω) [pronounced <i>nay-pee-ODD-zoh</i> ], which means <i>to be a babe, to be a child, to be one who cannot speak, to be as a child, to be child-like</i> . Strong's #3515. The Doctrine of Tongues (1Cor. 14:20)			
42. Verb: nêpiázō (νηπιάζω) [pronounced <i>nay-pee-AUD-zoh</i> ], which means <i>to be a babe, to be an infant</i> . Thayer only. Strong's #3515.			



43. Adjective: *nēpios* (νήπιος) [pronounced *NAY-pee-os*], which means, *one who cannot speak, infant, child, baby without any limitation of age*. Strong's #3516. The Doctrine of Tongues (1Cor. 13:11) Luke 10:21 Galatians 4:1, 3 1Thessalonians 2:7 Hebrews 5:13

<i>nēpios</i> (νήπιος) [pronounced <i>NAY-pee-oss</i> ]	<i>one who cannot speak, infant, child, baby without any limitation of age</i>	masculine singular adjective; dative, locative, instrumental case	Strong's #3516
<i>nēpioi</i> (νήπιοι) [pronounced <i>NAY-pee-oy</i> ]	<i>ones who cannot speak, infants, very young children, babies without any limitation of age</i>	masculine plural adjective; dative, locative, instrumental case	Strong's #3516

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.

44. X

45. masculine\_proper\_noun *Nêri* (Νηρί) [pronounced *nay-REE*], which means, *Jehovah is my lamp; transliterated Neri*. He was the grandfather of Zerubbabel. Thayer and Strong definitions only. Strong's #3518. Luke 3:27\*

<i>Nêri</i> (Νηρί) [pronounced <i>nay-REE</i> ]	<i>Jehovah is my lamp; transliterated Neri</i>	masculine singular proper noun	Strong's #3518
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This is taken from the Hebrew proper noun #5374.

46. noun: *nēsíon* (νησίον) [pronounced *nay-SEE-on*], which means, *small island, an islet*. Strong's #3519. Acts 27:16\*

<i>nēsíon</i> (νησίον) [pronounced <i>nay-SEE-on</i> ]	<i>small island, an islet</i>	neuter singular noun, accusative case	Strong's #3519
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47. noun: *nēsos* (νήσος) [pronounced *NAY-soss*], which means, *island, isle*. Strong's #3520. Acts 13:6 27:26 28:1, 7 \*\*\*\*\*

<i>nēsos</i> (νήσος) [pronounced <i>NAY-soss</i> ]	<i>island, isle</i>	feminine singular noun, accusative case	Strong's #3520
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48. Feminine\_noun: *nêsteia* (νηστεία) [pronounced *nays-TIH-uh*], which means *obstinance from food, a fast, a fasting*. Strong's #3521. The Doctrine of Fasting Luke 2:37 Acts 14:23 21:9 \*\*\*\*\*

<i>nêsteia</i> (νηστεία) [pronounced <i>nays-TIH-uh</i> ]	<i>obstinance from food, a fast, a fasting</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3521
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49. **Verb:** *nêsteuô* (νηστεύω) [pronounced *nayc-TYEW-oh*], which means *to abstain from food, to fast*. Thayer Definitions: 1) *to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days*. Strong's #3522. The Doctrine of Fasting Luke 5:33 18:12 Acts (10:30) 13:2

<i>nêsteuô</i> (νηστεύω) [pronounced <i>nayc-TYEW-oh</i> ]	<i>to abstain from food, to fast</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3522
<i>nêsteuô</i> (νηστεύω) [pronounced <i>nayc-TYEW-oh</i> ]	<i>abstaining from food, fasting</i>	masculine singular, present active participle, nominative case	Strong's #3522

50. **Noun:** nêstis (νήστις) [pronounced *NAYC-tis*], which means *not eating, abstain from food [religiously], a fasting*. Strong's #3523. The Doctrine of Fasting
51. X
52. verb: nêphō (νήφω) [pronounced *NAY-foe*], which means, *to be self-controlled, to be sober, to be calm and collected in spirit; to be temperate, to be dispassionate, to be circumspect*. Strong's #3525. 1Thessalonians 5:6, 8 \*\*\*\*\* \*

nêphō (νήφω) [pronounced <i>NAY-foe</i> ]	<i>to be self-controlled, to be sober, to be calm and collected in spirit; to be temperate, to be dispassionate, to be circumspect</i>	1 <sup>st</sup> person plural, present active subjunctive	Strong's #3525
53. propernounperson: Niger (Νίγερ) [pronounced <i>neeg'-er</i> ], which means, <i>black</i> ; transliterated, <i>Niger</i> . Strong's #3526. Acts 13:1*			
Niger (Νίγερ) [pronounced <i>NEEG-er</i> ]	<i>black</i> ; transliterated, <i>Niger</i> (of Latin origin)	masculine singular proper noun; a person; indeclinable noun	Strong's #3526
54. propernounperson: Nikánōr (Νικάνωρ) [pronounced <i>nihk-AN-ore</i> ], which means, <i>conqueror, victorious</i> ; transliterated, <i>Nicanor</i> . Strong's #3527. Acts 6:5*			
Nikánōr (Νικάνωρ) [pronounced <i>nihk-AN-ore</i> ]	<i>conqueror, victorious</i> ; transliterated, <i>Nicanor</i>	masculine singular proper noun, accusative case	Strong's #3527
55. Verb: nikáō (νικάω) [pronounced <i>nihk-AH-oh</i> ], which means, <i>to conquer, to subdue, to prevail (over), to be victorious (over)</i> . Strong's #3528. Luke 11:22			
nikáō (νικάω) [pronounced <i>nihk-AH-oh</i> ]	<i>to conquer, to subdue, to prevail (over), to be victorious (over)</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #3528

Thayer: *to conquer; to carry off the victory, come off victorious; of Christ, victorious over all His foes; of Christians, that hold fast their faith even unto death against the power of their foes, and temptations and persecutions; when one is arraigned or goes to law, to win the case, maintain one's cause.*

56. X
57. X
58. X
59. propernounperson: Nikólaos (Νικόλαος) [pronounced *nik-OHL-ah-os*], which means, *victor of the people, victorious over people*; transliterated, *Nicolaus*. Strong's #3532. Acts 6:5\*

Nikólaos (Νικόλαος) [pronounced <i>nik-OHL-ah-oss</i> ]	<i>victor of the people, victorious over people</i> ; transliterated, <i>Nicolaus</i>	masculine singular proper noun, accusative case	Strong's #3532
60. X			
61. X			
62. X			
63. Proper_noun: Nineuítēs (Νινευίτης) [pronounced <i>nihn-yoo-EE-tace</i> ], which means, <i>an inhabitant of Nineveh, of Nineve</i> ; transliterated, <i>Ninevite</i> . Strong's #3536. Luke 11:30 **			
Nineuítēs (Νινευίτης) [pronounced <i>nihn-yoo-EE-tace</i> ]	<i>an inhabitant of Nineveh, of Nineve</i> ; transliterated, <i>Ninevite</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #3536

64. Verb: noéō (νοέω) [pronounced *noh-EH-oh*], which means *to think (upon), to understand, to perceive; to heed, to ponder, to consider*. Strong's #3539. The Doctrine of Tongues (Introduction) Hebrews 11:3

	noéō (νοέω) [pronounced <i>noh-EH-oh</i> ]	<i>to think (upon), to understand, to perceive; to heed, to ponder, to consider</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #3539
65.	X			
66.	adjective: nóthos (νόθος) [pronounced <i>NOHth-oss</i> ], which means, <i>illegitimate, bastard; one born, not in lawful wedlock, but of a concubine or female slave</i> . Strong's #3541. Hebrews 12:8*			
	nóthos (νόθος) [pronounced <i>NORTH-oss</i> ]	<i>illegitimate, bastard; one born, not in lawful wedlock, but of a concubine or female slave</i>	masculine plural adjective; nominative case	Strong's #3541 (hapax legomena)
67.	X			
68.	verb nomizō (νομίζω) [pronounced <i>nom-IHD-zoh</i> ], which means, <i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); by extension to deem or regard</i> . Thayer: 1) to hold by custom or usage, own as a custom or usage, to follow a custom or usage; 1a) it is the custom, it is the received usage; 2) to deem, think, suppose. Thayer and Strong definitions only. Strong's #3543. Luke 2:44 3:23 Acts 7:25 8:20 14:19 16:13, 27 17:29 21:29			
	nomizō (νομίζω) [pronounced <i>nom-IHD-zoh</i> ]	<i>to suppose, to think; to do by law (usage), that is, to accustom (passively be usual); to deem, to regard</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3543
	nomizō (νομίζω) [pronounced <i>nom-IHD-zoh</i> ]	<i>supposing, thinking; doing by law (usage), that is, becoming accustomed to (passively be usual); deeming, regarding</i>	masculine plural, aorist active participle; nominative case	Strong's #3543
69.	adjective nomikos (νομικός) [pronounced <i>nom-ik-OSS</i> ], which means, <i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i> . Thayer: 1) pertaining to the law, one learned in the law; 2) in the NT an interpreter and teacher of the Mosaic law. Thayer and Strong definitions only. Strong's #3544. Luke 7:30 10:25 11:45 14:3			
	nomikos (νομικός) pronounced <i>nom-ik-OSS</i>	<i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i>	masculine plural adjective; nominative case	Strong's #3544
70.	X			
71.	X			
72.	masculine_noun nomodidaskalos (νομοδιδάσκαλος) [pronounced <i>nom-od-id-AS-kal-os</i> ], which means, <i>a teacher and interpreter of the law: among the Jews; doctor or teacher of the Law; possibly a rabbi; of those who among Christians went about as champions and interpreters of the Mosaic law</i> . Thayer and Strong definitions only. Strong's #3547. Luke 5:17 Acts 5:34 ***			
	nomodidaskalos (νομοδιδάσκαλος) [pronounced <i>nom-od-id-AS-kal-os</i> ]	<i>a teacher and interpreter of the law: among the Jews; doctor or teacher of the Law; possibly a rabbi; of those who among Christians went about as champions and interpreters of the Mosaic law</i>	masculine plural noun, nominative case	Strong's #3547
73.	X			
74.	verb: nomothetēō (νομοθετέω) [pronounced <i>nom-oth-et-EH-oh</i> ], which means, <i>to legislate; to ordain; to enact laws, to sanction by law, (passively): to be legislated for, to be furnished with laws; to have (the Mosaic) enactments enjoined, be sanctioned (by them)</i> . Strong's #3549. Hebrews 7:11 8:6**			

nomothetēō (νομοθετέω) [pronounced <i>nom-oth-et-EH-oh</i> ]	<i>to legislate; to ordain; to enact laws, to sanction by law, (passively): to be legislated for, to be furnished with laws; to have (the Mosaic) enactments enjoined, be sanctioned (by them)</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #3549
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75. X

76. Masculine noun: nomos (νόμος) [pronounced *NOHM-oss*], which means, *[Mosaic] law; establishment code; custom, precept, injunction, Torah*. Strong's #3551. Thayer only used below. (Deut. 17:18) Luke 2:22 10:26 16:16 24:44 Acts 6:13 7:53 13:15 15:5 18:13 21:20 22:3 23:3 24:6, 14 28:23 Galatians 2:16 3:2, 10 4:4 5:3 6:2 Hebrews 7:5 8:4, 10 9:19 10:1, 16

nomos (νόμος) [pronounced <i>NOHM-oss</i> ]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; accusative case	Strong's #3551
nomoi (νόμοι) [pronounced <i>NOHM-oy</i> ]	<i>[Mosaic] laws; establishment codes; customs, precepts, injunctions, Torah mandates</i>	masculine plural noun; accusative case	Strong's #3551

Thayer definitions: 1) *anything established, anything received by usage, a custom, a law, a command; 1a) of any law whatsoever; 1a1) a law or rule producing a state approved of God; 1a1a) by the observance of which is approved of God; 1a2) a precept or injunction; 1a3) the rule of action prescribed by reason; 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents; 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, especially the precept concerning love; 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT.*

77. X

78. X

79. feminine\_noun nosos (νόσος) [pronounced *NOS-oss*], which means, *disease, sickness, infirmity, malady*. Thayer and Strong definitions only. Strong's #3554. Luke 4:40 6:18 7:21 9:1 19:12

nosos (νόσος) [pronounced <i>NOS-oss</i> ]	<i>disease, sickness, infirmity, malady</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3554
nosoi (νόσοι) [pronounced <i>NOS-oy</i> ]	<i>diseases, sicknesses, infirmities, maladies</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3554

80. Feminine\_noun: nossiá (νοσιᾶ) [pronounced *noss-see-AH*], which means, *brood (of chickens, of birds); a nest (of birds)*. Strong's #3555. Luke 13:34\*

nossiá (νοσιᾶ) [pronounced <i>noss-see-AH</i> ]	<i>brood (of chickens, of birds); a nest (of birds)</i>	feminine singular noun, accusative case	Strong's #3555
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81. X

82. verb: nosphízomai (νοσφίζομαι) [pronounced *nos-FIHD-zom-ahee*], which means, *to keep back; to hold back; to separate, to set apart (for one's self), to divide; to sequester for oneself, to embezzle*. Strong's #3557. Acts 5:2, 3 \*\*\*

nosphízomai (νοσφίζομαι) [pronounced <i>nos-FIHD-zom-ahee</i> ]	<i>to keep back; to hold back; to separate, to set apart (for one's self), to divide; to sequester for oneself, to embezzle</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #3557
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Thayer definitions: 1) *to set apart, separate, divide; 2) to set apart or separate for one's self; 3) to purloin, embezzle, withdraw covertly and appropriate to one's own use.*



83. Masculine\_noun: nótos (νότος) [pronounced *NOHT-oss*], which means, *south, southwest; southern quarter; southern wind*. Strong's #3558. Luke 11:31 12:55 13:29 27:13 28:13 \*\*\*\*\*

nótos (νότος) [pronounced <i>NOHT-oss</i> ]	<i>south, southwest; southern quarter; southern wind</i>	masculine singular noun; genitive/ablative case	Strong's #3558
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84. X

85. verb: nouthetéo (νουθετέω) [pronounced *noo-thet-EH-oh*], which means, *to admonish, to warn, to exhort, to put to mind*. Strong's #3560. Acts 20:31 Colossians 1:28 3:16 1Thessalonians 5:12, 14 2Thessalonians 3:15 \*\*\*\*\* \*\*\*

nouthetéo (νουθετέω) [pronounced <i>noo-thet-EH-oh</i> ]	<i>to admonish, to warn, to exhort, to put to mind</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3560
nouthetéo (νουθετέω) [pronounced <i>noo-thet-EH-oh</i> ]	<i>admonish, warn, exhort, put to mind, caution, reprove gently</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3560
nouthetéo (νουθετέω) [pronounced <i>noo-thet-EH-oh</i> ]	<i>admonishing, warning, exhorting, putting to mind</i>	masculine singular, present active participle, nominative case	Strong's #3560

86. noun: noumēnia (νουμηνία) [pronounced *noo-may-NEE-ah*], which means, *new moon, the Jewish festival of the new moon*. Strong's #3561. Colossians 2:16\*

noumēnia (νουμηνία) [pronounced <i>noo-may-NEE-ah</i> ]	<i>new moon, the Jewish festival of the new moon</i>	feminine singular noun; genitive/ablative case	Strong's #3561 (hapax legomena)
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87. X

88. X

89. Masculine\_noun: noús (νοῦς) [pronounced *noose*], which means *mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning*. Strong's #3563. The Doctrine of Tongues (Introduction) Colossians 2:18 2Thessalonians 2:2

noús (νοῦς) [pronounced <i>noose</i> ]	<i>mind, the intellect, understanding, reasoning (ability), mind (divine or human; in thought, feeling, or will); by implication, meaning</i>	masculine singular noun, accusative case	Strong's #3563
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Thayer definitions: 1) *the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining; 1a) the intellectual faculty, the understanding; 1b) reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognising goodness and of hating evil; 1c) the power of considering and judging soberly, calmly and impartially; 2) a particular mode of thinking and judging, i.e thoughts, feelings, purposes, desires.*

R. B. Thieme, Jr. assigns a technical use to this word (not always used in this way), where this is simply the intellect which takes in and understands the doctrine being taught. However, simply being a part of one's intellect is not enough to make the doctrine useable or a factor in one's spiritual life.

90. propernounperson: Numphâs (Νυμφᾶς) [pronounced *noom-FAHS*], which means, *Nympha*. Strong's #3564.

91. Feminine\_noun: numphê (νύμφη) [pronounced *noom-FAY*], which means, 1) *a betrothed woman, a bride; 2) a recently married woman, young wife; 3) a young woman; 4) a daughter-in-law*. Thayer definition only. Strong's #3565. 2Sam. 17:3 Luke 12:53

numphê (νύμφη) [pronounced <i>noom-FAY</i> ]	1) a betrothed woman, a bride; 2) a recently married woman, young wife; 3) a young woman; 4) a daughter-in-law	feminine singular noun; nominative case	Strong's #3565
92. masculine_noun numphios (νυμφίος) [pronounced <i>noom-FEE-os</i> ], which means, <i>the bridegroom</i> . Thayer and Strong definitions only. Strong's #3566. Luke 5:34			
numphios (νυμφίος) [pronounced <i>noom-FEE-os</i> ]	<i>the bridegroom</i>	masculine singular noun; nominative case	Strong's #3566
93. masculine_noun numphôn (νυμφών) [pronounced <i>noom-FOHN</i> ], which means, 1) <i>the chamber containing the bridal bed, the bridal chamber [room]; 1a) of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, i.e. whatever was needed for the due celebration of the nuptials; 1b) the room in which the marriage ceremonies are held</i> . Thayer and Strong definitions only. Strong's #3567. Luke 5:34 ***			
numphôn (νυμφών) [pronounced <i>noom-FOHN</i> ]	1) <i>the chamber containing the bridal bed, the bridal chamber [room]; 1a) of the friends of the bridegroom whose duty it was to provide and care for whatever pertained to the bridal chamber, i.e. whatever was needed for the due celebration of the nuptials; 1b) the room in which the marriage ceremonies are held</i>	masculine singular noun; genitive/ablative case	Strong's #3567
94. Adverb: nun (νῦν) [pronounced <i>noon</i> ] which means, <i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, of late, soon, present, this (time)</i> . Thayer and Strong definitions only. Strong's #3568. Luke 1:48 2:29 5:10 6:21 11:39 12:52 16:25 19:42 22:18 Acts 3:17 4:29 5:38 7:4, 34 10:5, 33 12:11 13:10 15:10 17:30 20:22 22:16 23:15 24:25 26:6 27:22 Galatians 1:23 2:20 3:3 4:9 Colossians 1:24 1Thessalonians 3:8 2Thessalonians 2:6 Hebrews 2:8 8:6 9:5, 24 11:16			
nun (νῦν) [pronounced <i>noon</i> ]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
nun (νῦν) [pronounced <i>noon</i> ]	<i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
95. Combo: Hebrews 8:6 11:14 12:25			
nun (νῦν) [pronounced <i>noon</i> ]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Do these two particles have a particular meaning together?

96. Combo: Luke 5:10 Acts 18:6

apó (ἀπό) [pronounced aw-PO]	from, away from, by	preposition or separation or of origin	Strong's #575
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
nun (νῦν) [pronounced noon]	now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)	adverb; a primary particle of present time	Strong's #3568

In Luke 5:10, these 3 words are translated, *from now on, from this time forward, from this point forward, henceforth, hereafter.*

97. X

98. adverb: nuní (νυνί) [pronounced noo-NEE], which means, *(just) now, at this very moment.* Strong's #3570. Acts 22:1 24:13 Colossians 1:21 Hebrews 9:26

nuní (νυνί) [pronounced noo-NEE]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
99. Combo: Colossians 1:21–22 3:8			
nuní (νυνί) [pronounced noo-NEE]	<i>(just) now, at this very moment</i>	adverb	Strong's #3570
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Together, these two words are translated, *now, but now, yet now, but right now, even now* (in Colossians 1:21–22).

100. feminine\_noun nux (νύξ) [pronounced noox], which means, *night, midnight.* Thayer definitions: 1) night; 2) metaphorically the time when work ceases; 2a) the time of death; 2b) the time for deeds of sin and shame; 2c) the time of moral stupidity and darkness; 2d) the time when the weary and also the drunken give themselves up to slumber. Thayer and Strong definitions only. Strong's #3571. Luke 2:8, 37 5:5 12:20 17:34 18:7 21:37 Acts 5:19 9:24 12:6 16:9, 33 17:10 18:9 20:31 23:11 26:7 27:23 1Thessalonians 2:9 3:9 5:2 2Thessalonians 3:8

nux (νύξ) [pronounced nook]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
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101. masculine\_proper\_noun Nôe (Νῶε) [pronounced NO-eh] which means, *rest; transliterated, Noe, Noah.* He was the tenth in descent from Adam, second father of the human family. Thayer and Strong definitions only. Strong's #3575. Luke 3:36 17:26 Hebrews 11:7

Nôe (Νῶε) [pronounced NO-eh]	<i>rest; transliterated, Noe, Noah</i>	masculine singular proper noun	Strong's #3575
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102. adjective: nōthrós (νωθρός) [pronounced no-THROSS], which means, *lazy, slow, sluggish, indolent, languid,* or (figuratively) *stupid, dull.* Strong's #3576. Hebrews 5:11 6:11\*\*

nōthrós (νωθρός) [pronounced no- THROSS]	<i>lazy, slow, sluggish, indolent, languid, or (figuratively) stupid, dull</i>	masculine plural adjective; nominative case	Strong's #3576
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103.

1. Feminine\_noun: xenía (ξενία) [pronounced xen-EE-ah], which means *a place for a guest, a lodging for a foreigner, hospitality, hospitable reception; lodging (place)*. Strong's #3578. Acts 28:23 \*\*

xenía (ξενία) [pronounced xen-EE-ah]	<i>a place for a guest, a lodging for a foreigner, hospitality, hospitable reception; lodging (place)</i>	feminine singular noun,	Strong's #3578
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2. verb: xenízō (ξενίζω) [pronounced xen-IHD-zoh], which means, *to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged*. Strong's #3579. Acts 10:6, 23 17:20 21:16 28:7 Hebrews 13:2 \*\*\*\*\* \*\*

xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #3579
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xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>to surprise or astonish by the strangeness and novelty of a thing; to think strange, be shocked</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #3579
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This word has two very different sets of meanings (not listed above).

xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>surprising or astonishing by the strangeness and novelty of a thing; things thought to be strange, being shocked</i>	neuter plural, present active participle, accusative case	Strong's #3579
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xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>receiving as a guest, entertaining, being entertained; treating hospitably; being received hospitably; staying as a guest, lodging; being lodged</i>	masculine plural, aorist active participle; nominative case	Strong's #3579
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3. X

4. adjective: xénos (ξένος) [pronounced XEHN-oss], which means, *a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host*. Strong's #3581. Acts 17:18, 21 Hebrews 11:13 13:9

xénos (ξένος) [pronounced XEHN-oss]	<i>a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host</i>	neuter plural adjective; genitive/ablative case	Strong's #3581
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5. X

6. Verb: xêrainō (ξηραίνω) [pronounced xay-RAH'EE-no], which means, *1) to make dry, dry up, wither; 2) to become dry, to be dry, be withered; 2a) of plants; 2b) of the ripening of crops; 2c) of fluids; 2d) of the members of the body; 3) to waste away, pine away, i.e. a withered hand*. Thayer Definition only. Strong's #3583. Luke 8:6

xêrainō (ξηραίνω) [pronounced xay-RAH'EE-no]	<i>to make dry, dry up, wither; to become dry, to be dry, be withered; of plants; of the ripening of crops; of fluids; of the members of the body; to waste away, pine away, to be withered</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3583
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7. adjective xêros (ξηρός) [pronounced xay-ROSS], which means, *shrunk, wasted, withered [of members of the body deprived of their natural juices]; dry, land, earth, arid [of the land in distinction from the water]*. Thayer and Strong definitions only. Strong's #3584. Luke 6:6 23:31 Hebrews 11:29 \*\*\*\*\* \*\*



xêros (ξηρός) [pronounced xay-ROSS]	<i>shrunk, wasted, withered [of members of the body deprived of their natural juices]; dry, land, earth, arid [of the land in distinction from the water]</i>	feminine singular adjective; nominative case	Strong's #3584
8. <b>Neuter_noun:</b> xulon (ξύλον) [pronounced XOO-lohn], which means, <i>wood, tree, timber (as fuel or material)</i> ; by implication, <i>a stick, club, staff, stocks or other wooden article or substance</i> . Strong's #3586. Luke 22:52 23:31 Acts 5:30 10:39 13:29 16:24 Galatians 3:13			
xulon (ξύλον) [pronounced XOO-lohn]	<i>wood, tree, timber (as fuel or material)</i> ; by implication, <i>a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter singular noun, accusative case	Strong's #3586
Thayer definitions: 1) wood; 1a) that which is made of wood; 1a1) as a beam from which any one is suspended, a gibbet, a cross; 1a2) a log or timber with holes in which the feet, hands, neck of prisoners were inserted and fastened with thongs; 1a3) a fetter, or shackle for the feet; 1a4) a cudgel, stick, staff; 2) a tree.			
9. <b>Verb:</b> xurâô (ξυράω) [pronounced xoo-RAH-oh], which means <i>to shave, to be shaved, to shear</i> . Strong's #3587. Acts 21:24 ***			
xurâô (ξυράω) [pronounced xoo-RAH-oh]	<i>to shave, to be shaved, to shear</i>	3 <sup>rd</sup> person plural, future (deponent) middle indicative	Strong's #3587

## O o Omicron

- Definite article:** ho (ὁ) [pronounced *hoh*], which began as a demonstrative pronoun and eventually became a definite article. See [definite article](#) below. Strong's #3588. None
  - indeclinable\_noun ogdoêkonta (ὀγδοήκοντα) [pronounced *og-do-AY-kon-tah*], which means, *eighty; ten times eight; fourscore*. Thayer and Strong definitions only. Strong's #3589. Luke 2:36 16:7
- |  |   |                            |                |
|--|---|----------------------------|----------------|
| ogdoêkonta (ὀγδοήκοντα)<br>[pronounced <i>og-do-AY-kon-tah</i> ] | <i>eighty; ten times eight; fourscore</i> | indeclinable singular noun | Strong's #3589 |
|--|---|----------------------------|----------------|
- Adjective ogdoos (ὀγδοος) [pronounced *OHG-doh-oss*] which means, *[the] eighth*. Thayer and Strong definitions only. Strong's #3590. Luke 1:59 Acts 7:8
- |   |                     |  |                |
|---|---------------------|--|----------------|
| ogdoos (ὀγδοος)<br>[pronounced <i>OHG-doh-oss</i> ] | <i>[the] eighth</i> | feminine singular adjective; dative, locative or instrumental case | Strong's #3590 |
|---|---------------------|--|----------------|
- noun: ógkos (ὄγκος) [pronounced *ONG-koss*], which means, *weight; whatever is prominent, protuberance, bulk, mass; hence a burden, encumbrance*. Strong's #3591. Hebrews 12:1\*
- |  |   |  |                                 |
|--|---|--|---------------------------------|
| ógkos (ὄγκος)<br>[pronounced <i>ONG-koss</i> ] | <i>weight; whatever is prominent, protuberance, bulk, mass; hence a burden, encumbrance</i> | masculine singular noun; accusative case | Strong's #3591 (hapax legomena) |
|--|---|--|---------------------------------|
- Near\_demonstrative: hode (ὅδε) [pronounced *HOH-deh*], which means *this, that, such a one; this one here; these things, as follows; thus; here there*. From Strong's #3588 and Strong's #1161. Go to [near demonstrative](#). Strong's #3592. Psalm 95 inscription Psalm 96 inscription Luke 10:39 Acts 21:11

hode (ὁδε) [pronounced HOH-deh]	<i>this, that, such a one; this one here; these things, as follows; thus; here there</i>	masculine near demonstrative; often refers to person or thing just mentioned	Strong's #3592
hêde (ἡδε) [pronounced HAY-deh]	<i>this, that, such a one; this one here; these things, as follows; thus; here there</i>	feminine near demonstrative; often refers to person or thing just mentioned	Strong's #3592
tode (τόδε) [pronounced TOH-deh]	<i>this, that, such a one; this one here; these things, as follows; thus; here there</i>	neuter near demonstrative; often refers to person or thing just mentioned	Strong's #3592
6. Verb: hodeuō (ὁδεύω) [pronounced hod-YOO-oh], which means, traveling, being on a journey. Strong's #3593. Luke 10:33*			
hodeuō (ὁδεύω) [pronounced hod-YOO-oh]	traveling, being on a journey	masculine singular, present active participle, nominative case	Strong's #3593
7. Verb: hodêgeō (ὁδηγέω) [pronounced hohd-ayg-EH-oh], which means to lead [guide; instruct]; to be a guide, lead on one's way, to guide; to be a guide or a teacher; to give guidance to. Strong's #3594. 2Sam. 7:23 Luke 6:39 Acts 8:31			
hodêgeō (ὁδηγέω) [pronounced hohd-ayg-EH-oh]	<i>to lead [guide; instruct]; to be a guide, lead on one's way, to guide; to be a guide or a teacher; to give guidance to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3594
8. noun: hodēgós (ὁδηγός) [pronounced hod-ayg-OSS], which means, leader, guide; conductor (literally or figuratively) a teacher (of the ignorant and inexperienced). Strong's #3595. Acts 1:16 *****			
hodēgós (ὁδηγός) [pronounced hod-ayg-OSS]	<i>leader, guide; conductor (literally or figuratively) a teacher (of the ignorant and inexperienced)</i>	masculine singular noun, genitive/ablative case	Strong's #3595
9. verb: hodoiporéō (ὁδοιπορέω) [pronounced hod-oy-por-EH-oh], which means, to travel, to go on a journey. Strong's #3596. Acts 10:9*			
hodoiporéō (ὁδοιπορέω) [pronounced hod-oy-por-EH-oh]	<i>to travel, to go on a journey</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3596
hodoiporéō (ὁδοιπορέω) [pronounced hod-oy-por-EH-oh]	<i>traveling, going on a journey</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3596
10. X			
11. Feminine_noun: hodos (ὁδός, οὗ, ἥ) [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 2Sam. 13:34 Luke 1:76 2:44 3:4 7:27 8:5 9:3 10:4, 31 11:6 12:58 14:23 18:35, 36 20:21 24:32 Acts 1:12 2:28 8:26 9:2 13:10 14:16 16:17 18:25 19:9, 23 22:4 24:14 25:3 26:13 1Thessalonians 3:11 Hebrews 3:10 9:8 10:20			

hodos (ὁδός, οὗ, ἡ) [pronounced <i>ho-DOSS</i> ]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
hodoi (ὁδοί, ὧν, αἱ) [pronounced <i>ho-DOi</i> ]	<i>ways; roads, highways; journeys, travels</i>	feminine plural noun, accusative case	Strong's #3598

12. Masculine\_noun: odoús (ὀδοῦς) [pronounced *ohd-OOCE*], which means, *tooth, teeth*. Strong's #3599. Luke 13:28 Acts 7:54

odoús (ὀδοῦς) [pronounced <i>ohd-OOCE</i> ]	<i>tooth</i>	masculine singular noun, genitive/ablative case	Strong's #3599
odontes (ὀδόντες) [pronounced <i>ohd-ONT-ace</i> ]	<i>teeth</i>	masculine plural noun, genitive/ablative case	Strong's #3599

13. verb odunaô (ὀδυνάω) [pronounced *od-oo-NAH-oh*], which means, *to grieve; to sorrow, to torment; to be tormented, to be anxious [in anxiety]*. Thayer: 1) to cause intense pain; 2) to be in anguish, be tormented; 3) to torment or distress one's self. Thayer and Strong definitions only. Strong's #3600. Luke 2:48 16:24–25 Acts 20:38 \*\*\*\*

odunaô (ὀδυνάω) [pronounced <i>od-oo-NAH-oh</i> ]	<i>to grieve; to sorrow, to torment; to be tormented, to be in agony; to be anxious [in anxiety]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3600
odunaô (ὀδυνάω) [pronounced <i>od-oo-NAH-oh</i> ]	<i>grieving; suffering sorrow, tormenting; being tormented, being in agony; being anxious [in anxiety]</i>	masculine plural, present passive participle; nominative case	Strong's #3600

Luke is the only New Testament writer to use this verb. Luke 2:48 16:24–25 Acts 20:38.

14. X  
15. X  
16. X  
17. X  
18. X

19. Adverb: hóthen (ὅθεν) [pronounced *HOHTh-ehn*], which means, *from which [place or source or cause], from where; therefore; upon which; for which reason, as a result of this; so then*. Strong's #3606. Luke 11:24 Acts 14:26 26:19 28:13 Hebrews 2:17 3:1 7:25 8:3 9:18 11:19

hóthen (ὅθεν) [pronounced <i>HOHTh-ehn</i> ]	<i>from which [place, source or cause], from where; therefore; upon which; for which reason, as a result of this; so then</i>	adverb	Strong's #3606
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20. noun: othónē (ὀθόνη) [pronounced *oth-OHN-ay*], which means, *sheet, linen clothe, linen sail*. Strong's #3607. Acts 10:11 11:5\*\*

othónē (ὀθόνη) [pronounced <i>oth-OHN-ay</i> ]	<i>sheet, linen clothe, linen sail</i>	feminine singular noun, accusative case	Strong's #3607
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21. noun: othónion (ὀθόνιον) [pronounced *oth-OHN-ee-on*], which means, *linen cloth, a piece of linen, small linen cloth; strips of linen cloth for swathing the dead*. Strong's #3608. Luke 24:12 \*\*\*\*\*

othónion (ὀθόνιον) [pronounced oth-OHN-ee-on]	linen cloth, a piece of linen, small linen cloth; strips of linen cloth for swathing the dead	neuter plural noun, nominative case	Strong's #3608
22. adjective: oikeîos (οἰκεῖος) [pronounced oy-KĪ-oss], which means, <i>member of the household (house or family); intimate; domestic</i> . Strong's #3609. Galatians 6:10 ***			
oikeîos (οἰκεῖος) [pronounced oy-KĪ-oss]	member of the household (house or family); intimate; domestic	masculine plural adjective; accusative case	Strong's #3609
Thayer definitions: 1) <i>belonging to a house or family, domestic, intimate</i> ; 1a) <i>belonging to one's household, related by blood, kindred</i> ; 1b) <i>belonging to the household of God</i> ; 1c) <i>belonging, devoted to, adherents of a thing</i> .			
23. Masculine_noun: oikétēs (οἰκέτης) [pronounced oy-KEHT-ace], which means, <i>domestic servant, menial domestic</i> . Strong's #3610. Luke 16:13 Acts 10:7 ****			
oikétēs (οἰκέτης) [pronounced oy-KEHT-ace]	domestic servant, menial domestic; one who serves in home of his master	masculine singular noun, nominative case	Strong's #3610
oikétai (οἰκέται) [pronounced oy-KEHT-ī]	(domestic) servants, menial domestics; those who serve in home of his master	masculine plural noun, nominative case	Strong's #3610
24. verb: oikéō (οἰκέω) [pronounced oy-KEH-oh], which means, <i>to live</i> . Strong's #3611. Colossians (2:9)			
25. noun: oikēma (οἶκημα) [pronounced OY-kay-mah], which means, <i>a dwelling place, habitation, quarters; cell, a tenement, a jail, prison</i> . Strong's #3612. Acts 12:7*			
oikēma (οἶκημα) [pronounced OY-kay-mah]	a dwelling place, habitation, quarters; cell, a tenement, a jail, prison	neuter singular noun; dative, locative or instrumental case	Strong's #3612
26. Neuter_noun: oikêtêrion (οἰκητήριον) [pronounced oy-kay-tay'-ree-on], which means, <i>a dwelling place, habitation; of the body as a dwelling place for the spirit</i> . Thayer Definition only. Strong's #3613.			
27. feminine_noun oikia (οἰκία) [pronounced oy-KEE-ah], which means, <i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i> . Thayer and Strong definitions only. Strong's #3614. Luke 4:38 5:29 6:48 7:6 8:27 9:4 10:5 14:8 17:31 18:29 20:47 22:11, 54 Acts 4:34 9:11 10:6 11:11 12:12 17:5 18:7			
oikia (οἰκία) [pronounced oy-KEE-ah]	house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods	feminine singular noun; accusative case	Strong's #3614
28. Verb: oida (οἶδα) [pronounced oyd-ah],			
29. X			
30. X			
31. Masculine_Noun: oikodespotēs (οἰκοδεσπότης) [pronounced oy-kod-es-POT-ace], which means, <i>master of the house, homeowner, householder, head of family</i> . Strong's #3617. Luke 12:39 13:25 14:21 22:11			
oikodespotēs (οἰκοδεσπότης) [pronounced oy-kod-es-POT-ace]	master of the house, owner of the house, homeowner, householder, head of family	masculine singular noun	Strong's #3617
32. <b>Verb:</b> oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh], which means <i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i> .			



Thayer and Zodhiates. Strong's #3618. Psalm 96 inscription 117:22 (LXX) Luke 4:29 6:48 7:5 11:47 12:18 14:28 17:28 20:17 Acts 4:11 7:47 9:31 20:32 Galatians 2:18 1Thessalonians 5:11

oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, to establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3618
oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh]	<i>build (construct, erect) [a house or building]; restore (rebuild, repair) [a building]; metaphorically used to mean found, establish, edify, build up [a church, individual believers in spiritual growth], establish, confirm [individual believers]</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3618
oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3618

Metaphorically, this word is used to mean *founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming*

oikodomeō (οἰκοδομέω) [pronounced oy-koe-doh-MEH-oh]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]; builders; metaphorically used to mean founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3618
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Thayer definitions: 1) *to build a house, erect a building; 1a) to build (up from the foundation); 1b) to restore by building, to rebuild, repair; 2) metaphorically; 2a) to found, establish; 2b) to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness; 2c) to grow in wisdom and piety.*

This has actually two basic metaphorical uses: *to build* or *to erect* the church upon Peter's confession (Matt. 16:18 Acts 9:31 1Peter 2:5); internally, in a good sense, *to build up in the faith, to edify, to cause one to advance spiritually or to advance in spiritual growth*. This is also the internal bad sense usage, where one is caused to be emboldened (1Cor. 8:10).

33. **Feminine\_noun:** oikodomē (οἰκοδομή) [pronounced oy-kod-om-AY], which means *building up, edifying, spiritual profit or growth*. Strong's #3619. The Doctrine of Tongues (1Cor. 14:3)
34. X
35. Verb: oikonomēō (οἰκονομέω) [pronounced oy-kohn-ohm-EH-oh], which means, *to be a steward; to manage (an estate, a house, the affairs of a household; to dispense, to order, to regulate*. Strong's #3621. Luke 16:2\* Acts 4:11?

oikonomēō (οἰκονομέω) [pronounced oy-kohn-ohm-EH-oh]	<i>to be a steward; to manage (an estate, a house, the affairs of a household; to dispense, to order, to regulate</i>	present active infinitive	Strong's #3621
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36. **Feminine\_noun:** oikonomia (οἰκονομία) [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 Luke 16:2 Colossians 1:25

oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; administration, dispensation</i>	feminine singular noun, genitive/ablative case	Strong's #3622
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37. **Masculine\_noun:** οικονόμος (οἰκονόμος) [pronounced oy-kohn-OHM-oss], which means, *steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel).* Strong's #3623. Luke 12:42 16:1 Galatians 4:2 \*\*\*\*\*

οικονόμος (οἰκονόμος) [pronounced oy-kohn-OHM-oss]	<i>steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel)</i>	masculine singular noun, nominative case	Strong's #3623
οικονόμοι (οἰκονόμοι) [pronounced oy-kohn-OHM-oy]	<i>stewards, house servants, managers, overseers (an employee in that capacity); by extension, fiscal agents (treasurers); figuratively, preachers (of the Gospel)</i>	masculine plural noun, nominative case	Strong's #3623

Thayer definitions: 1) *the manager of household or of household affairs; 1a) especially a steward, manager, superintendent (whether free-born as was usually the case, a freed-man or a slave) to whom the head of the house or proprietor has intrusted the management of his affairs, the care of receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age; 1b) the manager of a farm or landed estate, an overseer; 1c) the superintendent of the city's finances, the treasurer of a city (or of treasurers or quaestors of kings); 2) metaphorically the apostles and other Christian teachers and bishops and overseers.*

38. **Masculine\_noun:** oikos (οἶκος) [pronounced OY-koss], which means *house, building, palace; a dwelling place, abode [including a city or country]; metaphorical used for believers [household of God]; metonymically, a household, family; lineage, posterity.* Thayer and a little Zodhiates. Strong's #3624. Psalm 96 inscription Luke 1:23 2:4 5:24 6:4 7:10 8:39 9:61 10:5 11:17 12:39 13:35 14:1 15:6 16:4 18:14 19:5 Acts 2:2 5:42 7:10 8:3 10:2 11:12 16:15, 31 18:8 19:16 21:8 Hebrews 3:2 8:8 10:21 11:7

oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
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oikos (οἶκος) [pronounced OY-koss]	house, building, palace; metaphorically used for a believer's body; a dwelling place, abode [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants, lineage, posterity	masculine singular noun, nominative case	Strong's #3624
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Thayer definitions: 1) a house; 1a) an inhabited house, home; 1b) any building whatever; 1b1) of a palace; 1b2) the house of God, the tabernacle; 1c) any dwelling place; 1c1) of the human body as the abode of demons that possess it; 1c2) of tents, and huts, and later, of the nests, stalls, lairs, of animals; 1c3) the place where one has fixed his residence, one's settled abode, domicile; 2) the inmates of a house, all the persons forming one family, a household; 2a) the family of God, of the Christian Church, of the church of the Old and New Testaments; 3) stock, family, descendants of one

oikoi (οἶκοι) [pronounced OY-koy]	houses, buildings, palaces; homes, abodes, dwelling places, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine plural noun, accusative case	Strong's #3624
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#### 39. Combo: Acts 8:3

katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
oikoi (οἶκοι) [pronounced OY-koy]	houses, buildings, palaces; homes, abodes, dwelling places, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine plural noun, accusative case	Strong's #3624

Literally, this reads, *according to the houses*. This is variously translated, *house after house*, *house by house*, *in the houses*, *(into) every house*, *into every one of the houses*, *everyone's house*, *from house to house*, *into one house after another*. These are taken from Acts 8:3.

#### 40. Combo: Acts 20:20

katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along	preposition with the accusative case	Strong's #2596
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oikoi (οἰκοί) [pronounced OY-koy]	<i>houses, buildings, palaces; homes, abodes, dwelling places, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine plural noun, accusative case	Strong's #3624
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Literally, this reads, *according to houses*. This is variously translated, *in houses, from house to house, in every house, in your houses (homes), privately, in each house, at your homes, in houses*. These are taken from Acts 20:20.

41. Combo: Acts 5:42

en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624

Together, these words are variously translated, *in every house, (from) house to house, in private homes, in people's homes*. Literally, this means, *according to a house*.

42. Feminine\_noun oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay], which means, *earth, world; land; the Roman empire; people, inhabitants [of the land, earth, world]*. Thayer definitions: 1) the inhabited earth; 1a) the portion of the earth inhabited by the Greeks, in distinction from the lands of the barbarians; 1b) the Roman empire, all the subjects of the empire; 1c) the whole inhabited earth, the world; 1d) the inhabitants of the earth, men; 2) the universe, the world. Thayer and Strong definitions only. Strong's #3625. Luke 2:1 4:5 21:26 Acts 11:28 17:6, 31 19:27 24:5 Hebrews 1:6 2:5

oikoumenê (οἰκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625
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43. X

44. X

45. noun: oiktirmós (οἰκτιρμός) [pronounced oyk-tir-MOSS], which means, *compassion, pity, mercy; bowels in which compassion resides, a heart of compassion; emotions, longings, manifestations of pity*. Strong's #3628. Colossians 3:12 Hebrews 10:28

oiktirmós (οἰκτιρμός) [pronounced oyk-tir-MOSS]	<i>compassion, pity, mercy; bowels in which compassion resides, a heart of compassion; emotion, a longing, a manifestation of pity</i>	masculine singular noun; genitive/ablative case	Strong's #3628
oiktirmói (οἰκτιρμοί) [pronounced oyk-tir-MOY]	<i>compassions, pities, mercies; bowels in which compassion resides, hearts of compassion; emotions, longings, manifestations of pity</i>	masculine plural noun; genitive/ablative case	Strong's #3628



46. Adjective: oiktirmôn (οἰκτίρμων) [pronounced *oyk-TIHR-mone*], which means, *merciful, compassionate*. Thayer & Strong definitions only. Strong's #3629. Luke 6:36 (2) \*\*\*

oiktirmôn (οἰκτίρμων) [pronounced <i>oyk-TIHR-mone</i> ]	<i>merciful, compassionate</i>	masculine plural adjective; nominative case	Strong's #3629
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47. noun masculine oinopotês (οἰνοπότης) [pronounced *oy-nop-OT-ace*], which means, *a drunkard, an alchy, alcoholic, winebibber, given to wine, a wino*. Thayer and Strong definitions only. Strong's #3630. Luke 7:34 \*\*

oinopotês (οἰνοπότης) [pronounced <i>oy-nop-OT-ace</i> ]	<i>a drunkard, an alchy, alcoholic, winebibber, given to wine, a wino</i>	masculine singular noun, nominative case	Strong's #3630
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48. Masculine\_noun: oinos (οἶνος) [pronounced *OY-noss*], which means, *wine; metaphorically the fiery wine* [of God's wrath]. Thayer definitions only. Strong's #3631. Luke 1:15 5:37 7:33 10:34

oinos (οἶνος) [pronounced <i>OY-noss</i> ]	<i>wine; metaphorically the fiery wine</i> [of God's wrath]	masculine singular noun; accusative case	Strong's #3631
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49. Quite interesting is the word for *offering* in the Septuagint. What we find here is the Greek word holokautômata (ὁλοκαυτώματα) [pronounced *ha-la-kaw-TOE-maw-taw*]; the vocabulary form is holokautôma (ὁλοκαύτωμα) [pronounced *ha-la-KAW-toe-ma*], from whence we get the word *holocaust*. Ex. 30:20

50. X

51. X

52. correlativepronoun: hoios (οἷος) [pronounced *HOY-oss*], which means, *of what sort, what manner of, such as, so (as); which*. Strong's #3634. 1Thessalonians 1:5

hoios (οἷος) [pronounced <i>HOY-oss</i> ]	<i>of what sort, what manner of, such as, so (as); which</i>	correlative pronoun	Strong's #3634
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53. verb: oknéō (ὀκνέω) [pronounced *ok-NEH-oh*], which means, *to delay, to be slow, to hesitate*. Strong's #3635. Acts 9:38\*

oknéō (ὀκνέω) [pronounced <i>ok-NEH-oh</i> ]	<i>to delay, to be slow, to hesitate</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #3635
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54. X

55. X

56. indeclinable\_noun oktô (ὀκτώ) [pronounced *ok-TOW*], which means, *eight*. Thayer and Strong definitions only. Strong's #3638. Luke 2:21 9:28 13:4 Acts 9:33 25:6

oktô (ὀκτώ) [pronounced <i>ok-TOW</i> ]	<i>eight</i>	indeclinable numeral	Strong's #3638
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57. noun: ólethros (ὄλεθρος) [pronounced *OAF-eth-ross*], which means, *destruction, ruin, death; punishment*. Strong's #3639. 1Thessalonians 5:3 2Thessalonians 1:9 \*\*\*\*

ólethros (ὄλεθρος) [pronounced <i>OAF-eth-ross</i> ]	<i>destruction, ruin, death; punishment</i>	masculine singular noun; nominative case	Strong's #3639
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Thayer remark: ...for the destruction of the flesh, said of the external ills and troubles by which the lusts of the flesh are subdued and destroyed.

58. Adjective: oligópiastos (ὀλιγόπιστος) [pronounced *ohl-ihg-OHP-is-toss*], which means, *incredulous, lacking confidence (in Christ), of little faith, trusting too little*. Strong's #3640. Luke 12:28 \*\*\*\*\*

oligópiustos (ὀλιγόπιστος) [pronounced <i>ohl-ihg-OHP-is-toss</i> ]	<i>incredulous, lacking confidence (in Christ), of little faith, trusting too little</i>	masculine plural adjective, vocative	Strong's #3640
59. adjective oligos (ὀλίγος) [pronounced <i>ol-EE-goss</i> ], which means, <i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i> . Thayer and Strong definitions only. Strong's #3641. Luke 5:3 7:47 10:2 12:48 13:23 Acts 12:18 14:28 15:2 17:4 19:23 26:28 27:20 Hebrews 12:10			
oligos (ὀλίγος) [pronounced <i>ol-EE-goss</i> ]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine singular adjective, accusative case	Strong's #3641
60. adjective: oligópsuchos (ὀλιγόψυχος) [pronounced <i>ol-ig-OP-soo-khoss</i> ], which means, <i>little-spirited, fainthearted, discouraged; a believer lacking doctrine</i> . Strong's #3642. 1Thessalonians 5:14*			
oligópsuchos (ὀλιγόψυχος) [pronounced <i>ol-ig-OP-soo-khoss</i> ]	<i>little-spirited, fainthearted, discouraged; a believer lacking doctrine</i>	masculine plural adjective, accusative case	Strong's #3642 (hapax legomena)
61. verb: oligōréō (ὀλιγωρέω) [pronounced <i>ol-ig-oh-REH-oh</i> ], which means, <i>to disregard, to disparage; to care little for, to regard lightly, to make small account, to think lightly of</i> . Strong's #3643. Hebrews 12:5*			
oligōréō (ὀλιγωρέω) [pronounced <i>ol-ig-oh-REHOBAM-oh</i> ]	<i>to disregard, to disparage; to care little for, to regard lightly, to make small account, to think lightly of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3643 (hapax legomena)
oligōréō (ὀλιγωρέω) [pronounced <i>ol-ig-oh-REHOBAM-oh</i> ]	<i>disregard, disparage; care little for, regard lightly, make small account, think lightly of</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #3643 (hapax legomena)
62. X			
63. verb: olothreúō (ὀλοθρεύω) [pronounced <i>ol-oth-RYOO-ho</i> ], which means, <i>to destroy; to spoil; to slay</i> . Strong's #3645. Hebrews 11:28*			
olothreúō (ὀλοθρεύω) [pronounced <i>ol-oth-RYOO-ho</i> ]	<i>to destroy; to spoil; to slay</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3645 (hapax legomena)
olothreúō (ὀλοθρεύω) [pronounced <i>ol-oth-RYOO-ho</i> ]	<i>destroying; the one destroying; spoiling; being slain; those being slain</i>	masculine singular, present active participle; nominative case	Strong's #3645 (hapax legomena)
64. noun: holokaútōma (ὁλοκαύτωμα) [pronounced <i>hol-ok-OW-to-mah</i> ], which means, <i>whole burnt offering, the entire victim (and not like other victims only a part of which was burned), a wholly-consumed sacrifice; transliterated: holocaust</i> . Strong's #3646. Hebrews 10:6 ***			
holokaútōma (ὁλοκαύτωμα) [pronounced <i>hol-ok-OW-to-mah</i> ]	<i>whole burnt offering, the entire victim (and not like other victims only a part of which was burned), a wholly-consumed sacrifice; transliterated: holocaust</i>	neuter singular noun; accusative case	Strong's #3646

holokautōma (ὁλοκαυτώματα) [pronounced <i>hol-ok-ow-TOE-maht-ah</i> ]	<i>whole burnt offerings, entire victims (and not like other victims only a part of which was burned), wholly-consumed sacrifices; transliterated: holocaust</i>	neuter plural noun; accusative case	Strong's #3646
65. noun: holoklēria (ὁλοκληρία) [pronounced <i>hol-ok-lay-REE-ah</i> ], which means, <i>good health, (physical) wholeness, integrity, perfect soundness</i> . Strong's #3647. Acts 3:16*			
holoklēria (ὁλοκληρία) [pronounced <i>hol-ok-lay-REE-ah</i> ]	<i>good health, (physical) wholeness, integrity, perfect soundness</i>	feminine singular noun, accusative case	Strong's #3647
Thayer says of this word: {it describes} an unimpaired condition of the body, in which all its members are healthy and fit for use.			
66. adjective: holóklēros (ὁλόκληρος) [pronounced <i>hol-OK-lay-ross</i> ], which means, <i>complete, entire, whole; of a body without blemish or defect; free from sin, faultless</i> . Strong's #3648. 1Thessalonians 5:23 **			
holóklēros (ὁλόκληρος) [pronounced <i>hol-OK-lay-ross</i> ]	<i>complete, entire, whole; of a body without blemish or defect; free from sin, faultless</i>	neuter singular adjective; nominative case	Strong's #3648
67. X			
68. Adjective: holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i> ], which means <i>whole, entire, complete; altogether, wholly, all</i> . Strong's #3650. 1Sam. 14:23 Luke 1:65 4:14 5:5 7:17 8:39 9:25 10:27 11:34 13:21 23:5, 44 Acts 2:2, 47 5:11 7:10, 11 9:31 10:22 11:26 13:6 15:22 18:8 19:27 21:30 28:30 Galatians 5:3, 9 1Thessalonians 4:10 Hebrews 3:2, 5			
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i> ]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; accusative case	Strong's #3650
69. adjective: holotelēs (ὁλοτελής) [pronounced <i>hol-ot-el-ACE</i> ], which means, <i>complete, entirely, complete to the end, absolutely perfect; wholly</i> . Strong's #3651. 1Thessalonians 5:23*			
holotelēs (ὁλοτελής) [pronounced <i>hol-ot-el-ACE</i> ]	<i>complete, entirely, complete to the end, absolutely perfect; wholly</i>	masculine plural adjective; accusative case	Strong's #3651 (hapax legomena)
70. X			
71. X			
72. X			
73. Adverb: holōs (ὅλως) [pronounced <i>HOH-lohss</i> ] = <i>under any circumstances, wholly, altogether, completely, everywhere</i> . Strong's #3654.			
74. Masculine_noun: ómbros (ὄμβρος) [pronounced <i>OM-bros</i> ], which means, <i>shower, rainstorm, thunderstorm, cloudburst, a violent storm, accompanied by high wind with thunder and lightning</i> . Strong's #3655. Luke 12:54*			
ómbros (ὄμβρος) [pronounced <i>OM-bros</i> ]	<i>shower, rainstorm, thunderstorm, cloudburst, a violent storm, accompanied by high wind with thunder and lightning</i>	masculine singular noun, nominative case	Strong's #3655
75. verb: homiléō (ὁμιλέω) [pronounced <i>hom-il-EH-oh</i> ], which means, <i>to speak, to be in company with, (by implication) to converse, to commune, to talk</i> . Strong's #3656. Luke 24:14, 15 Acts 20:11 24:26 ****			
homiléō (ὁμιλέω) [pronounced <i>hom-il-EH-oh</i> ]	<i>to speak, to be in company with, (by implication) to converse, to commune, to talk</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3656

homilēō (ὁμιλέω) [pronounced <i>hom-il-EH-oh</i> ]	<i>speaking (with, to), being in company with, (by implication) conversing, communing, talking</i>	masculine singular, aorist active participle, nominative case	Strong's #3656
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This is a word used only by Luke: Luke 24:14–15, Acts 20:11 24:26.

76. X  
77. X  
78. X

79. Verb omnuō (ὀμνύω) [pronounced *om-NOO-oh*], which means, *to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by*. Thayer and Strong definitions only. Strong's #3660. Luke 1:73 Acts 2:30 Hebrews 3:11, 18 4:3 6:13 7:21

omnuō (ὀμνύω) [pronounced <i>om-NOO-oh</i> ]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3660
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80. 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. Acts 1:14 2:46 4:24 5:12 7:57 8:6 12:20 15:25 18:12 19:29

homothumadón (ὁμοθυμαδόν) [pronounced <i>ho-moh-thu-mah-DON</i> ]	<i>of one mind, by unanimous consent, in agreement, by mutual agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
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81. X  
82. X

83. adjective homoiōs (ὅμοιος) [pronounced *HOM-oy-oss*] which means, *like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing*. Thayer and Strong definitions only. Strong's #3664. Luke 6:47 12:36 13:18 17:29 Galatians 5:21

homoiōs (ὅμοιος) [pronounced <i>HOM-oy-oss</i> ]	<i>like, similar, resembling; resembling; corresponding to a thing</i>	masculine singular adjective; nominative case	Strong's #3664
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84. noun: homoiótēs (ὁμοιότης) [pronounced *hom-oy-OT-ace*], which means, *likeness, resemblance, like as, similitude*. Strong's #3665. Hebrews 4:15 7:15\*\*

homoiótēs (ὁμοιότης) [pronounced <i>hom-oy-OT-ace</i> ]	<i>likeness, resemblance, like as, similitude</i>	feminine singular noun; accusative case	Strong's #3665
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85. verb homoiōō (ὁμοιόω) [pronounced *hom-oy-OH-oh*], which means, *to be made like; to liken, to compare; to illustrate by comparisons; to become similar*. Thayer and Strong definitions only. Strong's #3666. Luke 7:31 13:18 Acts 14:11 Hebrews 2:16

homoiōō (ὁμοιόω) [pronounced <i>hom-oy-OH-oh</i> ]	<i>to be made like; to liken, to compare; to illustrate by comparisons; to become similar</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3666
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homoiōō (ὁμοιόω) [pronounced <i>hom-oy-OH-oh</i> ]	<i>being made like; likened to, comparing to; illustrating by comparisons; being similar to</i>	masculine plural, aorist passive participle, nominative case	Strong's #3666
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86. noun: homoiōma (ὁμοίωμα) [pronounced *hom-OY-oh-mah*], which means, *likeness*. Strong's #3667.



87. adverb homoiōs (ὁμοίως) [pronounced *hom-OY-ocē*], which means, *likewise, similarly, so, equally, in the same way*. Thayer and Strong definitions only. Strong's #3668. Luke 3:11 5:10 6:31 10:32 13:3 16:25 17:28 22:36 Hebrews 9:21

homoiōs (ὁμοίως) [pronounced <i>hom-OY-ocē</i> ]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
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88. X

89. Verb: homologeō (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*], which means *to speak frankly; to affirm [acknowledge]; to openly declare; to assent; to promise; to bind oneself to/with a promise*. Thayer, Balz and Zodhiates definitions. Strong's #3670. Homologeō Rebound (1John 1:9) Luke 12:8 Acts 7:17 23:8 24:14 Hebrews 11:13 13:15

homologeō (ὁμολογέω) [pronounced <i>hoh-moh-loh-GEH-oh</i> ]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3670
homologeō (ὁμολογέω) [pronounced <i>hoh-moh-loh-GEH-oh</i> ]	<i>speaking frankly; affirming, admitting, acknowledging; openly declaring [professing]; giving assent to; confessing; the ones promising; binding oneself to/with a promise</i>	masculine plural, aorist active participle; nominative case	Strong's #3670

Secular meanings: *to agree; to approve [consent]; to concede; to admit [acknowledge]; to confess, to profess; to accept [affirm]; to [openly] declare [maintain]; to give assent to [promise]; to agree [commit] [to a treaty]*. Thayer Definitions: 1) *to say the same thing as another, i.e. to agree with, assent*; 2) *to concede*; 2a) *not to refuse, to promise*; 2b) *not to deny*; 2b1) *to confess*; 2b2) *declare*; 2b3) *to confess, i.e. to admit or declare one's self guilty of what one is accused of*; 3) *to profess*; 3a) *to declare openly, speak out freely*; 3b) *to profess one's self the worshipper of one*; 4) *to praise, celebrate*.

90. noun: homología (ὁμολογία) [pronounced *hom-ol-og-EE-ah*], which means, *profession, confession; a naming, an identification of*. Strong's #3671. Hebrews 3:1 4:14 10:23 \*\*\*\*\* \*

homología (ὁμολογία) [pronounced <i>hom-ol-og-EE-ah</i> ]	<i>profession, confession; a naming, an identification of; an acknowledgment</i>	feminine singular noun; genitive/ablative case	Strong's #3671
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Thayer definitions: 1) *profession*; 1a) *subjectively: whom we profess to be ours*; 1b) *objectively: profession [confession], i.e. what one professes [confesses]*.

91. X

92. adjective: homótechnos (ὁμότεχνος) [pronounced *hom-OAT-ekh-noss*], which means, *practicing the same trade (craft); of the same trade*. Strong's #3673. Acts 18:3\*

homótechnos (ὁμότεχνος) [pronounced <i>hom-OAT-ekh-noss</i> ]	<i>practicing the same trade (craft); of the same trade</i>	masculine singular adjective; accusative case	Strong's #3673
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93. adverb: homou (ὁμοῦ) [pronounced *hohm-OO*], which means, *together, at the same place or time, of persons assembled together*. Strong's #3674. Acts 2:1 \*\*\*

homou (ὁμοῦ) [pronounced <i>hohm-OO</i> ]	<i>together, at the same place or time, of persons assembled together</i>	adverb	Strong's #3674
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94. X

95. conjunction or conjunctive particle: *hómōs* (ὁμῶς) [pronounced *HOM-oce*], which means, *yet; likewise; at the same time, yet still; and even, though, but; nevertheless*. Strong's #3676. Galatians 3:15 \*\*\*

<i>hómōs</i> (ὁμῶς) [pronounced <i>HOM-oce</i> ]	<i>yet; likewise; at the same time, yet still; and even, though, but; nevertheless</i>	conjunction or conjunctive particle	Strong's #3676
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96. X

97. X

98. verb *oneidezō* (ὀνειδέζω) [pronounced *on-ī-DID-zoh*], which means, *to revile, to reproach, to defame, to rail at, to chide, to taunt; to cast in teeth, to (suffer) reproach, to upbraid*. Thayer: 1) to reproach, upbraid, revile; 1a) of deserved reproach; 1b) of undeserved reproach, to revile; 1c) to upbraid, cast (favours received) in one's teeth. Thayer and Strong definitions only. Strong's #3679. Luke 6:22

<i>oneidezō</i> (ὀνειδέζω) [pronounced <i>on-ī-DID-zoh</i> ]	<i>to revile, to reproach, to defame, to rail at, to chide, to taunt; to cast in teeth, to (suffer) reproach, to upbraid</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3679
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99. noun: *oneidismós* (ὀνειδισμός) [pronounced *on-i-dis-MOSS*], which means, *discipline, reproach, reviling*. Strong's #3680. Hebrews 10:33 11:26 13:13 \*\*\*\*\*

<i>oneidismós</i> (ὀνειδισμός) [pronounced <i>on-i-dis-MOSS</i> ]	<i>discipline, reproach, reviling</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3680
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<i>oneidismoi</i> (ὀνειδισμοί) [pronounced <i>on-i-dis-MOY</i> ]	<i>acts of discipline, reproaches, revilings</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3680
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100. Neuter\_noun: *oneidos* (ὀνειδος) [pronounced *ON-i-dos*] which means, *a disgrace; a reproach; shame; a taunt*. Thayer and Strong definitions only. Strong's #3681. Luke 1:25

<i>oneidos</i> (ὀνειδος) [pronounced <i>ON-i-dos</i> ]	<i>a disgrace; a reproach; shame; a taunt</i>	neuter singular noun; accusative case	Strong's #3681
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101. proper noun person: *Onêsimos* (Ὀνήσιμος) [pronounced *on-AY-sim-oss*], which means, *profitable; transliterated, Onesimus*. Strong's #3682.

102. X

103. X

104. verb: *onínēmi* (ὀνίνημι) [pronounced *on-IN-ay-mee*], which means, *to have benefit of*. This verb is built upon the name Onesimus. Strong's #3685. Philemon 20\*

105. Neuter\_noun: *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*], which means *name, title, character, reputation; person*. Much more information in Balz and Zodhiates. Strong's #3686. 2Sam. 7:23 Luke 1:5, 13, 27 2:21 5:27 6:22 8:30 9:48 10:17, 38 11:2 13:35 16:20 19:1, 38 21:8, 12 23:50 24:13, 47 Acts 1:15 2:21 3:6 4:7 5:1, 28 8:9 9:10 10:1 11:28 12:13 13:6 15:14, 26 16:1, 13 18:2, 15 19:5 20:9 21:10 22:16 26:9 27:1 28:7 Colossians 3:17 2Thessalonians 1:12 3:6 Hebrews 1:4 2:12 6:10 13:15

<i>onoma</i> (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
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Thayer definitions: 1) *name: univ. of proper names*; 2) *the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.*; 3) *persons reckoned up by name*; 4) *the cause or reason named: on this account, because he suffers as a Christian, for this reason*.

Sometimes, in a phrase like *in the name of*, there is an authority involved.

onomata (ὀνόματα) [pronounced ohn-OH-maht-ah]	names, titles, characters, reputations; persons, people	neuter plural noun; accusative case	Strong's #3686
106. verb onomazô (ὀνομάζω) [pronounced on-om-AD-zoh], which means, <i>to name, to designate, to assign a name</i> ; by extension <i>to utter, mention, profess, to call</i> . Thayer: 1) to name; 1a) to name, to utter, to make mention of the name; 1b) to name; 1b1) give name to, one; 1b2) be named; 1b2a) to bear the name of a person or thing; 1c) to utter the name of a person or thing. Thayer and Strong definitions only. Strong's #3687. Luke 6:13 Acts 19:13			
onomazô (ὀνομάζω) [pronounced on-om-AD-zoh]	<i>to name, to designate, to assign a name</i> ; by extension <i>to utter, mention, profess, to call</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3687
107. Masculine noun: ónos (ὄνος) [pronounced OHN-oss], which means, <i>donkey, ass</i> . Strong's #3688. Luke 13:15 (14:5) ***** *			
ónos (ὄνος) [pronounced OHN-oss]	<i>donkey, ass</i>	masculine singular noun, accusative case	Strong's #3688
108. Adverb: óntôs (ὄντως) [pronounced ON-tohs], which means, <i>really, truly, certainly, clean, indeed, of a truth, verily, in reality, in point of fact</i> . Strong's #3689. The Doctrine of Tongues (1Cor. 14:25) Luke 23:47 24:34 Galatians 3:21 *****			
óntôs (ὄντως) [pronounced ON-tohs]	<i>really, truly, certainly, clean, indeed, of a truth, verily, in reality, in point of fact</i>	adverb of reality	Strong's #3689
109. noun: óxos (ὄξος) [pronounced OZ-oss], which means, <i>sour wine, vinegar</i> . Strong's #3690. Luke 23:36 ***** **			
óxos (ὄξος) [pronounced OZ-oss]	<i>sour wine, vinegar</i>	neuter singular noun, accusative case	Strong's #3690
110. adjective: oxus (ὀξύς) [pronounced oz-OOCE], which means, <i>sharp</i> . Strong's #3691. Romans 3:15 *****			
111. noun: opê (ὀπή) [pronounced ohp-AY], which means, <i>an opening, a place through which one can see, an aperture; of a window; of fissures in the earth; a cave in a rock or mountain, hole</i> . Strong's #3692. Hebrews 11:38 **			
opê (ὀπή) [pronounced ohp-AY]	<i>an opening, a place through which one can see, an aperture; of a window; of fissures in the earth; a cave in a rock or mountain, hole</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3692
opai (ὀπαι) [pronounced OHP-ī]	<i>openings, places through which one can see, apertures; windows; fissures in the earth; a caves in a rocks or mountains, holes</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3692
112. Adverb: opisthen (ὀπίσθεν) [pronounced OP-is-then], which means, <i>from behind, on [at] the back, from the rear, behind, after</i> . Strong's #3693. Luke 8:44			
opisthen (ὀπίσθεν) [pronounced OP-is-then]	<i>from behind, on [at] the back, from the rear, behind, after</i>	adverb	Strong's #3693.
113. Adverb: opisô (ὀπίσω) [pronounced ohp-ISS-oh], which means <i>behind, back; after, afterwards</i> . Strong's #3694. 1Sam. 13:15 2Sam. 13:39 Luke 7:38 9:23, 62 14:27 17:31 19:14 21:8 Acts 5:37 20:30			
opisô (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694

Given most of a column in Arndt and Gingrich (p. 578).

114. X  
 115. Neuter\_noun: hoplon (ὅπλον) [pronounced *HOP-lon*], which means, 1) any tool or implement for preparing a thing; 1a) arms used in warfare, weapons; 2) an instrument. Thayer Definition only. Strong's #3696.  
 116. adjective: hopoïos (ὁποῖος) [pronounced *hop-OY-oss*], which means, *of what sort or quality, what manner of; such as*. Strong's #3697. Acts 26:29 Galatians 2:6 1Thessalonians 1:9 \*\*\*\*\*

hopoïos (ὁποῖος) [pronounced <i>hop-OY-oss</i> ]	<i>of what sort or quality, what manner of; such as</i>	neuter singular adjective, nominative case	Strong's #3697
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117. X  
 118. Adverb: hopou (ὅπου) [pronounced *HOHP-oo*], which means, *in what place, where; whereas*. Strong's #3699. Luke 9:57 12:33 17:37 22:11 Acts 17:1 Colossians 3:11 Hebrews 6:20 9:16 10:18

hopou (ὅπου) [pronounced <i>HOHP-oo</i> ]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
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119. 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) Luke 1:11 3:6 13:28 17:22 21:27 22:43 24:34 Acts 1:3 2:3, 17 7:2, 35 9:17 13:31 16:9 18:15 20:25 26:16 Hebrews 9:28 12:14 13:23

optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>to see, to perceive with the eyes, to look at</i> ; 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	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3700
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optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>to appear; an appearance of; to allow oneself to be seen</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3700
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optánomai (ὀπτάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>appearing; an appearing of; allowing oneself to be seen</i>	masculine plural, aorist passive participle, nominative case	Strong's #3700
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120. Feminine\_noun: optasia (ὀπτασία) [pronounced *op-tas-EE-ah*], which means, *an apparition, a vision, a sight, a vision, an appearance* (presented to one whether asleep or awake); *the act of exhibiting one's self to view*. Thayer and Strong definitions only. Strong's #3701. Luke 1:22 24:23 Acts 26:19

optasia (ὀπτασία) [pronounced <i>op-tas-EE-ah</i> ]	<i>an apparition, a vision, a sight, a vision, an appearance</i> (presented to one whether asleep or awake); <i>the act of exhibiting one's self to view</i>	feminine singular noun; accusative case	Strong's #3701
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121. adjective: optos (ὀπτός) [pronounced *op-TOSS*], which means, *cooked, broiled, roasted*. Strong's #3702. Luke 24:42\*

optos (ὀπτός) [pronounced <i>op-TOSS</i> ]	<i>cooked, broiled, roasted</i>	masculine singular adjective, genitive/ablative case	Strong's #3702
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122. X

123. Particle *hopôs* (ὥπως) [pronounced *HOP-oce*] which means, *how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when*. Thayer and Strong definitions only. Strong's #3704. Luke 2:35 7:3 10:2 11:37 16:26 24:20 Acts 3:20 8:15 9:2, 12 15:16 20:16 23:15, 23 25:3 Galatians 1:4 2Thessalonians 1:12 Hebrews 2:9 9:15

<i>hopôs</i> (ὥπως) [pronounced <i>HOP-oce</i> ]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
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124. noun: *hórāma* (ὄραμα) [pronounced *HOHR-am-ah*], which means, *vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer*. Strong's #3705. Acts 7:31 9:10, 12 10:3 11:5 12:9 16:9 18:9

<i>hórāma</i> (ὄραμα) [pronounced <i>HOHR-am-ah</i> ]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, accusative case	Strong's #3705
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125. noun: *hórasis* (ὄρασις) [pronounced *HOR-as-is*], which means, *vision; appearance; the act of gazing, (externally) an aspect; or (internally) an inspired appearance*. Strong's #3706. Acts 2:17 \*\*\*\*

<i>hórasis</i> (ὄρασις) [pronounced <i>HOR-as-is</i> ]	<i>vision; appearance; the act of gazing, (externally) an aspect; or (internally) an inspired appearance</i>	feminine plural noun, accusative case	Strong's #3706
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126. adjective: *horatós* (ὀρατός) [pronounced *hor-at-OSS*], which means, *visible, open to view, capable of being seen*. Strong's #3707. Colossians 1:16\*

<i>horatós</i> (ὀρατός) [pronounced <i>hor-at-OSS</i> ]	<i>visible, open to view, capable of being seen</i>	neuter plural adjective; nominative case	Strong's #3707 (hapax legomena)
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127. Verb: *horaô* (ὁράω) [pronounced *hoh-RAW-oh*], which means, *to see with the eyes; to see with the mind, to perceive, know; to see, i.e. become acquainted with by experience, to experience; to see, to look to; to take heed, beware; to care for, pay heed to; I was seen, showed myself, appeared*. Thayer definition only. Strong's #3708. Gen. 22:8 2Sam. 13:34 Luke 9:36 10:24 12:15 13:35 16:23 23:49 24:23 Acts 4:20 7:26, 44 8:18, 23 9:35 12:16 (21:29) 22:15 (26:16) Colossians 2:1, 18 1Thessalonians 5:15 Hebrews 2:8 8:5 11:27

<i>horaô</i> (ὁράω) [pronounced <i>hoe-RAW-oh</i> ]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3708
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<i>horaô</i> (ὁράω) [pronounced <i>hoe-RAW-oh</i> ]	<i>to see with the eyes; to see with the mind, to perceive, know; to see [i.e., become acquainted with by experience, to experience]; to see, to look to; to take heed, beware; to care for, pay heed to, being seen, to show oneself, appeared</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3708
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<i>horaô</i> (ὁράω) [pronounced <i>hoe-RAW-oh</i> ]	<i>see with the eyes; see with the mind, perceive, know; experience; look to; take heed, beware; care for, pay heed to</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3708
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horaō (ὥρᾱω) [pronounced hoe-RAW-oh]	<i>seeing with the eyes; seeing with the mind, perceiving, knowing; experiencing; looking to</i>	feminine plural, present active participle, nominative case	Strong's #3708
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128. Feminine\_noun: orgê (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 Luke 3:7 21:23 Colossians 3:6 1Thessalonians 1:10 2:16 5:9 Hebrews 3:11 4:3

orgê (ὀργή) [pronounced ohr-GAY]	<i>anger, indignation, wrath; vengeance; violent passion; indignation</i>	feminine singular noun	Strong's #3709
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Complete Thayer meanings: 1) *anger, the natural disposition, temper, character*; 2) *movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger*; 3) *anger, wrath, indignation*; 4) *anger exhibited in punishment, hence used for punishment itself*; 4a) *of punishments inflicted by magistrates*.

129. Verb: orgízō (ὀργίζω) [pronounced or-GIHD-zoe], which means, *to be angry; to provoke; to enrage, (passively) to be provoked, to be aroused to anger; to become exasperated (with)*. Strong's #3710. Luke 14:21 15:28 \*\*\*\*\*

orgízō (ὀργίζω) [pronounced or-GIHD-zoe]	<i>to be angry; to provoke; to enrage, (passively) to be provoked, to be aroused to anger; to become exasperated (with)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3710
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orgízō (ὀργίζω) [pronounced or-GIHD-zoe]	<i>being angry; becoming provoke; enraged, being aroused to anger; becoming exasperated (with)</i>	masculine singular, aorist passive participle, nominative case	Strong's #3710
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130. X

131. noun: orguiá (ὀργυιά) [pronounced org-wee-AH], which means, *fathom, a stretch of the arms, the distance across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched, 5 to 6 feet (2 m)*. Strong's #3712. Acts 27:28 \*\*

orguiá (ὀργυιά) [pronounced org-wee-AH]	<i>fathom, a stretch of the arms, the distance across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched, 5 to 6 feet (2 m)</i>	feminine singular noun, accusative case	Strong's #3712
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orguiai (ὀργυιαί) [pronounced org-wee-EYE]	<i>fathoms, stretches of the arms, the distances across the breast from the tip of one middle finger to the tip of the other when the arms are outstretched, 5 to 6 feet (2 m)</i>	feminine plural noun, accusative case	Strong's #3712
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Hellas Alive places the accent on the first syllable.

132. verb: orégomai (ὀρέγομαι) [pronounced or-EHG-om-ahee], which means, *to aspire to, to covet, to desire; to stretch one's self out in order to touch or to grasp something, to reach after or desire something; to give one's self up to the love of money*. Strong's #3713. Hebrews 11:16 \*\*\*

orégomai (ὀρέγομαι) [pronounced or-EHG-om-ahee]	<i>to aspire to, to covet, to desire; to stretch one's self out in order to touch or to grasp something, to reach after or desire something; to give one's self up to the love of money</i>	3 <sup>rd</sup> person plural, present middle indicative	Strong's #3713
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133. Adjective/noun: oreinos (ὄρεινός) [pronounced or-ih-NOSS], which means, *mountainous, hilly; the mountain district, hill country*. Thayer and Strong definitions only. Strong's #3714. Luke 1:37, 65

oreinos (ὄρεινός) [pronounced or-ih-NOSS]	mountainous, hilly; the mountain district, hill country, highlands	feminine singular adjective/noun; accusative case	Strong's #3714
134. noun: órexis (ὄρεξις) [pronounced OHR-ex-iss], which means, <i>desire</i> . Strong's #3715. Romans 1:27*			
135. Verb: orthopodeō (ὀρθοποδεῖω) [pronounced or-thop-od-EH-oh], which means, <i>to walk in a straight course, to walk directly forward; metaphorically to act uprightly</i> . Strong's #3716. Galatians 2;14*			
orthopodeō (ὀρθοποδεῖω) [pronounced or-thop-od-EH-oh]	to walk in a straight course, to walk directly forward; metaphorically to act uprightly	3 <sup>rd</sup> person plural, present active indicative	Strong's #3716 (hapax legomena)
136. adjective: orthós (ὀρθός) [pronounced or-THOSS], which means, <i>straight, upright; right (as rising), (perpendicularly) erect; figuratively, honest, or (horizontally) level or direct</i> . Strong's #3717. Acts 14:10 Hebrews 12:13**			
orthós (ὀρθός) [pronounced or-THOSS]	straight, upright; right (as rising), (perpendicularly) erect; figuratively, honest, or (horizontally) level or direct	masculine singular adjective, nominative case	Strong's #3717
137. X			
138. verb: orthrízō (ὀρθρίζω) [pronounced ohr-THRIHD-zoh], which means, <i>to get up very early in the morning, to use the dawn, to come early in the morning</i> . Strong's #3719. Luke 21:38*			
orthrízō (ὀρθρίζω) [pronounced ohr-THRIHD-zoh]	to get up very early in the morning, to use the dawn, to come early in the morning	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3719
This word is only found here. I think the idea is for people to arrive early, given the context.			
139. adjective: orthrinós (ὀρθρινός) [pronounced or-thrin-OSS], which means, <i>early in the morning, morning, relating to the dawn</i> . Strong's #3720. Luke 24:22*			
orthrinós (ὀρθρινός) [pronounced or-thrin-OSS]	early in the morning, morning, relating to the dawn	feminine plural adjective, nominative case	Strong's #3720
140. X			
141. noun: órthros (ὄρθρος) [pronounced OHR-thross], which means, <i>(early) dawn; daybreak, sun-rise, rising of light; by extension, morn, early in the morning</i> . Strong's #3722. Luke 24:1 Acts 5:21 ***			
órthros (ὄρθρος) [pronounced OHR-thross]	(early) dawn; daybreak, sun-rise, rising of light; by extension, morn, early in the morning	masculine singular noun, genitive/ablative case	Strong's #3722
142. adverb orthôs (ὀρθῶς) [pronounced or-THOCE] which means, <i>rightly, correctly, plainly, morally</i> . Thayer and Strong definitions only. Strong's #3723. Luke 7:43 10:28 20:21 ****			
orthôs (ὀρθῶς) [pronounced or-THOCE]	rightly, correctly, plainly, morally	adverb	Strong's #3723
143. <b>Verb:</b> horizô (ὀρίζω) [pronounced hohr-IHD-zoh], which means 1) <i>to define; 1a) to mark out the boundaries or limits (of any place or thing); 1b1) that which has been determined, to appointment, decree; 1b2) to ordain, determine, appoint</i> . Thayer definitions. Strong's #3724. Luke 22:22 Acts 2:23 10:42 11:29 17:26 Hebrews 4:7 ***** ***			
horizô (ὀρίζω) [pronounced hohr-IHD-zoh]	1) to define; 1a) to mark out the boundaries or limits (of any place or thing); 1b1) that which has been determined, to appointment, decree; 1b2) to ordain, determine, appoint	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3724

horizô (ὁρίζω) [pronounced <i>hohr-IHD-zoh</i> ]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	neuter singular, perfect passive participle, accusative case	Strong's #3724
144. noun: hórion (ὄριον) [pronounced <i>hor'-ee-on</i> ], which means, <i>territory, region; boundary (line), border</i> . Strong's #3725. Acts 13:50			
hórion (ὄριον) [pronounced <i>hor'-ee-on</i> ]	<i>territory, region, district; boundary (line), border</i>	neuter singular noun	Strong's #3725
hória (ὄρια) [pronounced <i>hor'-ee-ah</i> ]	<i>territories, regions, districts; boundaries, boundary lines, borders</i>	neuter singular noun	Strong's #3725

It appears that the boundaries or borders are being emphasized; but the this is a metonym for the territory enclosed by those borders.

145. verb: horkízō (ὀρκίζω) [pronounced <i>hor-KIHD-zo</i> ], which means, <i>to adjure, to solemnly implore; to force to take an oath, to administer an oath to</i> . Strong's #3726. Acts 19:13 1Thessalonians 5:27 ***			
horkízō (ὀρκίζω) [pronounced <i>hor-KIHD-zo</i> ]	<i>to adjure, to solemnly implore; to force to take an oath, to administer an oath to</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3726
146. Masculine_noun horkos (ὄρκος) [pronounced <i>HOHR-koss</i> ] which means, <i>an oath, a sacred restraint; that which has been pledged or promised with an oath; a limit</i> . Thayer and Strong definitions only. Strong's #3727. Luke 1:73 Acts 2:30 Hebrews 6:16, 17 *****			
horkos (ὄρκος) [pronounced <i>HOHR-koss</i> ]	<i>an oath, a sacred restraint; that which has been pledged or promised with an oath; a limit</i>	masculine singular noun; accusative case	Strong's #3727

The word is found in the gospels, Hebrews, Acts and James.

147. Noun: horkômosia (ὀρκωμοσία) [pronounced <i>hor-koh-moss-EE-ah</i> ], which means, <i>affirmation made on oath, the taking of an oath, an oath</i> . Strong's #3728. Hebrews 7:20 ****			
horkômosia (ὀρκωμοσία) [pronounced <i>hor-Kingdom of Heaven-moss-EE-ah</i> ]	<i>affirmation made on oath, the taking of an oath, an oath</i>	feminine singular noun; genitive/ablative case	Strong's #3728
148. Verb: hormaô (ὀρμάω) [pronounced <i>hor-MAH-oh</i> ], which means, <i>to set in rapid motion, to stir up, to incite, to urge on; to start forward impetuously, to rush, to dash, to plunge</i> . Strong's #3729. Luke 8:33 Acts 7:57 19:29			
hormaô (ὀρμάω) [pronounced <i>hor-MAH-oh</i> ]	<i>to set in rapid motion, to stir up, to incite, to urge on; to start forward impetuously, to rush, to dash, to plunge</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3729
149. noun: hormê (ὀρμή) [pronounced <i>hor-MAY</i> ], which means, <i>a (violent) impulse, onset, assault, a violent motion, a hostile movement</i> . Strong's #3730. Acts 14:5 **			
hormê (ὀρμή) [pronounced <i>hor-MAY</i> ]	<i>a (violent) impulse, onset, assault, a violent motion, a hostile movement</i>	feminine singular noun, nominative case	Strong's #3730

150. X



151. X

152. Masculine\_noun: órnīs (ὄρνις) [pronounced *OHR-niss*], which means, *hen, bird, fowl*. Strong's #3733. Luke 13:34 \*\*

órnīs (ὄρνις) [pronounced <i>OHR-niss</i> ]	<i>hen, bird, fowl</i>	masculine singular noun, nominative case	Strong's #3733
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153. noun: horothesiá (ὁροθεσία) [pronounced *hor-oth-es-EE-ah*], which means, *fixed boundary, a setting of boundaries, laying down limits; a definite limit*. Strong's #3734. Acts 17:26\*

horothesiá (ὁροθεσία) [pronounced <i>hor-oth-es-EE-ah</i> ]	<i>fixed boundary, a setting of boundaries, laying down limits; a definite limit</i>	feminine singular noun	Strong's #3734
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horothesaií (ὁροθεσίαι) [pronounced <i>hor-oth-es-EE-í</i> ]	<i>(fixed) boundaries, boundary settings, boundary lines; (laying down) limits</i>	feminine plural noun, accusative case	Strong's #3734
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154. Neuter\_noun: oros (ὄρος, οὐς, τό) [pronounced *OH-ross*], which means *mountain, hill*. Plural meanings: *mountains, hills, mountainous country, hilly, hill-country*. Strong's #3735. 1Sam. 14:23 2Sam. 13:34 Luke 3:5 4:5 6:12 8:32 9:28 19:29, 37 21:21, 37 22:39 23:30 Acts 1:12 7:30 Galatians 4:24 Hebrews 8:5 11:38 12:(18), 20

oros (ὄρος, οὐς, τό) [pronounced <i>OH-ross</i> ]	<i>mountain, mount, hill</i>	neuter singular noun; dative, locative and instrumental cases	Strong's #3735
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oroi (ὄροι, οὐς, τό) [pronounced <i>OH-roy</i> ]	<i>mountains, hills, mountainous country, hilly, hill-country</i>	neuter plural noun; dative, locative and instrumental cases	Strong's #3735
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155. verb: orýssō (ὀρύσσω) [pronounced *or-OOÇ-so*], which means, *to dig, to burrow*. Strong's #3736. Psalm 22:16 (LXX)

orýssō (ὀρύσσω) [pronounced <i>or-OOÇ-so</i> ]	<i>to dig, to burrow</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3736
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156. Masculine\_noun: orphanos (ὀρφανός) [pronounced *or-fan-oss*], which means *orphan*. Strong's #3737. Psalm 10:14

157. verb: orcheomai (ὀρχέομαι) [pronounced *or-KHEH-om-í*], which means, *to dance*. Thayer and Strong definitions only. Strong's #3738. Luke 7:32 \*\*\*\*

orcheomai (ὀρχέομαι) [pronounced <i>or-KHEH-om-í</i> ]	<i>to dance</i>	2 <sup>nd</sup> person plural, aorist (deponent) middle indicative	Strong's #3738
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158. Relative\_pronoun: Found in the Chart [Relative Pronouns](#). Strong's #3739.

159. X

160. Adjective: hosios (ὅσιος) [pronounced *HOHS-ee-oss*], which means, *undefiled (by sin), free from wickedness, religiously observing every moral obligation, pure holy, pious, righteous*. Strong's #3741 Acts 2:27 13:34 Hebrews 7:26 \*\*\*\*\* \*\*

hosios (ὅσιος) [pronounced <i>HOHS-ee-oss</i> ]	<i>undefiled (by sin), free from wickedness, religiously observing every moral obligation, pure holy, pious, righteous</i>	masculine singular adjective, accusative case	Strong's #3741
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161. Feminine\_noun: hosiotês (ὁσιότης, τητος, ή) [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 Luke 1:75

hosiotês (ὁσιότης, τητος, ῆ) [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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162. adverb: hosíōs (ὁσίως) [pronounced *hos-ee-OCE*], which means, *devoutly, piously, holily; with holiness*. Strong's #3743. 1Thessalonians 2:10\*

hosíōs (ὁσίως) [pronounced <i>hos-ee-OCE</i> ]	<i>devoutly, piously, holily; with holiness</i>	adverb	Strong's #3743 (hapax legomena)
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163. X

164. pronoun hosos (ὅσος) [pronounced *HOS-os*] which means, *as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever*. Thayer and Strong definitions only. I may need to check back on these definitions. Strong's #3745. Luke 4:23, 40 8:39 9:5, 10 11:8 12:3 18:12, 22 Acts 2:39 3:22 4:6, 23 5:36 9:13, 15, 39 13:48 14:27 15:4 Galatians 3:10, 27 4:1 6:12 Colossians 2:1 Hebrews 1:4 2:15 3:3 7:20 8:6 9:27 10:25, 37

hosos (ὅσος) [pronounced <i>HOS-os</i> ]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
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165. Combo: Hebrews 10:37

mikrón (μικρόν) [pronounced <i>mik-ron'</i> ]	<i>small, little; (of size: of stature, of length; of space); of age: less by birth, younger; of time: short, brief, a little while, how little!; of quantity: number, amount; of rank or influence</i>	neuter singular adjective; accusative case	Strong's #3397
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hosos (ὅσος) [pronounced <i>HOS-os</i> ]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; accusative case	Strong's #3745
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hosos (ὅσος) [pronounced <i>HOS-os</i> ]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter singular, correlative pronoun; accusative case	Strong's #3745
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These three words are variously translated, *a (very, very) little while, a (very) short time, a (very) short while, in just a little while, the time is very short, little time and very little, soon and very soon*.

166. X

167. Neuter noun: ostoun (ὀστοῦν) [pronounced *os-TOON*], which means, *a bone*. Thayer definition only. . Strong's #3747. Luke 24:39 Hebrews 11:2 \*\*\*\*\*

ostoun (ὀστοῦν) [pronounced <i>os-TOON</i> ]; osteon (ὀστέον) [pronounced <i>os-TEH-on</i> ]	<i>a bone</i>	neuter singular noun, accusative case	Strong's #3747
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ostea (ὀστέα) [pronounced <i>os-TEH-ah</i> ]	<i>bones</i>	neuter plural noun, accusative case	Strong's #3747
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168. X

169. X

170. X

171. Feminine\_noun: osphus (ὀσφῦς) [pronounced *oss-FOOS*], which means, *loins, internal organs; hips; internally (by extension) procreative or generative power*. Strong's #3751. Luke 12:35 Acts 2:30 Hebrews 7:5 \*\*\*\*\*

osphus (ὀσφῦς, ὀσφύς) [pronounced <i>oss-FOOS</i> ]	<i>loins, internal organ; pelvis; (by extension) procreative or generative power</i>	feminine singular noun, nominative case	Strong's #3751
osphues (ὀσφύες) [pronounced <i>oss-FOO-ehs</i> ]	<i>loins, internal organs, testes; hips; (by extension) procreative or (re) generative powers</i>	feminine plural noun, nominative case	Strong's #3751

172. 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 (ὅν) [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 (1Cor. 13:10) Luke 5:35 6:22 8:13 9:26 11:2, 21 12:11 13:28 14:8, 10 15:30 16:4 17:10 21:7, 9, 20, 29 23:42 Acts 23:35 24:22 Colossians 3:4 1Thessalonians 5:3 2Thessalonians 1:10 Hebrews 1:6

hótan (ὅταν) [pronounced <i>HOH-tan</i> ]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
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173. Particle hote/hôte/tote (ὅτε/ῥῥτε/τότε) [pronounced *HOT-eh, HAY-teh, TOT-eh*] which means, *when, whenever; after (that), as soon as, as long as; that, while*. Thayer and Strong definitions only. Strong's #3753. [The Doctrine of Tongues (1Cor. 13:10 Rom. 8:27)] Psalm 96 inscription Luke 2:21 4:25 6:3, 13 17:22 22:14 23:33 Acts 1:13 8:12 11:2 12:6 13:41 21:5, 35 22:20 27:39 28:16 Galatians 1:15 2:11 4:3, 4 Colossians 3:7 1Thessalonians 3:4 2Thessalonians 3:10 Hebrews 7:10 9:17

hote/hôte/tote (ὅτε/ῥῥτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i> ]	<i>when, whenever, while; that, this [which]; for this reason, because; after (that), as soon as, as long as</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753
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174. **Conjunction:** hóti (ὅτι) [pronounced *HOH-tee*], which means *that, because, since*. The intention is to give an explanation for what is occurring. Strong's #3754. Rebound (1John 1:5) Tongues (Acts 2:13) Judges 4:8 1Sam. 10:1 2Sam. 13:21 1Chron. 15:13 Psalm 10:4 118:28 Luke 1:22 2:10 3:8 4:4 5:8 6:19 7:4 8:25 9:7 10:11 11:18 12:15 13:2 14:11 15:2 16:3 17:9 18:8 19:3 20:5 21:3, 5 22:16 23:5 24:7, 21 Acts 1:5 2:6 3:10 4:10 5:4 6:1 7:6 8:14 9:15 10:14 11:1 12:3 13:33 14:9 15:1 16:3 17:3 18:13 19:21 20:23 21:21 22:2 23:5 24:11 25:8 26:5 27:10 28:1 Galatians 1:6 2:7 3:7 4:6 5:2 6:8 Colossians 1:16 2:9 (3:17) 1Thessalonians 1:5 2:1 3:3 4:14 5:2 2Thessalonians 1:3 2:2 3:4 Hebrews 2:6 3:19 7:8 8:9 10:8 11:6 12:17 13:18

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

Hóti can also indicate that we are about to read what a speaker is saying.

175. Combo: Colossians 5:17

hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
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eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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The literal English translation for hótí eán is *that if, for suppose, because if*. In Colossians 3:17, these two words are variously translated: *whatever things if, whatever*. Nearly every translation went with *whatever*.

176. Combo: Acts 5:4

ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
hótí (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

These two words together are translated, *why, why [is it] that* (in Acts 5:4). Literally, these word mean, *what that*.

177. Relativepronoun: hótou (ὅτου) [pronounced HOHT-oo], which means, *while, at the same time; until*. Strong's #3755. Luke 12:50 22:16 28:18 \*\*\*\*\*

hótou (ὅτου) [pronounced HOHT-oo]	<i>while, at the same time; until</i>	relative pronoun; genitive/ablative case; adverb	Strong's #3755; genitive case of ὅστις [G3748] (as adverb)
hótou (ὅτου) [pronounced HOHT-oo]	<i>while, at the same time; until</i>	neuter singular, relative pronoun; genitive/ablative case; adverb; Attic Greek form	Strong's #3755; genitive case of ὅστις [G3748] (as adverb)

178. Combo: Luke 12:50

heôs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hótou (ὅτου) [pronounced HOHT-oo]	<i>while, at the same time; until</i>	relative pronoun; adverb	Strong's #5755; genitive case of ὅστις [G3748] (as adverb)

Together, these two particles, in Luke 12:50, are variously translated: *until, till, until which time; as I await*.

179. 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. Rebound (1John 1:5) Judges 4:8 1Sam. 2:2 14:15, 42 2Sam. 7:23 13:21 1Chron. 15:13 Psalm 147:20 Luke 1:7, 15 2:7, 50 3:16 4:2, 41 5:31, 32 6:2, 37 7:6, 32, 45 8:13, 14 9:13, 27 10:19, 24 11:6, 7, 40 12:2, 24 13:6, 15, 16, 35 14:3, 5, 20 15:4, 28 16:2, 3 17:9, 17, 20 18:4 19:3, 14, 21, 48 20:5, 21, 26 21:6 22:16, 26, 53 23:29, 34 24:3, 6, 18, 21 Acts 1:5, 7 2:15, 24 3:6 4:11, 16 5:4, 22, 26 6:2, 13 7:5, 11, 25, 48 8:21 9:9, 21 10:34, 41 12:9 13:10, 25 14:17 15:1, 2 16:7 17:4, 27 18:15, 20 19:11, 23 20:12, 31 21:13, 37 22:9, 18 23:5 24:11, 17 25:6, 7 26:19, 25 27:10, 20 28:2, 4, 19 Galatians 1:1 2:6, 14 3:10, 16 4:8, 17 5:8, 16 6:4, 9 Colossians 1:9 2:1, 8, 19, 23 3:11 1Thessalonians 1:5 2:1, 3, 4 4:7, 8 5:1, 4 2Thessalonians 2:5, 10 3:2, 7, 9, 14 Hebrews 1:12 2:5, 11 3:10, 16, 19 4:2, 15 5:4, 12 6:10 7:11, 27 8:2, 7, 9 9:5, 6 10:1, 17 11:1, 5 12:7, 8, 17, 20 13:5, 9



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

180. pronoun/adverb hou (οὗ) [pronounced hoo], which means, *where, at which place*. Thayer and Strong definitions only. Strong's #3757. Luke 4:16 10:1 23:53 24:28, 49 Acts 1:13 2:2 7:29 12:12 16:13 20:6 25:10 28:14 Colossians 3:1 Hebrews 3:9

hou (οὗ) [pronounced hoo]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
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181. X

182. Interjection: ouai (οὐαί) [pronounced oo-AH-ee/oo-ī], which means, *alas, woe*. Thayer & Strong definitions only. Strong's #3759. Luke 6:24 10:13 11:42 17:1 21:23 22:22

ouai (οὐαί) [pronounced oo-AH-ee/oo-ī]	<i>alas, woe; this word is a primary exclamation of grief</i>	onomatopoetic interjection	Strong's #3759
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183. X

184. conjunction oude (οὐδέ) [pronounced oo-DEH], which means, *but not, neither, never, nor, not even, no more, not yet*. Thayer and Strong definitions only. Some definitions left at Strong. Strong's #3761. Luke 6:3, 43 7:7 8:17 11:33 12:24 16:31 17:21 18:4, 13 20:8 (21:15) 23:15 Acts 2:27 4:12 7:5 8:20 9:9 16:21 17:24 19:2 24:13 Galatians 1:1, 12 2:3 3:28 4:14 6:13 1Thessalonians 2:3 5:5 2Thessalonians 3:8 Hebrews 8:4 9:12 10:8 13:5

oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
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185. Adjective: oudeís (οὐδεῖς) [pronounced oo-DICE], which means *not one, nothing, not a thing*. Thayer, Zodhiates (a few more details here), and Balz (more details here). Strong's #3762. Rebound (1John 1:5) Tongues (1Cor. 13:2) [Luke 1:61 4:2, 27 5:5, 36 7:28 8:16, 43 9:36 10:19 11:33 12:2 14:24 15:16 16:13 18:19, 34 19:30 20:40 22:35 23:4 Acts 4:12, 13 5:13, 23 8:15 9:8 15:9 17:21 18:10, 17 19:27 20:20, 24 21:24 23:9 25:10 26:22 27:22, 34 28:5, 17 Galatians 2:6 3:11, 15 4:1 5:2, 10—I did not include the morphology in Luke, Acts or Galatians—is it always neuter singular?] Hebrews 2:8 6:13 7:13 12:14

oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
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This word designates exclusivity of a matter or a group of people. This word is used in a conditional negation: οὐδεῖς...εἰ μή..., which means *no one...except*. The pleonastic construction οὐ...οὐδεῖς means *not...anyone*. This adjective is used as an emphatic negation when strung together with additional negatives. Balz has additional combinations.

186. Adverb: oudépoτε (οὐδέποτε) [pronounced oo-DEH-po-teh], which means *never (at all), not even at any time, neither at any time, nothing at any time*. Strong's #3763. The Doctrine of Tongues (1Cor. 13:8) Luke 15:29 Acts 10:14 11:8 14:8 Hebrews 10:1, 11

oudépote (οὐδέποτε) [pronounced oo-DEH-po-the]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
187. adverb: oudépō (οὐδέπω) [pronounced oo-DEHP-oh], which means, <i>not yet, not even yet, as yet not, never before (yet), (not) yet</i> . Strong's #3764. Acts 8:15 *****			
oudépō (οὐδέπω) [pronounced oo-DEHP-oh]	<i>not yet, not even yet, as yet not, never before (yet), (not) yet</i>	adverb	Strong's #3764
188. Adverb: oukéti (οὐκέτι) [pronounced ook-EHT-ee], which means, <i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i> . Strong's #3765. Luke 15:19 20:40 Acts 8:39 20:25, 38 Galatians 2:20 3:18, 25 4:7 Hebrews 10:18, 26			
oukéti (οὐκέτι) [pronounced ook-EHT-ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765

189. X

190. particle oun (οὖν) [pronounced oon] which means, *so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so*. Thayer and Strong definitions only. Strong's #3767. Luke 3:7 4:7 7:31 8:18 10:2, 40 11:13 12:26 13:14 14:33 16:11 19:12 20:15, 29 21:7 22:70 23:16 Acts 1:6 2:30 3:19 5:41 8:4, 22 10:23, 33 11:17 12:5 19:3 21:22 22:29 25:1, 5 Galatians 3:5 4:15 5:1 Colossians 2:6 3:1 1Thessalonians 5:6 2Thessalonians 2:15 Hebrews 2:14 4:1, 6 7:11 8:4 9:1 10:19

oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
191. Combo: Acts 8:4, 25 9:31 13:4 14:3 15:3 16:5 17:12 19:38 23:18 25:4 26:4 28:5			
mén (μέν) [pronounced men]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

These two particles are found together in a number of places in Luke's writings, suggesting perhaps a specific meaning for them. They are variously translated, *now when, therefore indeed, then indeed, so then, so when, surely, so indeed*. Acts 8:25.

192. Combo: Acts 10:33 15:10 16:36 23:15

nun (νῦν) [pronounced noon]	<i>now, at this time, henceforth, hereafter, from here forward; (as) of late, soon, at present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

In Acts 10:33, these two words are various translated, *now therefore, therefore now, now then, so then, so now, now so, and now, now, that's why, at this time then*. Some of the translations place a comma between some of these words.

These two particles have an alliterative quality to them as well.

193. Adverb: oupō (οὔπω) [pronounced OW-poe], which means, *not yet, not as of yet*. Strong's #3768. Luke 23:53 Hebrews 2:8 12:4

oupō (οὔπω) [pronounced OW-poe]	<i>not yet, not as of yet</i>	adverb	Strong's #3768
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194. X

195. Adjective ouranos (οὐράνιος) [pronounced oo-RAHN-ee-os], which means, *celestial, heavenly; dwelling in heaven, coming from heaven*. Thayer and Strong definitions only. Strong's #3770. Luke 2:13 Acts 26:19

ouranos (οὐράνιος) [pronounced oo-RAHN-ee-os]	<i>celestial, heavenly; dwelling in heaven, coming from heaven</i>	feminine singular adjective; genitive/ablative case	Strong's #3770
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196. adverb: ouranóthen (οὐρανόθεν) [pronounced oo-ran-OTH-en], which means, *from heaven, from the sky*. Strong's #3771. Acts 14:17 26:13\*\*

ouranóthen (οὐρανόθεν) [pronounced oo-ran-OTH-en]	<i>from heaven, from the sky</i>	adverb	Strong's #3771
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197. masculine\_noun ouranos (οὐρανός) [pronounced oo-ran-OSS], which means, *the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)*. Thayer: 1) the vaulted expanse of the sky with all things visible in it; 1a) the universe, the world; 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced; 1c) the sidereal or starry heavens; 2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings. Thayer and Strong definitions only. Strong's #3772. Luke 2:15 3:21 4:25 6:23 8:5 9:16 10:15 11:2 12:33 13:19 15:7 16:17 17:24 18:13, 22 19:38 20:4 21:11, 26 22:43 24:51 Acts 1:10 2:2, 5, 34 3:21 4:12 7:42, 56 9:3 10:11 11:5 14:15 17:24 22:6 Galatians 1:8 Colossians 1:5, 16, 23 4:1 1Thessalonians 1:10 4:16 2Thessalonians 1:7 Hebrews 1:10 4:14 7:26 8:1 9:23, 24 11:12 12:23, 25

ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
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ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; nominative case	Strong's #3772
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198. X

199. X

200. Neuter\_noun ous (οὖς) [pronounced ooç] which means, *the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing*. Thayer and Strong definitions only. Strong's #3775. Luke 1:44 8:8 9:44 12:3 14:35 22:50 Acts 7:51 11:22 28:27

ous (οὖς) [pronounced ooç]	<i>the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter singular noun; accusative case	Strong's #3775
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ôta (ὤτα) [pronounced OHT-ah]	ears; metaphorically the faculties of <i>perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; accusative case	Strong's #3775
201. Feminine_noun: ousía (οὐσία) [pronounced oo-SEE-ah], which means, <i>property, estate, inheritance; what one has, possessions, substance</i> . Strong's #3776. Luke 15:12 **			
ousía (οὐσία) [pronounced oo-SEE-ah]	<i>property, estate, inheritance; what one has, possessions, substance</i>	feminine singular noun, genitive/ablative case	Strong's #3776
202. Adverb/conjunction: οὔτε (οὔτε) [pronounced OO-teh], which means, <i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i> . Strong's #3777. Luke 14:35 20:35 Acts 2:31 15:10 19:37 24:12 25:8 28:21 Galatians 1:12 5:6 6:15 1Thessalonians 2:5			
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
203. X			
204. Demonstrative adverb: hoútô (οὕτω) [pronounced HOO-toh], which means <i>this one, in this manner</i> . It can refer to all that has preceded, taking it all in with one word. With the negative, it can mean <i>not even thus</i> . Thayer and Balz only. Strong's #3779. The Doctrine of Tongues (1Cor. 14:21) Gen. 1:21 Luke 1:25 2:48 9:15 10:21 11:30 12:21 14:33 15:7 17:10 19:31 21:31 22:26 24:24, 46 Acts 1:11 3:18 7:1 8:32 12:8, 15 13:8 14:1 17:11 19:20 20:11, 35 21:11 22:24 23:11 24:9 27:17 28:14 Galatians 1:6 3:3 4:3 6:2 Colossians 3:13 1Thessalonians 2:4 4:14 5:2 2Thessalonians 3:17 Hebrews 4:4 5:3 6:9 9:6 10:33 12:21			
hoútô (οὕτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
205. Particle ouch (οὐχί) [pronounced oo-KHEE], which means, <i>not (indeed), by no means, not at all</i> . Thayer and Strong definitions only. Strong's #3780. Luke 1:60 4:22 6:39 12:6 13:3, 5 14:28 15:8 16:30 17:8 18:30 22:27 23:39 24:26 Acts 2:7 5:4 7:50 1Thessalonians 2:19 Hebrews 1:14 3:17			
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
Sometimes this word demands an affirmative answer.			
206. Masculine_noun: opheilētēs (ὀφειλέτης) [pronounced off-ĭ-LEHT-ace], which means, <i>a debtor, one who is indebted; figuratively, delinquent; morally, a transgressor (against God); sinner</i> . Strong's #3781. Luke 13:4 Galatians 5:3 *****			
opheilētēs (ὀφειλέτης) [pronounced off-ĭ-LEHT-ace]	<i>a debtor, one who is indebted; figuratively, delinquent; morally, a transgressor (against God); sinner</i>	masculine singular noun, nominative case	Strong's #3781
Thayer definitions: 1) <i>one who owes another, a debtor; 1a) one held by some obligation, bound by some duty; 1b) one who has not yet made amends to whom he has injured.; 1b1) one who owes God penalty or whom God can demand punishment as something due, i.e. a sinner.</i>			
207. Feminine_noun: opheilê (οφειλή) [pronounced oh-fih-LAY], which is <i>due benevolence</i> . Thayer definitions: 1) <i>that which is owed; 2) a debt; 3) metaphorically dues: specifically of conjugal duty</i> . Strong's #3782.			
208. noun: opheilēma (ὀφείλημα) [pronounced of-ĭ-lay-mah], which means, <i>debt</i> . Strong's #3783. Romans 4:4 **			
209. verb opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-ĭ-low, of-ĭ-LEH-oh], which means, <i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i> . Thayer			



and Strong definitions only. There are more definitions under Strong. Strong's #3784. Luke 7:41 11:4 16:5 17:10, 29 2Thessalonians 1:3 2:13 Hebrews 2:17 5:3, 12

opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3784
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	one owing; owing money, being in debt; debt being due; metaphorically, being under obligation, being bound by debt	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3784

210. interjection: ophelion (ὀφελον) [pronounced OAF-el-on], which means, *would that, I ought (wish), (interjection) oh that!; would (to God); (where one wishes that a thing had happened which has not happened or a thing be done which probably will not be done)*. Strong's #3785. Galatians 5:12 Revelation 3:15 \*\*\*\*

ophelion (ὀφελον) [pronounced OAF-el-on]	would that, I ought (wish), (interjection) oh that!; would (to God); (where one wishes that a thing had happened which has not happened or a thing be done which probably will not be done)	interjection; this is the 1 <sup>st</sup> person singular of a past tense of ὀφείλω [Strong's #3784 = to owe; be in debt for]	Strong's #3785
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211. X

212. noun: ophthalmodouleía (ὀφθαλμοδουλεία) [pronounced of-thal-mod-oo-LIE-ah], which means, *eye service, sight-labor, that needs watching (remissness)*. Strong's #3787. Colossians 3:22 \*\*

ophthalmodouleía (ὀφθαλμοδουλεία) [pronounced of-thal- mod-oo-LIE-ah]	eye service, sight-labor, that needs watching (remissness)	feminine singular noun; dative, locative or instrumental case	Strong's #3787
ophthalmodouleíai (ὀφθαλμοδουλεῖαι) [pronounced of-thal- mod-oo-LIE-ī]	eye services, sight-labors, labors that needs watching (remissness)	feminine plural noun; dative, locative or instrumental case	Strong's #3787

Thayer definition: 1) *service performed [only] under the master's eyes; 1a) for the master's eye usually stimulates to greater diligence; 1b) his absence, on the other hand, renders sluggish.*

213. Masculine\_noun: ophthalmos (ὀφθαλμός) [pronounced opf-thahl-MOSS], which means *eye; perception, knowledge, understanding*. Strong's #3788. 1Sam. 2:29 Luke 2:30 4:20 6:20, 41 10:23 11:34 16:23 18:13 19:42 24:16, 31 Acts 1:9 9:8, 18, 40 26:18 28:27 Galatians 3:1 4:15 Hebrews 4:13

ophthalmos (ὀφθαλμός) [pronounced opf-thahl- MOSS]	eye; perception, knowledge, understanding	masculine singular noun; dative, locative or instrumental case	Strong's #3788
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl- MOī]	eyes; gaze; perception, knowledge, understanding	masculine plural noun; nominative case	Strong's #3788

214. Masculine\_noun: ophis (ὄφις) [pronounced OFF-iss], which means, *serpent, snake*, figuratively as a type of *sly cunning; an artful malicious person*, used especially *Satan*. Strong's #3789. Luke 10:19 11:11

ophis (ὄφις) [pronounced OFF-iss]	serpent, snake, figuratively as a type of sly cunning; an artful malicious person, used especially Satan	masculine plural noun, genitive/ablative case	Strong's #3789
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215. feminine\_noun ophrys (ὄφρυς) [pronounced *of-ROOS*], which means, *the eyebrow; the brink of a precipice; any prominence or projection*. Thayer and Strong definitions only. Strong's #3790. Luke 4:29

ophrys (ὄφρυς) [pronounced <i>of-ROOS</i> ]	<i>the eyebrow; the brink of a precipice; any prominence or projection</i>	feminine singular noun	Strong's #3790
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216. verb: ochlēō (ὀχλέω) [pronounced *okh-leh'-o*], which means, *to trouble; to be afflicted (by demons) to mob, to harass*. Strong's #3791. Acts 5:16 \*\*

ochlēō (ὀχλέω) [pronounced <i>okh-LEH-oh</i> ]	<i>to trouble; to be afflicted (by demons); to mob, to harass</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3791
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ochlēō (ὀχλέω) [pronounced <i>okh-LEH-oh</i> ]	<i>being troubled; being afflicted (by demons); being mobbed, harassing</i>	masculine plural, present passive participle, accusative case	Strong's #3791
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217. verb: ochlopoiēō (ὀχλοποιέω) [pronounced *okh-lop-oy-EH-oh*], which means, *to form a mob, to make a crowd, to raise a public disturbance; to gather a company*. Strong's #3792. Acts 17:5\*

ochlopoiēō (ὀχλοποιέω) [pronounced <i>okh-lop-oy-EH-oh</i> ]	<i>to form a mob, to make a crowd, to raise a public disturbance; to gather a company</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3792
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ochlopoiēō (ὀχλοποιέω) [pronounced <i>okh-lop-oy-EH-oh</i> ]	<i>forming a mob, making a crowd, raising up a public disturbance; gathering a company</i>	masculine plural, aorist active participle, nominative case	Strong's #3792
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218. masculine\_noun ochlos (ὄχλος) [pronounced *OKH-loss*] which means, *a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press*. Thayer: 1) a crowd; 1a) a casual collection of people; 1a1) a multitude of men who have flocked together in some place; 1a2) a throng; 1b) a multitude; 1b1) the common people, as opposed to the rulers and leading men; 1b2) with contempt: the ignorant multitude, the populace; 1c) a multitude; 1c1) the multitudes, seems to denote troops of people gathered together without order. Thayer and Strong definitions only. Strong's #3793. Luke 3:7 4:42 5:1 6:17 7:9 8:4 9:11 11:14, 27 12:1 13:14 14:25 18:36 19:3 22:6 23:4 Acts 1:15 6:7 8:6 11:24 13:45 14:11, 14 16:22 17:8, 13 19:26 21:27 24:12

ochlos (ὄχλος) [pronounced <i>OKH-loss</i> ]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble, a mob; by extension a class of people; figuratively a riot; press</i>	masculine singular noun	Strong's #3793
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ochloi (ὄχλοι) [pronounced <i>OKH-loi</i> ]	<i>crowds, companies, multitudes, numbers (of people), people, throng (as borne along); by extension a classes of people</i>	masculine plural noun	Strong's #3793
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219. X  
220. X  
221. X  
222. X  
223. X  
224. X

225. neuter\_noun opsôñion (ὀψώνιον) [pronounced *op-SOW-nee-on*], which means, *rations for a soldier*, that is, (by extension) *his stipend or pay, wages*. Thayer: 1) a soldier's pay, allowance; 1a) that part of the soldier's support given in place of pay [i.e. rations] and the money in which he is paid; 2) metaphorically wages: hire or pay of sin. Thayer and Strong definitions only. Strong's #3800. Luke 3:14

opsôñion (ὀψώνιον) [pronounced <i>op-SOW-nee-on</i> ]	<i>rations for a soldier</i> , that is, (by extension) <i>his stipend or pay, wages</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3800
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226. X

## Π π Pi

1. x  
2. noun: pagis (παγίς) [pronounced *pag-EESE*], which means, *a snare, trap (as fastened by a noose or notch)*; figuratively, *a trick or statagem (temptation)*. Strong's #3803. Luke 21:35 \*\*\*\*

pagis (παγίς) [pronounced <i>pag-EESE</i> ]	<i>a snare, trap (as fastened by a noose or notch)</i> ; figuratively, <i>a trick or statagem (temptation)</i>	feminine singular noun, nominative case	Strong's #3803
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Thayer definitions: 1) *snare, trap, noose*; 1a) *of snares in which birds are entangled and caught*; 1a1) *implies unexpectedly, suddenly, because birds and beasts are caught unawares*; 1b) *a snare, i.e. whatever brings peril, loss, destruction*; 1b1) *of a sudden and unexpected deadly peril*; 1b2) *of the allurements and seductions of sin*; 1b3) *the allurements to sin by which the devil holds one bound*; 1b4) *the snares of love*.

3. Noun: pathêma (πάθημα) [pronounced *PATH-ay-mah*], which means, *suffering; something, undergone, like hardship or pain*; subjectively, *an emotion or influence*; affection, affliction, motion. Strong's #3804. Galatians 5:24 Colossians 1:24 Hebrews 2:9, 10 10:32

pathêma (πάθημα) [pronounced <i>PATH-ay-mah</i> ]	<i>suffering; something undergone, like hardship or pain</i> ; subjectively, <i>an emotion or influence</i> ; affection, affliction, motion	neuter singular noun;	Strong's #3804
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pathêmata (πάθηματα) [pronounced <i>PATH-ay-maht-ah</i> ]	<i>sufferings; some things undergone, like hardships or pain</i> ; subjectively, <i>difficult emotions or influences</i> ; affections, afflictions	neuter plural noun;	Strong's #3804
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4. adjective: pathêtós (παθητός) [pronounced *path-ay-TOSS*], which means, *subject to suffering, endued with the capacity of suffering, capable of feeling*; subject to the necessity of suffering, destined to suffer. Strong's #3805. Acts 26:24\*

pathêtós (παθητός) [pronounced <i>path-ay-TOSS</i> ]	<i>subject to suffering, endued with the capacity of suffering, capable of feeling</i> ; subject to the necessity of suffering, destined to suffer	masculine singular adjective, nominative case	Strong's #3805
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5. Neuter\_noun: pathos (πάθος) [pronounced *PATH-oss*], which means, properly, *suffering ("pathos")*, subjectively: *a passion (especially concupiscence)*; (inordinate) *affection, lust, passion*; lustful passion. Strong's #3806. Colossians 3:5 1Thessalonians 4:5 \*\*\*

pathos (πάθος) [pronounced <i>PATH-oss</i> ]	properly, <i>suffering ("pathos")</i> , subjectively: <i>a passion (especially concupiscence)</i> ; (inordinate) <i>affection, lust, passion</i> ; lustful passion	neuter singular noun; dative, locative or instrumental case	Strong's #3806
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Thayer definitions: 1) *whatever befalls one, whether it be sad or joyous; 1a) spec. a calamity, mishap, evil, affliction; 2) a feeling which the mind suffers; 2a) an affliction of the mind, emotion, passion; 2b) passionate deed; 2c) used by the Greeks in either a good or bad sense; 2d) in the NT in a bad sense, depraved passion, vile passions.*

6. Masculine\_noun: paidagōgos (παιδαγωγός) [pronounced *pahee-dag-oh-GOSS*], which means, *a tutor, a servant who took children to school, a guardian and guide of boys; tutor, instructor schoolmaster; transliterated, pedagogue.* Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood.. Strong's #3807. Gen. 25 Galatians 3:24 \*\*\*

paidagōgos (παιδαγωγός) [pronounced <i>payee-dag-oh-GOSS</i> ]	<i>a tutor, a servant who took children to school, a guardian and guide of boys; a schoolmaster, tutor, an instructor; transliterated, pedagogue</i>	masculine singular noun; nominative case	Strong's #3807
7. Neuter_noun: paidarion (παιδάριον) [pronounced <i>pi-DA-ree-on</i> ] Strong's #3808. 1Sam. 1:14			
paidarion (παιδάριον) [pronounced <i>pi-DA-ree-on</i> ]	<i>a little boy, a lad</i>	neuter singular noun, accusative case	Strong's #3807

8. X

9. Feminine\_noun: paideia (παιδεία) [pronounced *pai-DEE-ah*], which means *education or training; by implication disciplinary correction; chastening, chastisement, instruction, nurture.* This word is primarily used for the instruction of children, which can, of course, involve discipline. It is therefore taken to also mean *rectification, correction, chastisement, training, discipline.* Definitions from Strong, Thayer, with additional comments by Zodhiates. Strong's #3809. Psalm 105:41 Hebrews 12:5 \*\*\*\*\* \*

paideia (παιδεία) [pronounced <i>present active indicative-DEE-ah</i> ]	<i>education or training; by implication disciplinary correction; chastening, chastisement, instruction, nurture</i>	feminine singular noun, genitive/ablative case	Strong's #3809
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Thayer definitions: 1) *the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment) It also includes the training and care of the body; 2) whatever in adults also cultivates the soul, especially by correcting mistakes and curbing passions.; 2a) instruction which aims at increasing virtue; 2b) chastisement, chastening, (of the evils with which God visits men for their amendment).*

10. noun: paideutēs (παιδευτής) [pronounced *pahee-dyoo-TAYCE*], which means, *an instructor, preceptor, teacher; trainer; discipliner, chastiser, corrector.* Strong's #3810. Romans 2:20 Hebrews 12:9\*\*

paideutēs (παιδευτής) [pronounced <i>payee-dyoo-TAYCE</i> ]	<i>an instructor, preceptor, teacher; trainer; discipliner, chastiser, corrector</i>	masculine singular noun; accusative case	Strong's #3810
paideutai (παιδευταί) [pronounced <i>payee-dyoo-TIE</i> ]	<i>instructors, preceptors, teachers; trainers; discipliners, chastisers, correctors</i>	masculine plural noun; accusative case	Strong's #3810

11. verb: paideúō (παιδεύω) [pronounced *pahee-DYOO-oh*], which means, *to scourge, to discipline, to train up a child, to educate, (by implication), discipline (by punishment), to chasten (-ise), to instruct, to learn, to teach.* Strong's #3811. Luke 23:16 Acts 7:22 22:3 Hebrews 12:6

paideúō (παιδεύω) [pronounced <i>payee-DYOO-oh</i> ]	<i>to scourge, to discipline (by punishment), to train up a child, to educate, (by implication), to chasten (-ise), to instruct, to learn, to teach</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3811
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paideúō (παιδεύω) [pronounced <i>payee-DYOO-oh</i> ]	<i>scourging, disciplining (by punishment), training up a child, educating, (by implication), chastening, instructing, learning, teaching</i>	masculine singular, aorist active participle, nominative case	Strong's #3811
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12. X

13. Neuter\_noun: paidion (παιδίον) [pronounced *pi-DEE-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. Luke 1:59 2:17 7:32 9:47 11:7 18:16 Hebrews 2:13 11:23

paidion (παιδίον) [pronounced <i>pi-DEE-on</i> ]	<i>a (young) child, little boy or girl; infant; servant, slave; an attendant</i>	neuter singular noun, accusative case	Strong's #3813
paidia (παιδιά) [pronounced <i>pi-DEE-ah</i> ]	<i>children (boys or girls); infants, little ones; servants, slaves; attendants</i>	neuter plural noun, accusative case	Strong's #3813

Thayer definitions: 1) *a young child, a little boy, a little girl*; 1a) *infants*; 1b) *children, little ones*; 1c) *an infant*; 1c1) *of a (male) child just recently born*; 1d) *of a more advanced child; of a mature child*; 1e) *metaphorically children (like children) in intellect*.

14. Feminine\_noun: paidískē (παιδίσκη) [pronounced *pahee-DIHS-kay*], which means, *a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel*. Strong's #3814. Luke 12:45 22:56 Acts 12:13 16:16 Galatians 3:22

paidískē (παιδίσκη) [pronounced <i>payee-DIHS-kay</i> ]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine singular noun, accusative case	Strong's #3814
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15. Verb: paizō (παίζω) [pronounced *PIE<sup>D</sup>-zoh*] = *to dance*; 1) *to play like a child*; 2) *to play, sport, jest*; 3) *to give way to hilarity, especially by joking singing, dancing*. Strong's #3815.

16. Noun pais (παῖς) [pronounced *paheece*], which means, *a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec. a king's attendant, minister*. Thayer and Strong definitions only. Strong's #3816. Luke 1:54 2:43 7:7 8:51 9:42 12:45 15:26 Acts 3:13 4:25 20:12

pais (παῖς) [pronounced <i>paheece</i> ]	<i>a child, boy or girl; infants, children; a young man; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; genitive/ablative case	Strong's #3816
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17. verb: paíō (παίω) [pronounced *PAH-yo*], which means, *to strike, to hit (as if by a single blow and less violently than τύπτω [G5180]); to slap, to sting (as a scorpion)*. Strong's #3817. Luke 22:64 \*\*\*\*\*

paíō (παίω) [pronounced <i>PAH-you</i> ]	<i>to strike, to hit (as if by a single blow and less violently than τύπτω [G5180]); to slap, to sting (as a scorpion)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3817
paíō (παίω) [pronounced <i>PAH-you</i> ]	<i>striking, hitting (as if by a single blow and less violently than τύπτω [G5180]); slapping, stinging (like a scorpion)</i>	masculine plural, aorist active participle, nominative case	Strong's #3817

18. X

19. Adverb: palai (πάλαι) [pronounced *PAHL-ahee*], which means, *of old, former; formerly; in time (s) past, long ago; (as an adjective) ancient*. Strong's #3819. Luke 10:13 Hebrews 1:1 \*\*\*\*\*

	palai (πάλαι) [pronounced PAHL-ah-ee]	<i>of old, former; formerly; in time (s) past, long ago; (as an adjective) ancient</i>	adverb	Strong's #3819
20.	adjective palaios (παλαιός) [pronounced pal-ah-YOSS], which means, <i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i> . Thayer and Strong definitions only. Strong's #3820. Luke 5:36 Colossians 3:9			
	palaios (παλαιός) [pronounced pal-ah-YOSS]	<i>old, ancient, antique; no longer new, worn [out, by use], the worse for wear</i>	neuter singular adjective; accusative case	Strong's #3820
21.	noun: palaiotēs (παλαιότης) [pronounced pal-ah-YOT-ace], which means, <i>oldness</i> . Strong's #3821. Romans 7:6*			
22.	Verb: palaiōō (παλαιόω) [pronounced pahl-ah-YOH-oh], which means, <i>to make worn out, to declare obsolete, to become old, to decay</i> . Strong's #3822. Luke 12:33 Hebrews 1:11 8:13 ****			
	palaiōō (παλαιόω) [pronounced pahl-ah-YOH-oh]	<i>to make worn out, to declare obsolete, to become old, to decay</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3822
	palaiōō (παλαιόω) [pronounced pahl-ah-YOH-oh]	<i>making something worn out, declaring obsolete, becoming old, decaying</i>	neuter plural, present passive participle, accusative case	Strong's #3822
23.	X			
24.	Feminine_noun: paliggenesia (παλιγγενεσία) [pronounced pal-ing-ghen-es-EE-ah], which means, <i>1) new birth, reproduction, renewal, recreation, regeneration; 1a) hence renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. The word often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death; 1b) the renovation of the earth after the deluge; 1c) the renewal of the world to take place after its destruction by fire, as the Stoics taught; 1d) the signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which Christians expected in connection with the visible return of Jesus from heaven.; 1e) other uses; 1e1) of Cicero's restoration to rank and fortune on his recall from exile; 1e2) of the restoration of the Jewish nation after exile; 1e3) of the recovery of knowledge by recollection</i> . Thayer definition only. Strong's #3824.			
25.	adverb palin (πάλιν) [pronounced PAL-in], which means, <i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i> . Thayer and Strong definitions only. Strong's #3825. Luke 6:43 13:20 23:20 Acts 10:15 11:10 17:32 18:21 27:28 Galatians 1:9, 17 2:1, 18 4:9, 19 5:1, 3 Hebrews 4:4 5:12 6:1			
	palin (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
26.	Combo: Acts 17:32 Hebrews 1:5 2:13 10:30			
	kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
	palin (πάλιν) [pronounced PAL-in]	<i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i>	adverb	Strong's #3825
In Acts 17:32, these two words together are variously translated, <i>again, another time, another day, again some time, again also, also again, some other time, yet again, later, more, at another time, again later</i> .				
27.	adverb: pamlētheí (παμπληθεί) [pronounced pam-play-THIGH], which means, <i>in unison, in full multitude, in concert, simultaneously, all together, all at once</i> . Strong's #3826. Luke 23:18*			

pamplētheî (παμπληθεῖ) [pronounced <i>pam-play-THIGH</i> ]	<i>in unison, in full multitude, in concert, simultaneously, all together, all at once</i>	adverb	Strong's #3826
28. X 29. propernounlocation: Pamphylía (Παμφυλία) [pronounced <i>pam-fool-EE-ah</i> ], which means, <i>of every tribe</i> , transliterated, <i>Pamphylia</i> . Strong's #3828. Acts 2:10 13:13 14:24 15:38 27:5*****			
Pamphylía (Παμφυλία) [pronounced <i>pam-fool-EE-ah</i> ]	<i>of every tribe</i> , transliterated, <i>Pamphylia</i>	feminine singular proper noun location, accusative case	Strong's #3828
Thayer: Pamphylia was a province in Asia Minor, bounded on the east by Cilicia, on the west by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea.			
30. Neuter_noun: pandochēion (πανδοχεῖον) [pronounced <i>pan-dokh-Ī-on</i> ], which means, <i>a public lodging place, a public house, an hotel, an inn</i> . Strong's #3829. Luke 10:34*			
pandochēion (πανδοχεῖον) [pronounced <i>pan-dokh-Ī-on</i> ]	<i>a public lodging place, a public house, an hotel, an inn</i>	neuter singular noun, accusative case	Strong's #3829
31. Masculine_noun: pandochēus (πανδοχεύς) [pronounced <i>pan-dokh-YOOÇ</i> ], which means, <i>innkeeper, warden of a caravanserai, a host</i> . Strong's #3830. Luke 10:35*			
pandochēus (πανδοχεύς) [pronounced <i>pan-dokh-YOOÇ</i> ]	<i>innkeeper, warden of a caravanserai, a host</i>	masculine singular noun; dative, locative, instrumental case	Strong's #3830
32. noun: panêguris (πανήγουρις) [pronounced <i>pan-AY-goo-rihs</i> ], which means, <i>festal gathering (of the whole people to celebrate public games or other solemnities); a public festal assembly, a general assembly; a mass-meeting, (figuratively) universal companionship</i> . Strong's #3831. Hebrews 12:23*			
panêguris (πανήγουρις) [pronounced <i>pan-AY-goo-rihs</i> ]	<i>festal gathering (of the whole people to celebrate public games or other solemnities); a public festal assembly, a general assembly; a mass-meeting, (figuratively) universal companionship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3831 (hapax legomena)
33. adverb: panoikí (πανοικί) [pronounced <i>pan-oy-KEE</i> ], which means, <i>with one's whole household, with the whole family, with all his house</i> . Strong's #3832. Acts 16:34*			
panoikí (πανοικί) [pronounced <i>pan-oy-KEE</i> ]	<i>with one's whole household, with the whole family, with all his house</i>	adverb	Strong's #3832
34. Feminine_noun: panoplía (πανοπλία) [pronounced <i>pan-op-LEE-ah</i> ], which means, <i>full (whole, complete) armor (includes shield, sword, lance, helmet, greaves, and breastplate)</i> . Strong's #3833. Luke 11:22			
panoplía (πανοπλία) [pronounced <i>pan-op-LEE-ah</i> ]	<i>full (whole, complete) armor (includes shield, sword, lance, helmet, greaves, and breastplate)</i>	feminine singular noun; accusative case	Strong's #3833
35. noun: panourgía (πανουργία) [pronounced <i>pan-oorg-EE-ah</i> ], which means, <i>craftiness, adroitness; (in a bad sense) trickery sophistry; cunning, craftiness, subtlety</i> . Strong's #3834. Luke 20:23 *****			
panourgía (πανουργία) [pronounced <i>pan-oorg-EE-ah</i> ]	<i>craftiness, adroitness; (in a bad sense) trickery sophistry; cunning, craftiness, subtlety</i>	feminine singular noun, accusative case	Strong's #3834

Thayer definitions: *craftiness, cunning; a specious or false wisdom; in a good sense, prudence, skill, in undertaking and carrying on affairs.*

36. X

37. X

38. Adverb: pantachou (πανταχοῦ) [pronounced *pahn-tahkh-OO*], which means, *everywhere, every place, in all places*. Strong's #3837. Luke 9:6 17:30 Acts 21:28 24:3 28:22

pantachou (πανταχοῦ) [pronounced <i>pahn-tahkh-OO</i> ]	<i>everywhere, every place, in all places</i>	adverb	Strong's #3837
39. Adjective: pantelēs (παντελής) [pronounced <i>pan-tehl-ACE</i> ], which means, <i>all complete, entire, perfect; completely, perfectly, utterly, uttermost</i> . Strong's #3838. Luke 13:11 Hebrews 7:25**			
pantelēs (παντελής) [pronounced <i>pan-tehl-ACE</i> ]	<i>all complete, entire, perfect; completely, perfectly, utterly, uttermost</i>	neuter singular adjective, accusative case	Strong's #3838
40. adverb: pántē (πάντη) [pronounced <i>PAN-tay</i> ], which means, <i>all; everyone; always, everywhere, wholly, in all respects, in every way</i> . Strong's #3839. Acts 13:24 24:3*			
pántē (πάντη) [pronounced <i>PAN-tay</i> ]	<i>all; everyone; always, everywhere, wholly, in all respects, in every way</i>	adverb	Strong's #3839
41. adverb: pantothen (πάντοθεν) [pronounced <i>pan-TOHTH-ehn</i> ], which means, <i>from all directions; on all sides, from all sides, on every side, round about</i> . Strong's #3840. Luke 19:43 Hebrews 9:4**			
pantothen (πάντοθεν) [pronounced <i>pan-TOHTH-ehn</i> ]	<i>from all directions; on all sides, from all sides, on every side, round about</i>	adverb	Strong's #3840
42. noun: pantokrátōr (παντοκράτωρ) [pronounced <i>pan-tok-RAT-ore</i> ], which means, <i>almighty</i> . Strong's #3841. Revelation 19:6			
43. X			
44. Adverb: pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i> ], which means, <i>always, at all times, ever</i> . Strong's #3842. Luke 15:31 18:1 Galatians 4:18 Colossians 1:3 1Thessalonians 1:2 2:16 3:6 4:17 5:15, 16 2Thessalonians 1:3, 11 2:13 Hebrews 7:25			
pántote (πάντοτε) [pronounced <i>PAHN-toht-eh</i> ]	<i>always, at all times, ever</i>	adverb	Strong's #3842
45. noun: parabátēs (παραβάτης) [pronounced <i>par-ab-AT-ace</i> ], which means, <i>a transgressor; a lawbreaker, violator</i> . Strong's #3848. Romans 2:25 Galatians 2:18 *****			
parabátēs (παραβάτης) [pronounced <i>par-ab-AT-ace</i> ]	<i>a transgressor; a lawbreaker, violator</i>	masculine singular noun, accusative case	Strong's #3848
46. adverb: pantōs (πάντως) [pronounced <i>PAN-toce</i> ], which means, <i>entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i> . Thayer: 1) altogether; 1a) in any and every way, by all means; 1b) doubtless, surely, certainly; 1c) in no wise, not at all. Thayer and Strong definitions only. Strong's #3843. Luke 4:23 Acts 18:21 21:22 28:4 ***** ****			
pantōs (πάντως) [pronounced <i>PAN-toce</i> ]	<i>doubtless, undoubtedly; entirely; specifically at all events, (with negative following) in no event; by all means, altogether, at all, needs, no doubt, in [no] wise, surely</i>	adverb	Strong's #3843



47. 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 Luke 1:30, 37 2:1, 52 5:1 6:19, 34 7:38 8:5, 35 9:47 10:7 11:16, 37 12:48 13:2 17:16 18:14, 27 19:7 Acts 2:33 3:2 4:34 5:2, 16, 58 9:2, 14, 43 10:6, 22 16:13 17:9 18:3, 13, 21 20:24 21:7 22:3, 4 24:8 26:8, 10 28:14, 22 Galatians 1:8, 12 3:11 1Thessalonians 2:13 4:1 2Thessalonians 1:6 3:6, 8 Hebrews 1:4 2:7 3:3 9:23 11:4 12:24

para (παρά) [pronounced paw-RAW]	<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 paw-RAW]	<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 paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of, beside; near, at; in comparison to, more than, beyond; except for; because of; against, in opposition to; less</i>	preposition of location with the accusative	Strong's #3844
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48. verb: parabainō (παραβαίνω) [pronounced par-ab-AH-ee-no], which means, *to transgress; to go aside; to go contrary to, to violate a command; to commit a transgression*. Strong's #3845. Acts 1:25 \*\*\*\*

parabainō (παραβαίνω) [pronounced par-ab-AH-ee-no]	<i>to transgress; to go (turn) aside; to go contrary to, to violate a command; to commit a transgression</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3845
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Thayer definitions: 1) to go by the side of; 2) to go past or pass over without touching a thing; 3) to overstep, neglect, violate, transgress; 4) so to go past as to turn aside from; 4a) to depart, leave, be turned from; 5) one who abandons his trust

49. verb: parabállō (παραβάλλω) [pronounced par-ab-al'-lo], which means, *to approach, to come near, to reach a place, to arrive; or (figuratively) to liken, to compare*. Strong's #3846. Acts 20:15 \*\*

parabállō (παραβάλλω) [pronounced par-ab-al'-lo]	<i>to approach, to come near, to reach a place, to arrive; or (figuratively) to liken, to compare</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #3846
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Thayer definitions: 1) to throw before, cast to (as fodder for horses); 2) to put one thing by the side of another for the sake of comparison, to compare, liken; 3) to put one's self, betake one's self into a place or to a person.

50. Noun: parabasis (παράβασις) [pronounced par-AB-as-is], which means, *a going over; metaphorically a disregarding, violating; of the Mosaic law; the breach of a definite, promulgated, ratified law; to create transgressions, that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused*. Strong's #3847. Galatians 3:19 Hebrews 2:2 9:15 \*\*\*\*\* \*\*

parabasis (παράβασις) [pronounced par-AB-as-is]	<i>violation, breaking of laws, transgression</i>	feminine singular noun;	Strong's #3847
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parabaseis (παράβσεις) [pronounced <i>par-ab-AS-ice</i> ]	<i>violations of the Mosaic law; breaches of a definite, promulgated, ratified laws; transgressions</i>	feminine plural noun; genitive/ablative case	Strong's #3847
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Thayer definitions: 1) *a going over; 2) metaphorically a disregarding, violating; 2a) of the Mosaic law; 2b) the breach of a definite, promulgated, ratified law; 2c) to create transgressions, i.e. that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused.*

51. X

52. verb: parabiázomai (παρabiάζομαι) [pronounced *par-ab-ee-AD-zohm-ahee*], which means, *to urge strongly, to force contrary to (nature), to compel (by entreaty), to constrain.* Strong's #3849. Luke 24:29 Acts 16:15\*\*

parabiázomai (παρabiάζομαι) [pronounced <i>par-ab-ee-AD-zohm-ahee</i> ]	<i>to urge strongly, to force contrary to (nature), to compel (by entreaty), to constrain</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #3849
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Luke is the only New Testament writer to use this word. Luke 24:29 Acts 16:15.

53. Feminine\_noun: parabolê (παράβολή) [pronounced *par-ab-ol-AY*], which means, *a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure.* Thayer: 1) *a placing of one thing by the side of another, juxtaposition, as of ships in battle; 2) metaphorically; 2a) a comparing, comparison of one thing with another, likeness, similitude; 2b) an example by which a doctrine or precept is illustrated; 2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom are figuratively portrayed; 2d) a parable: an earthly story with a heavenly meaning; 3) a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; 3a) an aphorism, a maxim; 4) a proverb; 5) an act by which one exposes himself or his possessions to danger, a venture, a risk.* This word is mostly limited to the parable or illustration in the N.T. Types are illustrations, but they are also the preordained shadow or likeness of things to come, while parables may be illustrations of something in the past, present, or future. Scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. Parable, translated figure in only two places, referring to types (Heb. 9:9; 11:19). Thayer definitions only. Strong's #3850. parabolê (παράβολή) [pronounced *par-ab-ol-AY*], 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 Luke 4:23 5:36 6:39 8:4 12:16 13:6 14:7 15:3 18:1, 9 19:11 20:9 21:29 Hebrews 9:9 11:19

parabolê (παράβολή) [pronounced <i>par-ab-ol-AY</i> ]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a symbol; a comparison, figure</i>	feminine singular noun	Strong's #3850
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Thayer: 1) *a placing of one thing by the side of another, juxtaposition, as of ships in battle; 2) metaphorically; 2a) a comparing, comparison of one thing with another, likeness, similitude; 2b) an example by which a doctrine or precept is illustrated; 2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God's kingdom are figuratively portrayed; 2d) a parable: an earthly story with a heavenly meaning; 3) a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; 3a) an aphorism, a maxim; 4) a proverb; 5) an act by which one exposes himself or his possessions to danger, a venture, a risk*

54. X

55. noun: parangelía (παράγγελία) [pronounced *par-ang-gel-EE-ah*], which means, *commandment, mandate, charge, command*. Strong's #3852. Acts 5:28 16:24 1Thessalonians 4:2 \*\*\*\*\*

parangelía (παράγγελία) [pronounced <i>par-ang-gel-EE-ah</i> ]	<i>commandment, mandate, charge, command</i>	feminine singular noun; dative, locative, instrumental case	Strong's #3852
parangelíai (παράγγελίαι) [pronounced <i>par-ang-gel-EE-ī</i> ]	<i>commandments, mandates, charges, commands, injunctions, requirements</i>	feminine plural noun; dative, locative, instrumental case	Strong's #3852

56. verb paraggellō (παράγγελλω) [pronounced *par-ang-GEL-low*], which means, *to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin*. Thayer and Strong definitions only. Strong's #3853. Luke 5:14 8:29, 56 9:21 Acts 1:4 4:18 5:28 10:42 15:5 16:17, 23 23:22 1Thessalonians 4:11 2Thessalonians 3:4, 6, 10, 12

paraggellō (παράγγελλω) [pronounced <i>par-ang-GEL-low</i> ]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3853
paraggellō (παράγγελλω) [pronounced <i>par-ang-GEL-low</i> ]	<i>transmitting a message along from one to another, declaring, announcing; commanding, ordering, charging, enjoining</i>	masculine plural, aorist active participle, nominative case	Strong's #3853

57. **Verb:** paraginomai (παράγινομαι) [pronounced *pahr-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 2Sam. 13:34 14:30 Luke 7:4, 20 8:19 11:6 12:51 14:21 19:16 22:52 (The previous pronunciations lack the "r") Acts 5:21, 24 9:26, 39 (10:32) 11:23 13:14 14:27 15:4 17:10 18:27 20:18 21:18 23:16, 35 24:17, 24 25:7 28:21 Hebrews 9:11

paraginomai (παράγινομαι) [pronounced <i>pahr-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>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #3854
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i> ]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3854

58. X

59. verb: paradeigmatízō (παραδειγματίζω) [pronounced *par-ad-igue-mat-IHD-zo*], which means, *to disgrace publicly; to set forth as a public example, make an example of; in a bad sense; to hold up to infamy; to expose to public disgrace*. Strong's #3856. Hebrews 6:6 \*\*

paradeigmatízō (παραδειγματίζω) [pronounced <i>par-ad-igue-mat-IHD-zo</i> ]	<i>to disgrace publicly; to set forth as a public example, to make an example of; in a bad sense; to hold up to infamy; to expose to public disgrace</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3856
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paradeigmatizō (παράδειγματίζω) [pronounced <i>par-ad-ig-ue-mat-IHD-zo</i> ]	<i>disgracing publicly; setting forth as a public example, making an example of; in a bad sense; holding up to infamy; exposing to public disgrace</i>	masculine plural, present active participle, accusative case	Strong's #3856
60. Masculine_noun: paradeisos (παράδεισος) [pronounced <i>pawr-AHD-ī-soss</i> ], which means <i>park, garden, Eden grove</i> ; and is transliterated <i>paradise</i> . 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) Luke 23:43			
paradoxos (παράδοξος) [pronounced <i>par-AD-ox-os</i> ]	<i>park, garden, Eden grove; transliterated paradise</i>	masculine singular noun; dative, locative, instrumental case	Strong's #3857
61. verb: parádéchomai (παράδεχομαι) [pronounced <i>par-ad-EHKH-ohm-ahee</i> ], which means, <i>to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own</i> . Strong's #3858. Acts 15:4 16:21 22:18 Hebrews 12:6 *****			
parádéchomai (παράδεχομαι) [pronounced <i>par-ad-EHKH-ohm-ahee</i> ]	<i>to receive, to take up, to take upon one's self; to admit, to not reject, to accept; (of a son:) to acknowledge as one's own</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #3858

A number of translations translated this word, *were welcomed* in Acts 15:4.

62. X			
63. Verb: paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i> ], which means <i>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</i> . Strong's #3860. The Doctrine of Tongues (1Cor. 13:3) Luke 1:2 4:6 9:44 10:22 12:58 18:32 20:20 21:12, 16 22:4, 21 23:25 24:7 Acts 3:13 6:14 7:42 8:3 12:4 14:26 15:26 16:4 21:11 22:4 27:1 28:17 Galatians 2:20			
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i> ]	<i>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</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3860
paradídōmai (παράδιδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i> ]	<i>giving up, delivering (over) [to the power of someone else], handing [giving, delivering, turning] over, giving up a person [to the police or courts]; delivering oneself [into the hands of others]; entrusting</i>	masculine plural, present active participle, nominative case	Strong's #3860

Thayer definitions: 1) *to give into the hands (of another)*; 2) *to give over into (one's) power or use*; 2a) *to deliver to one something to keep, use, take care of, manage*; 2b) *to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death*; 2c) *to deliver up treacherously*; 2c1) *by betrayal to cause one to be taken*; 2c2) *to deliver one to be taught, moulded*; 3) *to commit, to commend*; 4) *to deliver verbally*.

64. adjective paradoxos (παράδοξος) [pronounced *par-AD-ox-os*], which means, *extraordinary, unexpected, strange, unexpected, uncommon, incredible, wonderful [things]*. Thayer and Strong definitions only. Strong's #3861. Luke 5:26\*



paradoxos (παράδοξος) [pronounced <i>par-AD-ox-os</i> ]	<i>extraordinary, unexpected, strange, unexpected, uncommon, incredible, wonderful [things]</i>	neuter plural adjective; accusative case	Strong's #3861
65.	noun: parádosis (παράδοσις) [pronounced <i>par-AD-os-is</i> ], which means, <i>tradition, transmission, a precept; especially, the Jewish traditional law; an ordinance; a giving up (over); a surrender</i> . Strong's #3862. Galatians 1:14 Colossians 2:8 2Thessalonians 2:15 3:6		
parádosis (παράδοσις) [pronounced <i>par-AD-os-is</i> ]	<i>tradition, transmission, a precept; especially, the Jewish traditional law; an ordinance; a giving up (over); a surrender</i>	feminine singular noun; accusative case	Strong's #3862
paradoseis (παραδόσεις) [pronounced <i>par-ad-OSS-ice</i> ]	<i>traditions, transmissions, a precepts; especially, the Jewish traditional law; ordinances</i>	feminine plural noun; accusative case	Strong's #3862
66.	X		
67.	X		
68.	verb: paratheōréō (παραθεωρέω) [pronounced <i>par-ath-eh-oh-REH-oh</i> ], which means, <i>to overlook, to disregard, to neglect; to examine things placed beside each other, to compare</i> . Strong's #3865. Acts 6:1*		
paratheōréō (παραθεωρέω) [pronounced <i>par-ath-eh-oh-REH-oh</i> ]	<i>to overlook, to disregard, to neglect; to examine things placed beside each other, to compare</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #3865
69.	noun: parathêkē (παραθήκη) [pronounced <i>par-ath-AY-kay</i> ], which means, <i>deposit</i> . Strong's #3866.		
70.	verb: parainéō (παραινέω) [pronounced <i>par-ahee-NEH-oh</i> ], which means, <i>to advise, to recommend (a different course); to admonish, to exhort</i> . Strong's #3867. Acts 27:9, 22 **		
parainéō (παραινέω) [pronounced <i>par-ahee-NEH-oh</i> ]	<i>to advise, to recommend (a different course); to admonish, to exhort</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3867
71.	Verb: paraitéōmai (παραιτέομαι) [pronounced <i>par-ahee-TEH-ohm-ahee</i> ], which means, <i>to ask along side, to beg (off, from), to make excuses, to obtain by entreaty; to avert by entreaty, to refuse, to deprecate, to decline, to shun, to reject</i> . Strong's #3868. Luke 14:18 Acts 25:11 Hebrews 12:19, 25		
paraitéōmai (παραιτέομαι) [pronounced <i>par-ahee-TEH-ohm-ahee</i> ]	<i>to ask along side, to beg (off, from), to make excuses, to obtain by entreaty; to avert by entreaty, to refuse, to deprecate, to decline, to shun, to reject</i>	present (deponent) middle/passive infinitive	Strong's #3868
Complete set of Thayer definitions: 1) <i>to ask along side, beg to have near one; 1a) to obtain by entreaty; 1b) to beg from, to ask for, supplicate; 2) to avert by entreaty or seek to avert, to deprecate; 2a) to entreat that ... not; 2b) to refuse, decline; 2c) to shun, avoid; 2d) to avert displeasure by entreaty; 2d1) to beg pardon, crave indulgence, to excuse; 2d2) of one excusing himself for not accepting a wedding invitation to a feast.</i>			
paraitéōmai (παραιτέομαι) [pronounced <i>par-ahee-TEH-ohm-ahee</i> ]	<i>asking along side, begging (off, from), excusing, making excuses, obtaining by entreaty; averting by entreaty, refusing, deprecated, declining, shunning, rejecting</i>	masculine singular, perfect passive participle, accusative case	Strong's #3868
72.	Verb: parakathizō (παρακαθίζω) [pronounced <i>par-ak-ath-IHD-zoh</i> ], which means, <i>to sit down [beside, near]; to sit down to hear Bible doctrine</i> . Strong's #3869. Luke 10:39*		

parakathizō (παρακαθίζω) [pronounced <i>par-ak-ath-IHD-zoh</i> ]	<i>to sit down [beside, near]; to sit down to hear Bible doctrine</i>	3 <sup>rd</sup> person singular, aorist (deponent) passive participle	Strong's #3869
73. Verb: parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ], which means, <i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i> . Strong's #3870. Luke 3:18 7:4 8:31, 32 15:28 16:25 Acts 2:40 8:31 9:38 11:23 13:42 14:22 15:32 16:9, 15, 39 19:31 20:1, 2, 12 21:12 24:4 25:2 27:33 28:14 Colossians 2:2 1Thessalonians 2:12 3:2, 7 4:1, 10, 18 5:11, 14 2Thessalonians 2:17 3:12 Hebrews 3:13 10:25 13:19, 22			
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>to exhort, to console; to encourage; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3870
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>exhort, console; encourage; call [near, for]; invite, invoke; (be of good) comfort, desire, (give) exhort (-ation), entreat, pray</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3870
parakaleō (παρακαλέω) [pronounced <i>pahr-ahk-ahl-EH-oh</i> ]	<i>exhorting, consoling; encouraging; calling [near, for]; inviting, the one invoking; (being of good) comfort, those desiring, one who entreats [prays]</i>	masculine singular, present active participle; nominative case	Strong's #3870
Thayer definitions: 1) <i>to call to one's side, call for, summon</i> ; 2) <i>to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.</i> ; 2a) <i>to admonish, exhort</i> ; 2b) <i>to beg, entreat, beseech</i> ; 2b1) <i>to strive to appease by entreaty</i> ; 2c) <i>to console, to encourage and strengthen by consolation, to comfort</i> ; 2c1) <i>to receive consolation, be comforted</i> ; 2d) <i>to encourage, strengthen</i> ; 2e) <i>exhorting and comforting and encouraging</i> ; 2f) <i>to instruct, teach</i> .			
74. Verb: parakaluptō (παρακαλύπτω) [pronounced <i>pahr-ak-al-OOP-toh</i> ], which means, <i>to cover over, to cover up, to hide, to conceal</i> . Strong's #3871. Luke 9:45*			
parakaluptō (παρακαλύπτω) [pronounced <i>pahr-ak-al-OOP-toh</i> ]	<i>to cover over, to cover up, to hide, to conceal</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3871
parakaluptō (παρακαλύπτω) [pronounced <i>pahr-ak-al-OOP-toh</i> ]	<i>being covering over, being covering up, having been hid, concealing</i>	neuter singular, perfect passive participle, nominative case	Strong's #3871
75. X			
76. verb: parákeimai (παράκειμαι) [pronounced <i>par-AK-i-mahee</i> ], which means, <i>to be present</i> . Strong's #3873. Romans 8:18 **			
77. feminine_noun paraklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i> ], which means, <i>comfort, consolation, exhortation, entreaty; imploration, solace</i> . Thayer and Strong definitions only. Strong's #3874. Luke 2:25 Acts 13:15 2Thessalonians 2:16 Hebrews 6:18 13:22			
paraklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i> ]	<i>comfort, consolation, exhortation, entreaty; imploration, solace; encouragement; a calling near</i>	feminine singular noun; accusative case	Strong's #3874

Thayer: 1) a calling near, summons, (especially for help); 2) importation, supplication, entreaty; 3) exhortation, admonition, encouragement; 4) consolation, comfort, solace; that which affords comfort or refreshment; 4a) thus of the Messianic salvation (so the Rabbis call the Messiah the consoler, the comforter); 5) persuasive discourse, stirring address; 5a) instructive, admonitory, conciliatory, powerful hortatory discourse.

78. Feminine\_noun: paráklêsis (παράκλησις) [pronounced *par-AK-lay-sis*], which means *imploration, hortation, solace, comfort, consolation, exhortation, entreaty*. Thayer: 1) a calling near, summons, (especially for help); 2) importation, supplication, entreaty; 3) exhortation, admonition, encouragement; 4) consolation, comfort, solace; that which affords comfort or refreshment; 4a) thus of the Messianic salvation (so the Rabbis call the Messiah the consoler, the comforter); 5) persuasive discourse, stirring address; 5a) instructive, admonitory, conciliatory, powerful hortatory discourse. Thayer definitions only. Strong's #3874. The Doctrine of Tongues (1Cor. 14:3) Acts 4:36 9:31 15:31 1Thessalonians 2:3 Hebrews 12:5

paráklêsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i> ]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; accusative case	Strong's #3874
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79. Masculine\_noun: paráklêtos (παράκλητος) [pronounced *pahr-AHK-lay-toss*], which means, 1) *summoned, called to one's side, especially called to one's aid*; 1a) *one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate*; 1b) *one who pleads another's cause with one, an intercessor*; 1b1) *of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins*; 1c) *in the widest sense, a helper, succourer, aider, assistant*; 1c1) *of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom*. Bullinger: παράκλητος (paráklêtos) was merely the *leal assistant or helper*. In the New Testament, there is one *Paráklêtos* within us that we may not sin (John 14:16, 26 15:26 16:7); and another *Paráklêtos* with the Father if we do sin (1John 2:1). (Bullinger p. 72). Strong: An intercessor, consoler: - advocate, comforter.. Strong's #3875. (Psalm 12:6)

80. noun: parakou (παρακοή) [pronounced *par-ak-o-AY*], which means, *a hearing amiss; inattention; (an act of) disobedience*. Strong's #3876. Hebrews 2:2 \*\*\*

parakou (παρακοή) [pronounced <i>par-ak-o-AY</i> ]	<i>a hearing amiss; inattention; (an act of) disobedience</i>	feminine singular noun; nominative case	Strong's #3876
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81. Verb: parakoloutheô (παρακολουθέω) [pronounced *par-ak-ol-oo-THEH-oh*], which means, *to follow [after, near], to accompany; (figuratively) to always be present; to attend (as a result), to trace out, to conform to; to attain, to fully know, to have [a full] understanding*. Thayer: 1) *to follow after*; 1a) *so to follow one as to be always at his side*; 1b) *to follow close, accompany*; 2) *metaphorically*; 2a) *to be always present, to attend one wherever he goes*; 2b) *to follow up a thing in mind so as to attain to the knowledge of it*; 2b1) *to understand, (compare our follow a matter up, trace its course)*; 2b2) *to examine thoroughly, investigate*; 2c) *to follow faithfully i.e a standard or rule, to conform one's self to*. Thieme, Thayer and Strong definitions only. Strong's #3877. Luke 1:3

parakoloutheô (παρακολουθέω) [pronounced <i>par-ak-ol-oo-THEH-oh</i> ]	<i>to follow [after, near, closely], to accompany; (figuratively) to always be present; to attend (as a result), to trace out, to conform to; to attain, to fully know, to have [a full] understanding; to follow as a rule</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3877
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parakoloutheō (παράκολουθέω) [pronounced <i>par-ak-ol-oo-THEH-oh</i> ]	<i>following [after, near, closely], accompanying; (figuratively) always being present; attending (as a result), tracing out, conforming to; attaining (to), fully knowing, having [a full] understanding; following as a rule</i>	masculine singular, perfect active participle; dative, locative or instrumental case	Strong's #3877
Thayer complete meanings: 1) to follow after; 1a) so to follow one as to be always at his side; 1b) to follow close, accompany; 2) metaphorically; 2a) to be always present, to attend one wherever he goes; 2b) to follow up a thing in mind so as to attain to the knowledge of it; 2b1) to understand, (compare our follow a matter up, trace its course); 2b2) to examine thoroughly, investigate; 2c) to follow faithfully i.e a standard or rule, to conform one's self to.			
82.	X		
83.	verb: parakuptō (παράκύπτω) [pronounced <i>par-ak-OOP-toe</i> ], which means, <i>to stoop; to look into, to bend beside, to lean over (so as to peer within)</i> . Strong's #3879. Luke 24:12 Acts *****		
parakuptō (παράκύπτω) [pronounced <i>par-ak-OOP-toe</i> ]	<i>to stoop; to look into, to bend beside, to lean over (so as to peer within)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3879
Thayer Definitions: 1) to stoop to a thing in order to look at it; 2) to look at with head bowed forward; 3) to look into with the body bent; 4) to stoop and look into; 5) metaphorically to look carefully into, inspect curiously; 5a) of one who would become acquainted with something.			
parakuptō (παράκύπτω) [pronounced <i>par-ak-OOP-toe</i> ]	<i>stooping; looking into, bending beside, leaning over (so as to peer within)</i>	masculine singular, aorist active participle, nominative case	Strong's #3879
84.	Verb: paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i> ], which means, <i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i> . Strong's #3880. Luke 9:10, 28 11:26 17:34 18:31 Acts 15:39 16:33 21:24, 26, 32 23:18 Galatians 1:9, 12 Colossians 2:6 1Thessalonians 2:13 4:1 2Thessalonians 3:6 Hebrews 12:28		
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i> ]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3880
Thayer meanings: 1) to take to, to take with one's self, to join to one's self; 1a) an associate, a companion; 1b) metaphorically; 1b1) to accept or acknowledge one to be such as he professes to be; 1b2) not to reject, not to withhold obedience; 2) to receive something transmitted; 2a) an office to be discharged; 2b) to receive with the mind; 2b1) by oral transmission: of the authors from whom the tradition proceeds; 2b2) by the narrating to others, by instruction of teachers (used of disciples).			
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i> ]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
85.	verb: paralégomai (παραλέγομαι) [pronounced <i>par-al-EHG-om-ahee</i> ], which means, <i>to sail (past, by), to coast along; to lay one's course near; to work past, to weather</i> . Strong's #3881. Acts 27:8, 13**		
paralégomai (παραλέγομαι) [pronounced <i>par-al-EHG-om-ahee</i> ]	<i>to sail (past, by), to coast along; to lay one's course near; to work past, to weather</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3881



paralégomai (παράλεγμαι) [pronounced <i>par-al-EHG-om-ahee</i> ]	<i>sailing (past, by), coasting along; laying one's course near; working past, weathering</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #3881
86. adjective paralios (παράλιος) [pronounced <i>par-AL-ee-oss</i> ], which means, <i>by the sea, maritime, the sea coast</i> . Thayer and Strong definitions only. Strong's #3882. Luke 5:17*			
paralios (παράλιος) [pronounced <i>par-AL-ee-oss</i> ]	<i>by the sea, maritime, the sea coast</i>	feminine singular adjective; genitive/ablative case	Strong's #3882
87. X			
88. verb: paralogízomai (παραλογίζομαι) [pronounced <i>par-al-og-IHD-zom-ahee</i> ], which means, <i>to deceive; to reckon wrong, to miscount; to cheat by false reckoning; to deceive by false reasoning; to delude, to circumvent</i> . Strong's #3884. Colossians 2:4 **			
paralogízomai (παραλογίζομαι) [pronounced <i>par-al-og-IHD-zom-ahee</i> ]	<i>to deceive; to reckon wrong, to miscount; to cheat by false reckoning; to deceive by false reasoning; to delude, to circumvent</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive subjunctive	Strong's #3884
89. X			
90. verb: paraluô (παραλύω) [pronounced <i>par-al-OO-oh</i> ], which means, <i>to loosen beside, to relax</i> ; perfect passive participle means: <i>paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i> . Thayer: 1) to loose on one side or from the side; 2) to loose or part things placed side by side; 3) to loosen, dissolve; 4) to weaken, enfeeble; 5) suffering from the relaxing of the nerves, unstrung, weak of limb; 6) tottering, weakened, feeble knees. Thayer and Strong definitions only. Strong's #3886. Luke 5:18, 24 Acts 8:7 9:33 Hebrews 12:12			
paraluô (παραλύω) [pronounced <i>par-al-OO-oh</i> ]	<i>to loosen beside, to relax; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3886
paraluô (παραλύω) [pronounced <i>par-al-OO-oh</i> ]	<i>being loosen beside, relaxing; perfect passive participle means: paralyzed or enfeebled; to be feeble, to be sick of the (taken with) palsy</i>	masculine singular, perfect passive participle; nominative case	Strong's #3886
91. Verb: paramenô (παραμένω) [pronounced <i>par-am-EHN-oh</i> ], which means, <i>to remain beside, to continue (always near); to stay on, to abide; to survive, to remain alive</i> . Strong's #3887. Hebrews 7:23 ***			
paramenô (παραμένω) [pronounced <i>par-am-EHN-oh</i> ]	<i>to remain beside, to continue (always near); to stay on, to abide; to survive, to remain alive</i>	present active infinitive	Strong's #3887
92. verb: paramuthéomai (παραμυθέομαι) [pronounced <i>par-am-oo-THEH-om-ahee</i> ], which means, <i>to speak to, to address one, (whether by way of admonition and incentive), to calm and console; to encourage</i> . Strong's #3888. 1Thessalonians 2:12 5:14 ****			
paramuthéomai (παραμυθέομαι) [pronounced <i>par-am-oo-THEH-om-ahee</i> ]	<i>to speak to, to address one, (whether by way of admonition and incentive), to calm and console; to encourage</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3888
paramuthéomai (παραμυθέομαι) [pronounced <i>par-am-oo-THEH-om-ahee</i> ]	<i>speak to, address one, (whether by way of admonition and incentive), calm and console; encourage</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #3888

paramuthéomai (παράμυθεόμαι) [pronounced <i>par-am-oo-THEH-om-ahee</i> ]	<i>speaking to, addressing one, (whether by way of admonition and incentive), calming and/or consoling (one); encouraging</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #3888
93. Feminine_noun: paramuthia (παράμυθία) [pronounced <i>pahr-ahm-oo-THEE-ah</i> ], which means, <i>to console, to comfort, to encourage</i> ; it specifically means <i>to comfort through speech</i> . Thayer definitions: 1) <i>any address, whether made for the purpose of persuading, or of arousing and stimulating, or of calming and consoling</i> ; 1a) <i>consolation, comfort</i> . Strong's #3889. The Doctrine of Tongues (1Cor. 14:3)			
94. X			
95. verb: paranoméō (παράνομέω) [pronounced <i>par-an-om-EH-oh</i> ], which means, <i>to break the law, to act contrary to law, to be opposed to law, to transgress the law</i> . Strong's #3891. Acts 23:3*			
paranoméō (παράνομέω) [pronounced <i>par-an-om-EH-oh</i> ]	<i>to break the law, to act contrary to law, to be opposed to law, to transgress the law</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3891
paranoméō (παράνομέω) [pronounced <i>par-an-om-EH-oh</i> ]	<i>breaking the law, acting contrary to law, being opposed to law, transgressing the law</i>	masculine singular, present active participle, nominative case	Strong's #3891
96. X			
97. verb: parapikraínō (παράπικραίνω) [pronounced <i>par-ap-ik-RAH-ee-no</i> ], which means, <i>to be disobedient, to provoke, exasperate; to rouse to indignation</i> . Strong's #3893. Hebrews 3:16*			
parapikraínō (παράπικραίνω) [pronounced <i>par-ap-ik-RAH-ee-no</i> ]	<i>to be disobedient, to provoke, exasperate; to rouse to indignation</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3893 (hapax legomena)
98. noun: parapikrasmós (παράπικρασμός) [pronounced <i>par-ap-ik-ras-MOSS</i> ], which means, <i>revolt, rebellion, provocation; irritation</i> . Strong's #3894. Hebrews 3:8 **			
parapikrasmós (παράπικρασμός) [pronounced <i>par-ap-ik-ras-MOSS</i> ]	<i>revolt, rebellion, provocation; irritation</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3894
99. verb: pararíptō (παράπίπτω) [pronounced <i>par-ap-IHP-to</i> ], which means, <i>to fall (away, from something; from beside a person or thing); to slip aside; to deviate from the right path, turn aside, wander; to error; to fall away (from the true faith): from worship of Jehovah</i> . Strong's #3895. Hebrews 6:6*			
pararíptō (παράπίπτω) [pronounced <i>par-ap-IHP-to</i> ]	<i>to fall (away, from something; from beside a person or thing); to slip aside; to deviate from the right path, to turn aside, to wander; to error; to fall away (from the true faith): from worship of Jehovah</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3895 (hapax legomena)
pararíptō (παράπίπτω) [pronounced <i>par-ap-IHP-to</i> ]	<i>falling (away, from something; from beside a person or thing); slipping aside; deviating from the right path, turning aside, being caused to wander; being in error; falling away (from the true faith): from worship of Jehovah</i>	masculine plural, aorist active participle, accusative case	Strong's #3895 (hapax legomena)

100. verb: *paraplēō* (παραπλέω) [pronounced *par-ap-LEH-oh*], which means, *to sail (by, past, near)*. Strong's #3896. Acts 20:16\*

<i>paraplēō</i> (παραπλέω) [pronounced <i>par-ap-LEH-oh</i> ]	<i>to sail (by, past, near)</i>	aorist active infinitive	Strong's #3896
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101. X

102. adverb: *paraplēsīōs* (παραπλησίως) [pronounced *par-ap-lay-SEE-oce*], which means, *similarly, in like manner, in the same way, likewise*. Strong's #3898. Hebrews 2:14\*

<i>paraplēsīōs</i> (παραπλησίως) [pronounced <i>par-ap-lay-SEE-oce</i> ]	<i>similarly, in like manner, in the same way, likewise</i>	adverb	Strong's #3898 (hapax legomena)
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103. Verb: *paraporeuomai* (παραπορεύομαι) [pronounced *par-ap-or-YOO-om-ahee*], which means, *to proceed at the side, go past, pass by*. Thayer definition only. Strong's #3899. 2Sam. 15:18

<i>paraporeuomai</i> (παραπορεύομαι) [pronounced <i>par-ap-or-YOO-om-ahee</i> ]	<i>to proceed at the side, go past, pass by</i>	3 <sup>rd</sup> person singular, imperfect middle indicative	Strong's #3899
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104. 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**

105. noun: *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*], which means, *trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness*. Strong's #3900. Galatians 6:1 Colossians 2:13

<i>paráptōma</i> (παράπτωμα) [pronounced <i>par-AP-to-mah</i> ]	<i>trespass; a sin, misdeed; to fall beside or near something; a lapse or deviation from truth and uprightness</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3900
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<i>paraptōmata</i> (παρπτώματα) [pronounced <i>par-ap-TOE-mah-tah</i> ]	<i>trespasses; sins, misdeeds; fallen beside or near something; lapses or deviations from truth and uprightness</i>	neuter plural noun; dative, locative or instrumental case	Strong's #3900
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106. verb: *pararrhuéō* (παραρρύέω) [pronounced *par-ar-hroo-EH-oh*], which means, *to be washed away; to glide by; figuretively: lest we be carried by, (carelessly) pass by; lest the salvation which these things heard show us how to obtain, slip away from us; a thing escapes me; slips my mind*. Strong's #3901. Hebrews 2:1\*

<i>pararrhuéō</i> (παραρρύέω) [pronounced <i>par-ar-hroo-EH-oh</i> ]	<i>to be washed away; to glide by; figuretively: lest we be carried by, (carelessly) pass by; lest the salvation which these things heard show us how to obtain, slip away from us; a thing escapes me; slips my mind</i>	1 <sup>st</sup> person plural, aorist active subjunctive	Strong's #3901 (hapax legomena)
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107. noun: *parásēmos* (παράσημος) [pronounced *par-AS-ay-moss*], which means, *marked, marked with a sign: a ship marked with the image or figure of Dioscuri (Castor and Pollux)*. Strong's #3902. Acts 28:11\*

<i>parásēmos</i> (παράσημος) [pronounced <i>par-AS-ay-moss</i> ]	<i>marked, marked with a sign: a ship marked with the image or figure of Dioscuri (Castor and Pollux)</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3902 (hapax legomena)
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Thayer definitions: 1) *marked falsely, spurious, counterfeit: as a coin*; 2) *marked beside or in the margin*; 2a) *so noteworthy words, which the reader of a book marks on the margin*; 3) *noted, marked, conspicuous, remarkable*; 3a) *of persons in a bad sense, notorious*; 4) *marked with a sign: a ship marked with the image or figure of Dioscuri (Castor and Pollux)*.

108. verb: *paraskeuázō* (παρασκευάζω) [pronounced *par-ask-yoo-AHD-zo*], which means, *to prepare, to make ready; to make one's self ready, to prepare one's self; to have prepared one's self, to be prepared, to be ready*. Strong's #3903. Acts 10:10 \*\*\*\*

<i>paraskeuázō</i> (παρασκευάζω) [pronounced <i>par-ask-yoo-AHD-zo</i> ]	<i>to prepare, to make ready; to make one's self ready, to prepare one's self; to have prepared one's self, to be prepared, to be ready</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3903
<i>paraskeuázō</i> (παρασκευάζω) [pronounced <i>par-ask-yoo-AHD-zo</i> ]	<i>preparing, making ready; making one's self ready, preparing one's self; having prepared one's self, having been prepared, being ready</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3903

109. noun: *paraskeuê* (παρασκευή) [pronounced *par-ask-yoo-AY*], which means, *day of preparation, readiness, a making ready, equipping*. Strong's #3904. Luke 23:54 \*\*\*\*\* \*

<i>paraskeuê</i> (παρασκευή) [pronounced <i>par-ask-yoo-AY</i> ]	<i>day of preparation, readiness, a making ready, equipping</i>	feminine singular noun, genitive/ablative case	Strong's #3904
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Thayer definitions: 1) *a making ready, preparation, equipping*; 2) *that which is prepared, equipment*; 3) *in the NT in a Jewish sense, the day of preparation*; 3a) *the day on which the Jews made necessary preparation to celebrate a sabbath or a feast*

110. verb: *parateinō* (παρτείνω) [pronounced *par-at-Ī-no*], which means, *to extend, to stretch out (lengthwise), to prolong, to continue*. Strong's #3905. Acts 20:7\*

<i>parateinō</i> (παρτείνω) [pronounced <i>par-at-Ī-no</i> ]	<i>to extend, to stretch out (lengthwise), to prolong, to continue</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3905
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111. verb *paratêreō* (παρατηρέω) [pronounced *par-at-ay-REH-oh*], which means, *to observe, to watch; lit., to inspect alongside, that is, to note insidiously or scrupulously*. Thayer: 1) *to stand beside and watch, to watch assiduously, observe carefully*; 1a) *to watch, attend to with the eyes*; 1a) *of auguries, to see what he is going to do*; 1b) *in a bad sense, to watch insidiously*; 1c) *to watch one's self*; 1b) *to observe, keep scrupulously*; 1b1) *to neglect nothing requisite to the religious observance of*. Thayer and Strong definitions only. Strong's #3906. Luke 6:7 14:1 20:20 Acts 9:24 Galatians 4:10 \*\*\*\*\*

<i>paratêreō</i> (παρατηρέω) [pronounced <i>par-at-ay-REH-oh</i> ]	<i>to observe, to watch; lit., to inspect alongside, that is, to note insidiously or scrupulously</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3906
<i>paratêreō</i> (παρατηρέω) [pronounced <i>par-at-ay-REH-oh</i> ]	<i>observing, watching; lit., inspecting alongside, that is, noting insidiously or scrupulously</i>	masculine plural, aorist active participle, nominative case	Strong's #3906

112. noun: *paratêrêsis* (παπατήρησις), [pronounced *par-at-AY-ray-sis*] which means, *observation, inspection, visual evidence*. Strong's #3907. Luke 17:20\*



paratêrêsis (παράτηρησις), [pronounced <i>par-at-AY-ray-sis</i> ]	<i>observation, inspection, visual evidence</i>	feminine singular noun, genitive/ablative case	Strong's #3907
113. Verb: paratithêmi (παράτιθημι) [pronounced <i>pahr-aht-IHTH-ay-me</i> ], which means, 1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge. Strong's #3908. Luke 9:16 11:6 12:48 23:46 Acts 14:23 16:34 17:3 20:32			
paratithêmi (παράτιθημι) [pronounced <i>pahr-aht-IHTH-ay-me</i> ]	1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3908
paratithêmi (παράτιθημι) [pronounced <i>pahr-aht-IHTH-ay-me</i> ]	placing beside or near or setting before (e.g., food, food placed on a table; setting before (one) in teaching; setting forth (from one's self), explaining, explanation; placing down (from one's self or for one's self) with any one; depositing; entrusting, committing to one's charge	neuter plural, present passive participle, accusative case	Strong's #3908
114. verb: paratunchânō (παράτυγχάνω) [pronounced <i>par-at-oong-KHAN-oh</i> ], which means, to happen to be near (or present), to chance by, to meet by chance; to fall in with. Strong's #3909. Acts 17:17*			
paratunchânō (παράτυγχάνω) [pronounced <i>par-at-oong-KHAN-oh</i> ]	to happen to be near (or present), to chance by, to meet by chance; to fall in with	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3909
paratunchânō (παράτυγχάνω) [pronounced <i>par-at-oong-KHAN-oh</i> ]	those who happen to be near (or present), ones who chance by, meeting by chance; those one falls in with	masculine plural, present active participle, accusative case	Strong's #3909
115. X			
116. X			
117. verb: paraphérō (παραφέρω) [pronounced <i>par-af-EHR-oh</i> ], which means, to take away, to remove; to bear along or aside, to carry off (literally or figuratively); by implication, to avert. Strong's #3911. Luke 22:42 Hebrews 13:9**			
paraphérō (παραφέρω) [pronounced <i>par-af-EHR-oh</i> ]	to take away, to remove; to bear along or aside, to carry off (literally or figuratively); by implication, to avert	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3911
paraphérō (παραφέρω) [pronounced <i>par-af-EHR-oh</i> ]	take away, remove; bear along or aside, carry off (literally or figuratively); avert	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #3911
118. X			

119. verb: *paracheimázō* (παραχειμάζω) [pronounced *par-akh-i-MAHD-zo*], which means, *to winter, to pass the winter (with one or at a place), to spend the winter*. Strong's #3914. Acts 27:12 28:11 \*\*\*\*

<i>paracheimázō</i> (παραχειμάζω) [pronounced <i>par-akh-i-MAHD-zo</i> ]	<i>to winter, to pass the winter (with one or at a place), to spend the winter</i>	aorist active infinitive	Strong's #3914
<i>paracheimázō</i> (παραχειμάζω) [pronounced <i>par-akh-i-MAHD-zo</i> ]	<i>wintering, passing the winter (with one or at a place), spending the winter</i>	masculine singular, perfect active participle; dative, locative or instrumental case	Strong's #3914

120. noun: *paracheimasía* (παραχειμασία) [pronounced *par-akh-i-mas-EE-ah*], which means, *wintering, a passing the winter, spending the winter*. Strong's #3915. Acts 27:12\*

<i>paracheimasía</i> (παραχειμασία) [pronounced <i>par-akh-i-mas-EE-ah</i> ]	<i>wintering, a passing the winter, spending the winter</i>	feminine singular noun, accusative case	Strong's #3915
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121. Adverb *parachrêma* (παραχρήμα) [pronounced *par-akh-RAY-mah*], which means, *immediately, forthwith, instantly; presently; soon*. Thayer and Strong definitions only. Strong's #3916. Luke 1:64 4:39 5:25 8:44 13:13 18:43 19:11 22:60 Acts 3:7 5:10 12:23 13:11 16:26

<i>parachrêma</i> (παραχρήμα) [pronounced <i>par-akh-RAY-mah</i> ]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
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122. X

123. Verb: *pareimi* (πάρεμι) [pronounced *PAR-i-mee*], which means, *to be by, be at hand, to have arrived, to be present; to be ready, in store, at command*. Thayer definition only. Strong's #3918. 2Sam. 15:18 Luke 13:1 Acts 10:21, 33 12:20 17:6 24:19 Galatians 4:18, 20 Colossians 1:6 Hebrews 12:11 13:5

<i>pareimi</i> (πάρεμι) [pronounced <i>PAR-i-mee</i> ]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3918
<i>pareimi</i> (πάρεμι) [pronounced <i>PAR-i-mee</i> ]	<i>being by, being at hand, being here, having arrived, being present; being ready (in store, at command)</i>	neuter singular, present participle; accusative case	Strong's #3918

124. Combo: Hebrews 12:11

<i>prós</i> (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
<i>mén</i> (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303

to (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pareimi (πάρειμι) [pronounced <i>PAR-i-mee</i> ]	<i>being by, being at hand, being here, having arrived, being present; being ready (in store, at command)</i>	neuter singular, present participle; accusative case	Strong's #3918

In Hebrews 12:11, these four words are variously translated: *for the present, for the moment, at the time, for the time, when, when it happens, in its time; for those being present; for the thing beside you*. The first two translations are found the most often (and the first translation appears in over half the translations which I referred to).

125. X

126. adjective: pareisaktos (παρείσακτος) [pronounced *par-ICE-ak-toss*], which means, *secretly (surreptitiously) brought in, smuggled in, brought in unawares; one who has stolen in*. Strong's #3920. Galatians 2:4\*

pareisaktos (παρείσακτος) [pronounced <i>par-ICE-ak-toss</i> ]	<i>secretly (surreptitiously) brought in, smuggled in, brought in unawares; one who has stolen in</i>	masculine plural adjective, accusative case	Strong's #3920 (hapax legomena)
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127. X

128. pareisérchomai (παρεισέρχομαι) [pronounced *par-ice-EHR-khom-ahee*] does not. It is a dramatic word which means to enter the stage in the role of a minor actor to play a minor part. So the law is a minor actor playing a minor part in life.

129. verb: pareisérchomai (παρεισέρχομαι) [pronounced *par-ice-EHR-khom-ahee*], which means, *to slip in, to come in secretly or by stealth, or creep or steal in; to enter in addition, come in besides*. Strong's #3922. Galatians 2:4 \*\*

pareisérchomai (παρεισέρχομαι) [pronounced <i>par-ice-EHR-khom-ahee</i> ]	<i>to slip in, to come in secretly or by stealth, or creep or steal in; to enter in addition, come in besides</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3922
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130. X

131. adverb: parektós (παρεκτός) [pronounced *par-ek-TOSS*], which means, *apart from; besides; except, with the exception of (a thing); saving; without*. Strong's #3924. Acts 26:29 \*\*\*

parektós (παρεκτός) [pronounced <i>par-ek-TOSS</i> ]	<i>apart from; besides; except, with the exception of (a thing); saving; without</i>	adverb	Strong's #3924
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132. 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 Acts 21:34 22:24 23:10 Hebrews 11:34 13:11

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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parembolai (παρεμβολαί) [pronounced <i>pare-em-boh-LIE</i> ]	<i>camps, encampments; barracks; armies in line of battle, troops; a throwing in beside (literal translation)</i>	feminine plural noun	Strong's #3925
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This is a compound word from

Thayer definitions: 1) *an encampment*; 1a) *the camp of Israel in the desert*; 1a1) *used for the city of Jerusalem, inasmuch as that was to the Israelites what formerly the encampment had been in the desert*; 1a2) *of the sacred congregation or assembly of Israel, as it had been gathered formerly in camps in the wilderness*; 1b) *the barracks of the Roman soldiers, which at Jerusalem were in the castle of Antonia*; 2) *an army in a line of battle*.

133. verb: parenochléō (παρενοχλέω) [pronounced *par-en-okh-LEH-oh*], which means, *to trouble, to cause trouble in a matter, to annoy, to harass further*. Strong's #3926. Acts 15:19\*

parenochléō (παρενοχλέω) [pronounced <i>par-en-okh-LEH-oh</i> ]	<i>to trouble, to cause trouble in a matter, to annoy, to harass further</i>	present active infinitive	Strong's #3926
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134. Adjective: parepidēmos (παρεπίδημος) [pronounced *par-ep-IHD-ay-moss*], which means, *one who comes from a foreign country into a city or land to reside there by the side of the natives; a stranger; sojourning in a strange place, a foreigner; an alien alongside, a resident foreigner, a pilgrim*; in the NT metaphorically in reference to heaven as the native country, *one who sojourns on earth*. Strong's #3927. Hebrews 11:13  
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parepidēmos (παρεπίδημος) [pronounced <i>par-ep-IHD-ay-moss</i> ]	<i>one who comes from a foreign country into a city or land to reside there by the side of the natives; a stranger; an exile, sojourning in a strange place, a foreigner; an alien alongside, a resident foreigner, a pilgrim</i> ; in the NT metaphorically in reference to heaven as the native country, <i>one who sojourns on earth</i>	masculine plural adjective; nominative case	Strong's #3927
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135. Verb: παρέρχομαι: (parerchomai) [pronounced *par-EHR-khom-ahee*], which means, *to go past, to pass by; of persons moving forward; to pass by; of time; an act continuing for a time*; metaphorically; *to pass away, perish; to pass over, that is, to neglect, omit, (transgress); to be led by, to be carried past, be averted; to come near, come forward, arrive*. Thayer: 1) *to go past, pass by*; 1a) *of persons moving forward*; 1a1) *to pass by*; 1b) *of time*; 1b1) *an act continuing for a time*; 1c) *metaphorically*; 1c1) *to pass away, perish*; 1c2) *to pass by (pass over), that is, to neglect, omit, (transgress)*; 1c3) *to be led by, to be carried past, be averted*; 2) *to come near, come forward, arrive*. Thayer Definition only. Strong's #3928. Luke 11:42 12:37 15:29 16:17 17:7 18:37 21:32, 33 Acts 16:8 (24:7) 27:9

παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ahee</i> ]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over</i>	3 <sup>rd</sup> person plural, present (deponent) middle/passive indicative	Strong's #3928
παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ahee</i> ]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over, that is, to neglect, omit, (transgress); to be led by, to be carried past, be averted; to come near, come forward, arrive</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #3928



παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ah-ee</i> ]	<i>going past, passing by; of persons moving forward; of time; an act continuing for a time; metaphorically; passing away, perishing; passing over, that is, neglecting, omitting, (transgressing); being led by, being carried past, being averted; coming near, coming forward, arriving</i>	masculine singular, aorist active participle, nominative case	Strong's #3928
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136. noun: paresis (πάρεσις) [pronounced *PAHR-es-is*], which means, *passing over*. Strong's #3929. Romans 3:25\*

137. verb: parechô (παρέχω) [pronounced *par-EHK-oh*], which means, *to present, offer, afford, exhibit, furnish occasion; to hold near; to bring, to do, to give, to keep, to minister*. Thayer: 1) to reach forth, offer; 2) to show, afford, supply; 3) to be the authors of, or to cause one to have; 3a) to give, bring, cause one something either favourable or unfavourable, to occasion; 4) to offer, show or present one's self; 5) to exhibit or offer on one's own part; 5a) to render or afford from one's own resources or by one's own power. Thayer and Strong definitions only. Strong's #3930. Luke 6:29 7:4 11:7 18:5 Acts 16:16 17:31 19:24 22:2 28:2 Galatians 6:17 Colossians 4:1

parechô (παρέχω) [pronounced <i>par-EHK-oh</i> ]	<i>to present, to offer, to afford, to exhibit, to provide, to furnish an occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3930
parechô (παρέχω) [pronounced <i>par-EHK-oh</i> ]	<i>present, offer, afford, exhibit, provide, furnish an occasion; hold near; bring, do, give, keep, minister</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #3930
parechô (παρέχω) [pronounced <i>par-EHK-oh</i> ]	<i>presenting, offering, affording, exhibiting, the one providing; furnishing an occasion; holding near; bringing, doing, giving, keeping, ministering</i>	masculine singular, aorist active participle, nominative case	Strong's #3930

Thayer meanings: 1) to reach forth, offer; 2) to show, afford, supply; 3) to be the authors of, or to cause one to have; 3a) to give, bring, cause one something either favourable or unfavourable, to occasion; 4) to offer, show or present one's self; 5) to exhibit or offer on one's own part; 5a) to render or afford from one's own resources or by one's own power.

138. noun: parēgoria (παρηγορία) [pronounced *par-ay-gor-EE-ah*], which means, *comfort*. Strong's #3931. Colossians 4:11\*

139. feminine\_noun: parthenia (παρθενία) [pronounced *par-then-EE-ah*], which means, *virginity, maidenhood*. Thayer and Strong definitions only. Strong's #3932. Luke 2:36\*

parthenia (παρθενία) [pronounced <i>par-then-EE-ah</i> ]	<i>virginity, maidenhood</i>	feminine singular noun; genitive/ablative case	Strong's #3932
140. Feminine_noun: parthenon (παρθένος which means, <i>a virgin, a marriageable maiden</i> . Thayer definitions: 1) a virgin; 1a) a marriageable maiden; 1b) a woman who has never had sexual intercourse with a man; 1c) one's marriageable daughter; 2) a man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity; 2a) one who has never had intercourse with women. Thayer and Strong definitions only. Strong's #3933. Luke 1:27 Acts 21:9			
parthenon (παρθένος) [pronounced <i>par-THEN-oss</i> ]	<i>a virgin, a marriageable maiden</i>	feminine singular noun; accusative case	Strong's #3933

parthenoi (παρθένοι) [pronounced <i>par-THEN-oy</i> ]	<i>virgins, marriageable maidens, unmarried women</i>	feminine plural noun; accusative case	Strong's #3933
141. Proper_noun: Párthos (Πάρθος) [pronounced <i>PAHR-thoss</i> ], which means, <i>a pledge; inhabitant of Parthia</i> ; transliterated, <i>Parthians</i> . Strong's #3934. Acts 2:9*			
Párthos (Πάρθος) [pronounced <i>PAHR-thoss</i> ]	<i>a pledge; inhabitant of Parthia; transliterated, Parthians</i>	masculine plural, proper noun, nominative case	Strong's #3934
Thayer: <i>an inhabitant of Parthia, a district of Asia, bounded on the north by Hyrcania, on the east by Ariana, on the south by Carmania Deserta, on the west by Media.</i>			
142. Verb: paríēmi (παρίημι) [pronounced <i>pahr-EE-ay-mee</i> ], which means, <i>to let pass; to pass by, to neglect; to disregard, to omit; to relax, to loose, to let go; to be relaxed, to be unstrung, to be weakened, to be exhausted</i> . Strong's #3935. Luke 11:42 Hebrews 12:12**			
paríēmi (παρίημι) [pronounced <i>pahr-EE-ay-mee</i> ]	<i>to let pass; to pass by, to neglect; to disregard, to omit; to relax, to loose, to let go; to be relaxed, to be unstrung, to be weakened, to be exhausted</i>	aorist active infinitive	Strong's #3935
paríēmi (παρίημι) [pronounced <i>pahr-EE-ay-mee</i> ]	<i>letting pass; passing by, neglecting; disregarding, omitting; relaxing, loosening, letting go; being relaxed, being unstrung, being weakened, being exhausted</i>	feminine plural; perfect passive participle; accusative case	Strong's #3935
143. Thieme: In the New Testament there is a transitive and an intransitive use of the verb. Both are military, however. In the transitive it means <i>to place yourself under the command of someone or to put yourself under orders to someone</i> . When you put yourself under someone you are in a system of authority and you are under the authority of someone else. <i>To place yourself under orders</i> was an old military way of saying, <i>Reporting for duty</i> . Once you place yourself under orders or report for duty you do numerous things. You obey commands every day. This means, <i>to place yourself under orders, to report for duty</i> . This is linked to a constant stream of orders being given and you obeying those orders. You are placing yourself under a new authority, separated from the sin nature (which used to rule over you). This is an order which recognizes that the power of the sin nature has been broken; and now you walk or march in newness of life. Strong's #3936.			
144. Verb: paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-mee/par-is-TAHN-oh</i> ], which means, <i>to stand beside (before, by, here, up, with), (transitively) to exhibit, proffer, (specifically) to recommend, (figuratively) to substantiate; or (intransitively) to be at hand (or ready), to aid [assist], to bring before; to command, commend, give presently, present, prove, provide, show, yield</i> . Thayer and Strong definitions only. Strong's #3936. Luke 1:19, 33 2:22 19:24 Acts 1:3, 10 4:10, 26 9:39 23:2, 4, 24 23:33 24:13 27:23 Colossians 1:22, 28			
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i> ]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3936
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i> ]	<i>to stand beside (before, by, here, up, with), (transitively) to exhibit, proffer, (specifically) to recommend, (figuratively) to substantiate; or (intransitively) to be at hand (or ready), to aid [assist], to bring before;</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3936

Strong and others also include these definitions: *to command, to commend, to give presently, to present, to prove, to provide, to show, to yield.*

Thayer definitions: 1) *to place beside or near; 1a) to set at hand; 1a1) to present; 1a2) to proffer; 1a3) to provide; 1a4) to place a person or thing at one's disposal; 1a5) to present a person for another to see and question; 1a6) to present or show; 1a7) to bring to, bring near; 1a8) metaphorically i.e to bring into one's fellowship or intimacy; 1b) to present (show) by argument, to prove; 2) to stand beside, stand by or near, to be at hand, be present; 2a) to stand by; 2a1) to stand beside one, a bystander; 2b) to appear; 2c) to be at hand, stand ready; 2d) to stand by to help, to succor; 2e) to be present; 2e1) to have come; 2e2) of time.*

paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i> ]	standing beside (before, by, here, up, with), (transitively) exhibiting, proffering, (specifically) recommending, (figuratively) substantiating; or (intransitively) being at hand (or ready), aiding, assisting, bringing before	masculine singular, perfect active participle; nominative case	Strong's #3936
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This words has a large number of English meanings, which also include: *commanding, commending, giving presently, presenting, proving, providing, showing, yielding.*

145. propernounperson: Parmenās (Παρμενᾶς) [pronounced *par-men-AHS*], which means, *constant, abiding*; transliterated, *Parmenas*. Strong's #3937. Acts 6:5\*

Parmenās (Παρμενᾶς) [pronounced <i>par-men-AHS</i> ]	<i>constant, abiding</i> ; transliterated, <i>Parmenas</i>	masculine singular proper noun, accusative case	Strong's #3937
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146. X

147. Verb: paroikeō (παροικέω) [pronounced *par-oy-KEH-oh*], which means, *to live nearby, to dwell near, to reside as a foreigner, to sojourn in, to be a stranger*. Strong's #3939. Luke 24:18 Hebrews 11:9\*\*

paroikeō (παροικέω) [pronounced <i>par-oy-KEH-oh</i> ]	<i>to live nearby, to dwell near, to reside as a foreigner, to sojourn in, to be a stranger</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3939
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148. noun: paroikía (παροικία) [pronounced *par-oy-KEE-ah*], which means, *sojourn (ing), foreign resident, dwelling in a strange land; dwelling near or with someone*. Strong's #3940. Acts 13:17 \*\*

paroikía (παροικία) [pronounced <i>par-oy-KEE-ah</i> ]	<i>stay, foreign residency, sojourn (ing), foreign resident, dwelling in a strange land; dwelling near or with someone</i>	feminine singular noun;	Strong's #3940
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149. adjective: pároikos (πάροικος) [pronounced *PAHR-oy-koss*], which means, *foreigner, dwelling near, neighbouring; a stranger, an alien, a foreigner, one who lives in a place without the right of citizenship*. Strong's #3941. Acts 7:6, 29 \*\*\*\*

pároikos (πάροικος) [pronounced <i>PAHR-oy-koss</i> ]	<i>foreigner, dwelling near, neighbouring; a stranger, an alien, a foreigner, one who lives in a place without the right of citizenship</i>	neuter singular adjective, nominative case	Strong's #3941
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Thayer definitions: 1) *dwelling near, neighbouring*; 2) *in the NT, a stranger, a foreigner, one who lives in a place without the right of citizenship*; 3) *metaphorically; 3a) without citizenship in God's kingdom; 3b) one who lives on earth as a stranger, a sojourner on the earth; 3c) of Christians whose home is in heaven.*

150. X

151. verb: paroíchomai (παροίχομαι) [pronounced *par-OY-khom-ahee*], which means, *to be past; to escape along, to be gone; to go by, pass by*. Strong's #3944. Acts 14:16\*

paroíchomai (παροίχομαι) [pronounced <i>par-OY-khom-ahee</i> ]	<i>to be past; to escape along, to be gone; to go by, pass by</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3944
paroíchomai (παροίχομαι) [pronounced <i>par-OY-khom-ahee</i> ]	<i>being past; the thing escaping, being gone; going by, passing by</i>	feminine plural, perfect (deponent) middle/passive participle, dative, locative or instrumental case	Strong's #3944

152. X

153. X

154. X

155. Verb: paroxunō (παροξύνω) [pronounced *par-ox-OO-noh*], which means, literally, *to sharpen along side of* (looking at its component parts and then putting them together); *to urge on, to stimulate, to provoke to wrath, to irritate*. 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 Acts 17:16

paroxunō (παροξύνω) [pronounced <i>par-ox-O-noh</i> ]	<i>literally, to sharpen along side of</i> (looking at its component parts and then putting them together); <i>to urge on, to stimulate, to provoke to wrath, to irritate</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #3947
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156. Noun: paroxusmos (παροξυσμός) [pronounced *par-ox-oos-MOSS*], which means, *a dispute, a contention; a sharp disagreement; a stirring up; an inciting, incitement; irritation*. Strong's #3948. Acts 15:39 Hebrews 10:24\*\*

paroxusmos (παροξυσμός) [pronounced <i>par-ox-oos-MOSS</i> ]	<i>a dispute, a contention; a sharp disagreement; a stirring up; an inciting, incitement; irritation</i>	masculine singular noun, nominative case	Strong's #3948
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157. X

158. X

159. verb: parotrunō (παροτρύνω) [pronounced *par-ot-ROO-no*], which means, *to stir up, to incite, to stimulate hostility (against someone), to urge along*. Strong's #3951. Acts 13:50\*

parotrunō (παροτρύνω) [pronounced <i>par-ot-ROO-no</i> ]	<i>to stir up, to incite, to stimulate hostility (against someone), to urge along</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3951
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160. noun: parousía (παρουσία) [pronounced *par-oo-SEE-ah*], which means, *advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God*. Strong's #3952. 1Thessalonians 2:19 3:13 4:15 2Thessalonians 2:8 5:23

parousía (παρουσία) [pronounced <i>par-oo-SEE-ah</i> ]	<i>advent, presence; the coming, arrival; the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3952
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Although this word occurs 24 times in the New Testament, it seems to be used in particular books: 4x in Matthew (all in Matt. 24), 4x in 1 & 2Corinthians, 7x in 1 & 2Thessalonians, and 3x in 2Peter.



Matt. 24:3, 27, 37, 39 1Cor. 15:23 16:17 2Cor. 7:6-7 (2) 10:10 Philippians 1:26 2:12 1Thessalonians 2:19 3:13 4:15 5:23 2Thess. 2:1 2:8-9 (2) James 5:7-8 (2) 2Peter 1:16 2Peter 3:4 2Peter 3:12 1Jo. 2:28.

161. X

162. Feminine\_noun: parrhêsia (παρρησία) [pronounced *par-rhay-SEE-ah*], which means, 1) *freedom in speaking, unreservedness in speech; 1a) openly, frankly, i.e without concealment; 1b) without ambiguity or circumlocution; 1c) without the use of figures and comparisons; 2) free and fearless confidence, cheerful courage, boldness, assurance; 3) the deportment by which one becomes conspicuous or secures publicity.* Thayer definitions only. Strong's #3954. Acts 2:29 4:13, 29 28:31 Colossians 2:15 Hebrews 3:6 4:16 10:19, 35

parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i> ]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); conspicuous; in public; all out-spokenness</i>	feminine singular noun;	Strong's #3954
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Thayer definitions: 1) *freedom in speaking, unreservedness in speech; 1a) openly, frankly, i.e without concealment; 1b) without ambiguity or circumlocution; 1c) without the use of figures and comparisons; 2) free and fearless confidence, cheerful courage, boldness, assurance; 3) the deportment by which one becomes conspicuous or secures publicity.*

163. verb: parrhêsiazomai (παρρησιάζομαι) [pronounced *par-hray-see-ad'-zom-ahee*], which means, *to speak freely, to be frank in utterance, to be confident in spirit and demeanor; to speak (preach) boldly.* Strong's #3955. Acts 9:27, 28 13:46 14:3 18:26 19:8 26:26 1Thessalonians 2:2 \*\*\*\*\*

parrhêsiazomai (παρρησιάζομαι) [pronounced <i>par-hray-see-AHD-zom-ahee</i> ]	<i>to speak freely, to be frank in utterance, to be confident in spirit and demeanor; to speak (preach) boldly</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #3955
parrhêsiazomai (παρρησιάζομαι) [pronounced <i>par-hray-see-AHD-zom-ahee</i> ]	<i>speaking freely, being frank in utterance, being confident in spirit and demeanor; speaking (preaching) boldly</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #3955

164. Adjective: pás (πάς) [pronounced *pahs*], which means *each, every, any; all, entire; anyone, all things, everything; some [of all types]*. Strong's #3956. Rebound (1John 1:8) Tongues (1Cor. 13:2) 1Sam. 14:7, 15, 23 (22b) 15:18 17:3 Luke 1:6, 10 2:10, 18, 47 3:5, 9, 19 4:25 6:17, 19, 30, 40, 47 7:18, 29, 35 8:40, 47, 52 9:7, 13, 48 10:1, (54) 11:4, 10, 17, 50 18:14 19:7 20:18, 38 21:3, 4, 17 22:70 23:48 24:19 Acts 2:1, 4, 7, 21 5:5, 23 6:15 10:2 11:14 12:11 13:9, 39 20:37 21:18 26:4 Galatians 3:10 5:3, 14 Colossians 1:4, 23 1Thessalonians 1:8 3:7 5:5, 21 2Thessalonians 1:3 3:6 Hebrews 3:3 4:15 5:1 8:3 9:6 10:11 12:1, 6, 8

pás (πάς) [pronounced <i>pahs</i> ]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
pantos (παντός) [pronounced <i>pan-TOSS</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
panti (παντί) [pronounced <i>pahn-TEE</i> ]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956

panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
Neuter			
pan (πᾶν) [pronounced pahh]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
panti (παντί) [pronounced pahh-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956
pan (πᾶν) [pronounced pahh]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
pantôn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
pâsin (πᾶσιν) [pronounced PAH-sihn]	<i>to all; in all (things); by means of all (things); everything</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
feminine			
pasa (πᾶσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956

pasês (πάσης) [pronounced PAH-sace]	each, every; of any; from all; an entire; of anyone, from some	feminine singular adjective, genitive/ablative case	Strong's #3956
pasê (πάση) [pronounced PAH-say]	each, every, any; all, entire; anyone, all things, everything; some [of all types]	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
pasan (πασαν) [pronounced PAH-sahn]	each, every, any, anything; all, entire; anyone, some	feminine singular adjective; accusative case	Strong's #3956
pasai (πάσαι) [pronounced PAH-sigh]	the whole, all; everyone, each one, all [things]	feminine plural adjective; nominative case	Strong's #3956
pasôn (πασῶν) [pronounced pah-SOW]	from the whole, of all; all things, everything	feminine plural adjective, genitive/ablative case	Strong's #3956
pasais (πασαῖς) [pronounced pah-saiç]	to all; in all; by means of all	feminine plural adjective; dative, locative or instrumental case	Strong's #3956
pasas (πάσας) [pronounced PAH-sass]	all, everyone, anyone, all things, entire [ly]; anything	feminine plural adjective; accusative case	Strong's #3956

I need to spend some time with the plural form.

165. **Neuter\_noun:** pascha (πάσχα) [pronounced PAHS-khah], which means, *the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter*. Thayer: 1) *the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt); 2) the paschal lamb, i.e. the lamb the Israelites were accustomed to slay and eat on the fourteenth day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings; Christ crucified is likened to the slain paschal lamb; 3) the paschal supper; 4) the paschal feast, the feast of the Passover, extending from the 14th to the 20th day of the month Nisan*. Thayer Definitions. Strong's #3957. The Doctrine of Passover Luke 22:1, 7, 11 Acts 12:4 Hebrews 11:28

pascha (πάσχα) [pronounced PAHS-khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter;</i> transliterated, <i>Pascha, Pescha, Pěsah</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957
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166. X

167. X

168. X

169. Verb: paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/PATH-oh/PEHN-thoh], which means, *to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person*. Strong's #3958. Luke 9:22 13:2 17:25 22:15 24:26, 46 Acts 1:3 9:16 17:3 28:5 Galatians 3:4 1Thessalonians 2:14 2Thessalonians 1:5 Hebrews 2:18 5:8 9:26 13:12

paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS- khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3958
170. propernounlocation: Pátara (Πάταρα) [pronounced PAHT-ar-ah], which means, <i>scattering, cursing</i> ; transliterated, <i>Patara</i> . Strong's #3959. Acts 21:1*			
Pátara (Πάταρα) [pronounced PAHT-ar- h]	<i>scattering, cursing; transliterated, Patara</i>	neuter plural proper noun; a location; accusative case	Strong's #3959
Thayer: <i>Patara [was] a maritime city of Lycia, celebrated for its oracle of Apollo.</i>			
171. verb: patássō (πατάσσω) [pronounced pat-AHS-so], which means, <i>to strike gently (as a part or a member of the body); to stroke, to smite (with the sword); to afflict, to visit with evils, as with a deadly disease; to cut down, to kill, slay, to strike</i> . Strong's #3960. Luke 22:49 Acts 3:18 7:24 12:7, 23 *****			
patássō (πατάσσω) [pronounced pat-AHS- so]	<i>to strike gently (as a part or a member of the body); to stroke, to smite (with the sword); to afflict, to visit with evils, as with a deadly disease; to cut down, to kill, slay, to strike</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3960
patássō (πατάσσω) [pronounced pat-AHS- so]	<i>striking gently (as a part or a member of the body); stroking, smiting (with the sword); afflicting, visiting with evils (as with a deadly disease); cutting down, killing, slaying, striking (down)</i>	masculine singular, aorist passive participle, nominative case	Strong's #3960
172. Verb: pateō (πατέω) [pronounced paht-EH-oh], which means, <i>to trample (literally or figuratively), to tread (down, under foot)</i> . Strong's #3961. Luke 10:19 21:24			
pateō (πατέω) [pronounced paht-EH- oh]	<i>to trample (literally or figuratively), to tread (down, under foot)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3961
Thayer meanings: 1) <i>to tread</i> ; 1a) <i>to trample, crush with the feet</i> ; 1b) <i>to advance by setting foot upon, tread upon: to encounter successfully the greatest perils from the machinations and persecutions with which Satan would fain thwart the preaching of the gospel</i> ; 1c) <i>to tread under foot, trample on, i.e. to treat with insult and contempt: to desecrate the holy city by devastation and outrage.</i>			
pateō (πατέω) [pronounced paht-EH- oh]	<i>being trampled (literally or figuratively), being tread (down, under foot)</i>	masculine singular, present passive participle, nominative case	Strong's #3961
173. Masculine_noun: patēr (πατήρ) [pronounced pat-AYR] which means, <i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i> . Thayer and Strong definitions only. Strong's #3962. Luke 1:17, 55 2:33 3:8 6:23 8:51 9:26 10:21 11:2, 11, 47 12:30 14:26 16:24 18:20 22:29 23:34 24:49 Acts 1:4 2:33 3:13 4:25 5:30 7:2, 4 13:17, 32 15:10 16:1 22:1 26:6 28:8, 25 Galatians 1:1 4:2 Colossians 1:2, 12 (2:2) 3:17, 21 1Thessalonians 1:1 2:11 3:11 2Thessalonians 1:1 2:16 Hebrews 1:1, 5 3:9 7:10 8:9 11:23 12:7, 9			



patêr (πατήρ) [pronounced <i>pat-AYR</i> ]	<i>father, parent; forefather, ancestor; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
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Thayer definitions: 1) generator or male ancestor; 1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents; 1b) a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David; 1b1) fathers, i.e. ancestors, forefathers, founders of a nation; 1c) one advanced in years, a senior; 2) metaphorically; 2a) the originator and transmitter of anything; 2a1) the authors of a family or society of persons animated by the same spirit as himself; 2a2) one who has infused his own spirit into others, who actuates and governs their minds; 2b) one who stands in a father's place and looks after another in a paternal way; 2c) a title of honour; 2c1) teachers, as those to whom pupils trace back the knowledge and training they have received; 2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others; 3) God is called the Father; 3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler; 3b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector; 3b1) of spiritual beings and of all men; 3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father; 3d) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature; 3d1) by Jesus Christ himself; 3d2) by the apostles.

pateres (πατέρες) [pronounced <i>pat-EHR-ehs</i> ]	<i>fathers, parents; forefathers, ancestors; metaphorically, originators or transmitters; authors of a family; paternal figures; titles of honor; a teachers</i>	masculine plural noun; genitive/ablative case	Strong's #3962
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174. X
175. Masculine\_noun: patrolôas (πατρολόας, ου, ό) [pronounced *pat-rohl-OH-as*], which means, *one who kills his father, a patricide*. Thayer and Arndt and Gingrich. Strong's #3964.
176. feminine\_noun patria (πατριά) [pronounced *pat-ree-AH*], which means, *family, kindred, lineage, paternal descent; also (concretely) a group of families or a whole race (nation)*. Thayer definitions: 1) lineage running back to some progenitor, ancestry; 2) a nation or tribe; 2a) a group of families, all those who in a given people lay claim to a common origin; 2b) the Israelites which distributed into twelve tribes, descended from the twelve sons of Jacob, these were divided into families which were divided into houses; 3) family, in a wider sense, nation, people. Thayer and Strong definitions only. Strong's #3965. Luke 2:4 Acts 3:25

patria (πατριά) [pronounced <i>pat-ree-AH</i> ]	<i>family, kindred, lineage, paternal descent; also (concretely) a group of families or a whole race (nation)</i>	feminine singular noun; genitive/ablative case	Strong's #3965
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177. noun: patriarchês (πατριάρχης) [pronounced *pat-ree-ARKH-ace*], which means, *patriarch, founder of a tribe, progenitor, (significant) ancestor*. Strong's #3966. Acts 2:29 Hebrews 7:4 \*\*\*\*

patriarchês (πατριάρχης) [pronounced <i>pat-ree-ARKH-ace</i> ]	<i>patriarch, founder of a tribe, progenitor, (significant) ancestor</i>	masculine singular noun, genitive/ablative case	Strong's #3966
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patriarchai (πατριάρχαι) [pronounced <i>pat-ree-ARKH-î</i> ]	<i>patriarchs, founders of a tribe, progenitors, (significant) ancestors</i>	masculine plural noun, accusative case	Strong's #3966
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178. adjective: patrikós (πατρικός) [pronounced *pat-ree-KOSS*], which means, *paternal, ancestral, handed down by or received from one's fathers*. Strong's #3967. Galatians 1:14\*

patrikós (πατρικός) [pronounced <i>pat-ree-KOSS</i> ]	<i>paternal, ancestral, handed down by or received from one's fathers</i>	masculine plural adjective; genitive/ablative case	Strong's #3967
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179. feminine\_noun patris (πατρίς) [pronounced *pat-RECE*], which means, *one's native country; one's fatherland, one's own country, a fixed abode or home; one's own native place, hometown, a city*. Thayer and Strong definitions only. Strong's #3968. Luke 4:23 Hebrews 11:14

patris (πατρίς) [pronounced <i>pat-RECE</i> ]	<i>one's native country; one's fatherland, one's own country, a fixed abode or home; one's own native place, hometown, a city</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3968
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180. X

181. X

182. adjective: patrōios (πατρῷος) [pronounced *pat-ROH-oss*], which means, *of one's fathers, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers*. Strong's #3971. Acts 22:3 24:14 28:17\*\*\*

patrōios (πατρῷος) [pronounced <i>pat-ROH-oss</i> ]	<i>of one's fathers, descending from father to son or from ancestors to their posterity as it were by right of inheritance; received from the fathers</i>	masculine singular adjective, genitive/ablative case	Strong's #3971
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183. propernounperson: Paûlos (Παῦλος) [pronounced *POW-loss*], which means, *small, little*; transliterated, *Paul, Paulos, Paulus*. Strong's #3972. Acts 13:7 14:9 15:2 16:3 17:2 18:5 19:1 20:1 21:4 22:25 23:1 24:1 25:2 26:1 27:1 28:3 Galatians 1:1 5:2 Colossians 1:1 1Thessalonians 1:1 2:18 1Thessalonians 1:1 3:17

Paûlos (Παῦλος) [pronounced <i>POW-loss</i> ]	<i>small, little; transliterated, Paul, Paulos, Paulus</i>	masculine singular proper noun; a person; nominative case	Strong's #3972
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Thayer: *Paul or Paulus [was] Paul was the most famous of the apostles and wrote a good part of the NT, the 14 Pauline epistles.*

184. Verb: paúō (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). Thayer definitions only. 1) *to make to cease or desist*; 2) *to restrain a thing or person from something*; 3) *to cease, to leave off*; 4) *have got release from sin*; 4a) *no longer stirred by its incitements and seductions*. Strong's #3973. The Doctrine of Tongues (1Cor. 13:8) Luke 5:4 8:24 11:1 Acts 5:42 6:13 13:10 20:1, 31 21:32 Colossians 1:9 Hebrews 10:2

paúō (παύω) [pronounced <i>POW-oh</i> ]	<i>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</i> (Luke 8:24 Acts 20:1)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3973
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185. propernounlocation: Páphos (Πάφος) [pronounced *PAF-oss*], which means, *boiling, hot*; transliterated, *Paphos, Paphus*. Strong's #3974. Acts 13:6, 13\*\*

Páphos (Πάφος) [pronounced PAF-oss]	<i>boiling, hot; transliterated, Paphos, Paphus</i>	feminine singular proper noun, a location; genitive/ablative case	Strong's #3974
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Thayer: *Paphos [was]...a maritime city on the west end of Cyprus, with a harbour. It was the residence of a Roman proconsul. "Old Paphos" was noted for the worship and shrine of Venus (Aphrodite) and lay some 7 miles (10 km) to the south-east of it.*

186. verb: pachunō (παχύνω) ([pronounced *pakh-OO-no*], which means, *to make thick, to make fat, fatten; metaphorically to make stupid (to render the soul dull or callous); to make dull; to make impervious.* Strong's #3975. Acts 28:27 \*\*

pachunō (παχύνω) ([pronounced <i>pakh-OO-no</i> ])	<i>to make thick, to make fat, fatten; metaphorically to make stupid (to render the soul dull or callous); to make dull; to make impervious</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3975
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187. X

188. adjective pedinos (πεδινός) [pronounced *ped-ee-NOSS*], which means, level, plain; ground easy on the feet. Thayer and Strong definitions only. Strong's #3977. Luke 6:17\*

pedinos (πεδινός) [pronounced <i>ped-ee-NOSS</i> ]	level, plain; ground easy on the feet	masculine singular adjective; genitive/ablative case	Strong's #3977
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189. verb: pezeúō (πεζεύω) [pronounced *ped-ZYOO-oh*], which means, *to travel on foot (not on horseback or in carriage), to go by land (as opposed to taking a ship).* Strong's #3978. Acts 20:13\*

pezeúō (πεζεύω) [pronounced <i>ped-ZYOO-oh</i> ]	<i>to travel on foot (not on horseback or in carriage), to go by land (as opposed to taking a ship)</i>	present active infinitive	Strong's #3978
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190. X

191. Noun: Gen. 4:8

pedion (πεδῖον) [pronounced <i>pehd-EE-on</i> ]	<i>plain, field</i>	accusative singular neuter noun	Strong's #none
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192. verb: peitharchéō (πειθαρχέω) [pronounced *pi-tharkh-EH-oh*], which means, *to obey, to be persuaded by a ruler, to submit to authority; by analogy, to conform to advice.* Strong's #3980. Acts 5:29, 32 27:21 \*\*\*\*

peitharchéō (πειθαρχέω) [pronounced <i>pi-tharkh-EH-oh</i> ]	<i>to obey, to be persuaded by a ruler, to submit to authority; by analogy, to conform to advice</i>	present active infinitive	Strong's #3980
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peitharchéō (πειθαρχέω) [pronounced <i>pi-tharkh-EH-oh</i> ]	<i>those obeying, being persuaded by a ruler, the ones submitting to authority; by analogy, conforming to advice</i>	masculine plural, present active participle, dative, locative, instrumental case	Strong's #3980
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193. X

194. Verb: peithō (πείθω) [pronounced *PIE-thoh*], which means, *to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to.* Strong's #3982. The Doctrine of Repentance (metanoéō) Luke 11:22 16:31 20:6 Acts 5:36 12:20 13:43 14:19 17:4 18:4 19:8 21:14 23:21 26:26 27:11 28:23, 24 Galatians 1:10 5:7, 10 2Thessalonians 3:4 Hebrews 2:13 6:9 13:17, 18

peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3982
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #3982
peithō (πείθω) [pronounced PIE-thoh]	<i>convince (by argument, true or false), persuade; make another agree, assure, believe, have confidence in, trust; obey</i>	2 <sup>nd</sup> person plural, present middle imperative	Strong's #3982

Thayer definitions: 1) *persuade* 1a) *to persuade, i.e. to induce one by words to believe* 1b) *to make friends of, to win one's favour, gain one's good will, or to seek to win one, strive to please one* 1c) *to tranquillize* 1d) *to persuade unto, i.e. move or induce one to persuasion to do something* 2) *be persuaded* 2a) *to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing* 2a1) *to believe* 2a2) *to be persuaded of a thing concerning a person* 2b) *to listen to, obey, yield to, comply with* 3) *to trust, have confidence, be confident.*

peithō (πείθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, perfect active participle; accusative case	Strong's #3982
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195. Verb peinaō (πεινάω) [pronounced pi-NAH-oh], which means, *to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire*. Thayer and Strong definitions only. Strong's #3983. Luke 1:53 4:2 6:3, 21 6:25

peinaō (πεινάω) [pronounced pi-NAH-oh]	<i>to hunger, be hungry; to suffer want; to be needy; metaphorically: to crave ardently, to seek with eager desire</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3983
peinaō (πεινάω) [pronounced pi-NAH-oh]	<i>being hungry, those who suffer want; being needy; metaphorically: ones who crave ardently, seeking with eager desire</i>	masculine plural, present active participle; accusative case	Strong's #3983

196. noun: peîra (πεῖρα) [pronounced PIE-rah], which means, *a trial, experience, attempt; attempting a thing, making trial of a thing or of a person; having a trial of a thing; learning to know by experience*. Strong's #3984. Hebrews 11:29, 36\*\*

peîra (πεῖρα) [pronounced PIE-rah]	<i>a trial, experience, attempt; attempting a thing, making trial of a thing or of a person; having a trial of a thing; learning to know by experience</i>	feminine singular noun; accusative case	Strong's #3984
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197. verb peirazō (πειράζω) [pronounced pi-RAD-zoh], which means, *to tempt, to entice, to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to endeavor*. Thayer: 1) *to try whether a thing can be done; 1a) to attempt, endeavour; 2) to try, make trial of, test: for the purpose of ascertaining his quantity, or what he thinks, or how he will behave himself; 2a) in a good sense; 2b) in a bad sense, to*



test one maliciously, craftily to put to the proof his feelings or judgments; 2c) to try or test one's faith, virtue, character, by enticement to sin; 2c1) to solicit to sin, to tempt; 2c1a) of the temptations of the devil; 2d) after the OT usage; 2d1) of God: to inflict evils upon one in order to prove his character and the steadfastness of his faith; 2d2) men are said to tempt God by exhibitions of distrust, as though they wished to try whether he is not justly distrusted; 2d3) by impious or wicked conduct to test God's justice and patience, and to challenge him, as it were to give proof of his perfections.. Thayer and Strong definitions only. Strong's #3985. Luke 4:2 11:16 20:24 Acts 5:9 15:10 16:7 24:6 Galatians 6:1 1Thessalonians 3:5 Hebrews 2:18 3:9 4:15 11:17, 37

peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to attempt; to endeavor</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3985
peirazō (πειράζω) [pronounced pi-RAD-zoh]	<i>being tempted, being enticed; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; attempting to, endeavoring to</i>	masculine singular, present passive participle; nominative case	Strong's #3985

198. X

199. verb: peiráō (πειράω) [pronounced pi-RAH-oh], which means, *to try, to attempt; to make a trial of*. Strong's #3987. Acts 26:21 \*\*

peiráō (πειράω) [pronounced pi-RAH-h]	<i>to try, to attempt; to make a trial of</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #3987
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Thayer definitions: 1) *to make a trial of, to attempt; 1a) taught by trial, experienced; 2) to test, to make trial of one, put him to proof; 2a) his mind, sentiments, temper; 2b) in particular, to attempt to induce one to commit some (especially carnal) crime; 2c) tempted to sin.*

200. Masculine\_noun: peirasmos (πειρασμός) [pronounced pie-rahs-MOSS], which means *temptation, provocation, solicitation; testing; a putting to proof (by experiment [of good])*. Thayer: 1) *an experiment, attempt, trial, proving; 1a) trial, proving: the trial made of you by my bodily condition, since condition served as to test the love of the Galatians toward Paul (Gal. 4:14); 1b) the trial of man's fidelity, integrity, virtue, constancy; 1b1) an enticement to sin, temptation, whether arising from the desires or from the outward circumstances; 1b2) an internal temptation to sin; 1b2a) of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand; 1b3) of the condition of things, or a mental state, by which we are enticed to sin, or to a lapse from the faith and holiness; 1b4) adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness; 1c) temptation (i.e. trial) of God by men; 1c1) rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves. God does not tempt us, but He does test us. Thayer Definitions only. Strong's #3986. Luke 4:13 8:13 11:4 22:28, 40, 46 Acts 20:19 Galatians 4:14 Hebrews 3:8*

peirasmos (πειρασμός) [pronounced pie-rahs-MOSS]	<i>temptation, provocation, solicitation; testing; trial, a putting to proof (by experiment [of good])</i>	masculine singular noun	Strong's #3986
peirasmoi (πειρασμοί) [pronounced pie-rahs-MOY]	<i>temptations, provocations, solicitations; testings; trials, putting to proof (by experiments [of good])</i>	masculine plural noun	Strong's #3986

201. X

202. X

203. noun: peismonê (πείσμονή) [pronounced pice-mon-AY], which means, *(treacherous or deceptive) persuasion*. Strong's #3988. Galatians 5:8\*

peismonê (πεισμονή) [pronounced <i>pice-mon-AY</i> ]	(treacherous or deceptive) persuasion	feminine singular noun; nominative case	Strong's #3988 (hapax legomena)
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This word is a presumed derivative of πείθω [G3982].

204. noun: pélagos (πέλαγος) [pronounced *PEHL-ag-oss*], which means, *the (open) sea, the high sea, the deep (where ships sail)*. Strong's #3989. Acts 27:5 \*\*

pélagos (πέλαγος) [pronounced <i>PEHL-ag-oss</i> ]	<i>the (open) sea, the high sea, the deep (where ships sail)</i>	neuter singular noun, accusative case	Strong's #3989
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205. X

206. X

207. X

208. verb pempô (πέμπω) [pronounced *PEHM-poh*], which means, *to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another*. Thayer and Strong definitions only. Strong's #3992. Luke 4:26 7:6, 10 15:15 16:24, 27 20:11 Acts 10:5, 33 11:29 15:22 19:31 20:17 23:30 25:25, 27 1Thessalonians 3:2 2Thessalonians 2:11

pempô (πέμπω) [pronounced <i>PEHM-poh</i> ]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3992
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pempô (πέμπω) [pronounced <i>PEHM-poh</i> ]	<i>send, dispatch; bid a thing to be carried to one; send (thrust or insert) a thing into another</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #3992
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pempô (πέμπω) [pronounced <i>PEHM-poh</i> ]	<i>those sent, the ones dispatched, one being sent; sending (thrusting or inserting) a thing into another</i>	masculine plural, aorist passive participle; nominative case	Strong's #3992
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209. X

210. feminine\_noun panthera (πενθερά) [pronounced *pen-ther-AH*], which means, *mother-in-law, a wife's mother*. Thayer and Strong definitions only. Strong's #3994. Luke 4:38 12:53

panthera (πενθερά) [pronounced <i>pen-ther-AH</i> ]	<i>mother-in-law, a wife's mother</i>	feminine singular noun, nominative case	Strong's #3994
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211. X

212. verb pentheô (πενθέω) [pronounced *pen-THEH-oh*], which means, *to mourn, to grieve [for], to lament one*. Thayer and Strong definitions only. Strong's #3996. Luke 6:25

pentheô (πενθέω) [pronounced <i>pen-THEH-oh</i> ]	<i>to mourn, to grieve [for], to lament one</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3996
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213. X

214. adjective: penichrós (πενιχρός) [pronounced *pen-tihkh-ROSS*], which means, *poor, needy*. Strong's #3998. Luke 21:2\*

penichrós (πενιχρός) [pronounced <i>pen-tihkh-ROSS</i> ]	<i>poor, needy</i>	feminine singular adjective; accusative case	Strong's #3998
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215. X

216. Adjective: pentakischilioi (πεντακισχίλιοι) [pronounced *pehn-tak-ihs-KHIHL-ee-oy*], which means, *five thousand, five times 1000*. Strong's #4000. Luke 9:14 \*\*\*\*\*

pentakisχilioi (ΠΕΝΤΑΚΙΣΧΙΛΙΟΙ) [pronounced <i>pehn-tak- ih-s-KHIHL-ee-oy</i> ]	<i>five thousand, five times 1000</i>	masculine plural adjective, nominative case	Strong's #4000
217. adjective pentakosioi (ΠΕΝΤΑΚΟΣΙΟΙ) [pronounced <i>pen-tak-OSS-ee-oy</i> ], which means, <i>five hundred</i> . Thayer and Strong definitions only. Strong's #4001. Luke 7:41 **			
pentakosioi (ΠΕΝΤΑΚΟΣΙΟΙ) [pronounced <i>pen-tak- OSS-ee-oy</i> ]	<i>five hundred</i>	neuter plural adjective; accusative case	Strong's #4001
218. Indeclinable_noun: pente (πέντε) [pronounced <i>PEHN-teh</i> ], which means, <i>five</i> . Thayer and Strong definitions only. Strong's #4002. Luke 1:24 9:13 12:6 14:19 16:28 19:18 Acts 4:4 7:14 19:19 20:6 24:1			
pente (πέντε) [pronounced <i>PEHN- teh</i> ]	<i>five</i>	Indeclinable noun	Strong's #4002
219. adjective pentekaidekatos (ΠΕΝΤΕΚΑΙΔΕΚΑΤΟΣ) [pronounced <i>pen-tek-ahee-DEHK-at-oss</i> ], which means, <i>the fifteenth, fifteen; five and tenth</i> . Thayer and Strong definitions only. Strong's #4003. Luke 3:1*			
pentekaidekatos (ΠΕΝΤΕΚΑΙΔΕΚΑΤΟΣ) [pronounced <i>pen-tek- ahee-DEHK-at-oss</i> ]	<i>the fifteenth, fifteen; five and tenth</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #4003
220. adjective pentêkonta (ΠΕΝΤΗΚΟΝΤΑ) [pronounced <i>pen-TAY-kon-tah</i> ], which means, <i>fifty</i> . Thayer and Strong definitions only. Strong's #4004. Luke 7:41 9:14 16:6 Acts 13:20 *****			
pentêkonta (ΠΕΝΤΗΚΟΝΤΑ) [pronounced <i>pen-TAY- kon-tah</i> ]	<i>fifty</i>	numeral; Indeclinable adjective	Strong's #4004
221. Feminine_noun: pentêcostê (ΠΕΝΤΗΚΟΣΤΗ) [pronounced <i>pen-tay-kahs-TAY</i> ], which means <i>fifty, 50<sup>th</sup> day; the festival of Pentecost</i> ; transliterated, <i>Pentecost</i> . Thayer: <i>[This is] the second of the three great Jewish feasts, celebrated at Jerusalem yearly, the seventh week after the Passover, in grateful recognition of the completed harvest</i> . So this is from whence we got our word <i>Pentecost</i> . Strong's #4005. Acts 2:1 20:16 ***			
pentêcostê (ΠΕΝΤΗΚΟΣΤΗ) [pronounced <i>pen-tay- kahs-TAY</i> ]	<i>fifty, 50<sup>th</sup> day; the festival of Pentecost; transliterated, Pentecost</i>	feminine singular noun, accusative case	Strong's #4005
222. pepoithêsis (ΠΕΠΟΙΘΗΣΙΣ) [pronounced <i>pehp-OY-thay-sis</i> ] Strong's #4006.			
223. X			
224. Adverb: peran (πέραν) [pronounced <i>PER-ahn</i> ], which means, <i>beyond, on the other side, farther, over, across</i> . Strong's #4008. Luke 8:22 Acts 19:39			
peran (πέραν) [pronounced <i>PER-ahn</i> ]	<i>beyond, on the other side, farther, over, across</i>	adverb	Strong's #4008
225. Neuter_noun: péras (πέρας) [pronounced <i>PER-as</i> ], which means, <i>extremity, bound, end; of a portion of space; boundary; frontier; the ends of the earth; the remotest lands, uttermost land; of a thing extending through a period of time (termination)</i> . Strong's #4009. Luke 11:31 Hebrews 6:16 *****			

péras (πέρας) [pronounced PER-as]	<i>extremity, bound, end; of a portion of space; boundary; frontier; the ends of the earth; the remotest lands, uttermost land; of a thing extending through a period of time (termination)</i>	neuter plural noun, genitive/ablative case	Strong's #4009
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This noun, oddly enough, occurs thrice in Hebrews and once each in Luke and Jude. Luke 11:31 Hebrews 6:16 7:7 12:3 Jude 1:11.

226. Verb: pepedêmenous (πεπεδημενους) [pronounced *peh-peh-day-MEHN-oos*], which means *those who are imprisoned*. Strong's #none. Psalm 146:7

pepedêmenous (πεπεδημενους) [pronounced <i>peh-peh-day-MEHN-oos</i> ]	<i>those who are imprisoned</i>	accusative plural, perfect middle participle	Strong's #none
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Since this is not found in Strong's or Thayer's Lexicons, I am guessing at the meaning.

227. X

228. location: Pérgē?perg'-ay (Πέργη) [pronounced *proper noun*], which means, *Perga*. Strong's #4011.

229. propernounlocation: Pérgē (Πέργη) [pronounced *PERG-ay*], which means, *earthy*; transliterated, *Perga*, *Perge*. Strong's #4011. Acts 13:13 14:25\*\*\*

Pérgē (Πέργη) [pronounced <i>PERG-ay</i> ]	<i>earthy</i> ; transliterated, <i>Perga</i> , <i>Perge</i>	feminine singular proper noun; a location; accusative case	Strong's #4011
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Thayer: *Perga [was] a town in Pamphylia, on the river Cestius, at a distance of 7 miles.*

230. Preposition: peri (περί) [pronounced *per-EE*], which means, *about, concerning, on account of, because of, around, near*. Thayer definition only. Strong's #4012. 2Sam. 15:18 Luke 1:1 2:17 3:15 4:10, 37 5:14 6:28 7:3, 17 9:9 10:40 11:53 12:26 13:1, 8 16:2 17:2 19:37 21:5 22:32 23:8 24:4, 14 Acts 1:1, 3 2:29 5:24 7:52 8:12, 15 9:13 10:3 11:22 12:5 13:13, 29 15:2 17:32 18:15 19:8, 23 21:21 22:6 23:6 24:8 25:9 26:2, 7 28:7, 22 Colossians 1:3 4:3 1Thessalonians 1:2, 9 3:2, 9 4:6 5:1 2Thessalonians 1:3 2:13 3:1 Hebrews 2:5 4:4, 8 5:3 6:9 7:14 9:4 10:6 11:7, 11

peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
peri (περί) [pronounced <i>per-EE</i> ]	<i>about; against, at, of, on, over; concerning, on account of, pertaining to; on behalf of, because [of], for, for the sake of, through; around, near</i>	preposition	Strong's #4012

231. verb: periágō (περιάγω) [pronounced *per-ee-AG-oh*], which means, *to go around, to take around (as a companion); reflexively, to walk around, to compass, to move round about, to lead about*. Strong's #4013. Acts 13:11 \*\*\*\*\* \*

periágō (περιάγω) [pronounced <i>per-ee-AG-oh</i> ]	<i>to go around, to take around (as a companion); reflexively, to walk around, to compass, to move round about, to lead about</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4013
periágō (περιάγω) [pronounced <i>per-ee-AG-oh</i> ]	<i>going around, taking around (as a companion); reflexively, walking about (around), compassing, moving round about, leading about</i>	masculine singular, present active participle, nominative case	Strong's #4013



232. Verb: periaireō (περιαιρέω) [pronounced *per-ee-ahee-REH-oh*], which means, *to take away that which surrounds or envelopes a thing; metaphorically to take away altogether or entirely; the guilt of sin, to expiate perfectly; to remove*. Strong's #4014. Acts 27:20, 40 28:13 Hebrews 10:11\*\*\*\*

periaireō (περιαιρέω) [pronounced <i>per-ee-ahee-REH-oh</i> ]	<i>to remove, to cast (off, away), to take away that which surrounds or envelopes a thing; metaphorically to take away altogether or entirely [the guilt of sin], to expiate perfectly</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #4014
periaireō (περιαιρέω) [pronounced <i>per-ee-ahee-REH-oh</i> ]	<i>removing, casting (off, away), taking away that which surrounds or envelopes a thing; metaphorically to taking away altogether or entirely [the guilt of sin], expiating perfectly</i>	masculine plural, aorist active participle, nominative case	Strong's #4014

233. verb: periastráptō (περιαστράπτω) [pronounced *per-ee-as-TRAP-toe*], which means, *to flash (all) around, to shine all about, to envelop in light*. Strong's #4015. Acts 9:3 22:6\*\*

periastráptō (περιαστράπτω) [pronounced <i>per-ee-as-TRAP-toe</i> ]	<i>to flash (all) around, to shine all about, to envelop in light</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4015
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234. Verb: peribállō (περιβάλλω) [pronounced *per-ee-BAHL-loh*], which means, literally, *to throw all around, to cast about, that is, to array, to clothe, to put on, to invest (with a palisade or with clothing)*. Strong's #4016. Luke 12:27 19:43 23:11 Acts 12:8

peribállō (περιβάλλω) [pronounced <i>per-ee-BAHL-loh</i> ]	<i>literally, to throw all around, to cast about, that is, to array, to clothe, to put on, to invest (with a palisade or with clothing)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4016
peribállō (περιβάλλω) [pronounced <i>per-ee-BAHL-loh</i> ]	<i>literally, throw all around, cast about, that is, array, clothe, put on, invest (with a palisade or with clothing)</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #4016
peribállō (περιβάλλω) [pronounced <i>per-ee-BAHL-loh</i> ]	<i>literally, throwing all around, casting about, that is, arraying, clothing, putting on, investiture (with a palisade or with clothing)</i>	masculine singular, aorist active participle, nominative case	Strong's #4016

235. verb periblepō (περιβλέπω) [pronounced *per-ee-BLEP-oh*], which means, *to look around (about); to look around about one's self; to look round on one (i.e. to look for one's self at one near by)*. Thayer and Strong definitions only. Strong's #4017. Luke 6:10

periblepō (περιβλέπω) [pronounced <i>per-ee-BLEP-oh</i> ]	<i>to look around (about); to look around about one's self; to look round on one (i.e. to look for one's self at one near by)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4017
periblepō (περιβλέπω) [pronounced <i>per-ee-BLEP-oh</i> ]	<i>looking around (about); looking around one's self; looking for one's self at one near by</i>	masculine singular, amp; nominative case	Strong's #4017

236. noun: peribolaion (περιβόλαιον) [pronounced *per-ib-OL-ah-yon*], which means, *covering; robe; something thrown around the shoulders; mantle, veil*. Strong's #4018. Hebrews 1:12 \*\*

peribólaion (περιβόλαιον) [pronounced <i>per-ib-OL-ah-yon</i> ]	<i>covering; robe; something thrown around the shoulders; mantle, veil</i>	neuter singular, nominative case	Strong's #4018
237. X			
238. verb: periergázomai (περιεργάζομαι) [pronounced <i>per-ee-er-GAHD-zom-ahee</i> ], which means, <i>to be a busybody, to bustle about uselessly, to busy one's self about trifling, to be concerned with needless useless matters; to meddle in other's affairs</i> . Strong's #4020. 2Thessalonians 3:11*			
periergázomai (περιεργάζομαι) [pronounced <i>per-ee-er-GAHD-zom-ahee</i> ]	<i>to be a busybody, to bustle about uselessly, to busy one's self about trifling, to be concerned with needless useless matters; to meddle in other's affairs</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4020 (hapax legomena)
periergázomai (περιεργάζομαι) [pronounced <i>per-ee-er-GAHD-zom-ahee</i> ]	<i>being a busybody, bustling about uselessly, busying one's self about trifling, being concerned with needless useless matters; meddling in other's affairs</i>	masculine plural, present (deponent) middle/passive participle; accusative case	Strong's #4020 (hapax legomena)
239. adjective: períergos (περίεργος) [pronounced <i>per-EE-er-goss</i> ], which means, <i>magic, of the magic arts; busy with other folks' affairs, a busybody, meddlesome; impertinent and superfluous; busy about trifles and neglectful of important matters</i> . Strong's #4021. Acts 19:19 **			
períergos (περίεργος) [pronounced <i>per-EE-er-goss</i> ]	<i>magic, of the magic arts; busy with other folks' affairs, a busybody, meddlesome; impertinent and superfluous; busy about trifles and neglectful of important matters</i>	neuter plural adjective, accusative case	Strong's #4021
240. verb: periérchomai (περιέρχομαι) [pronounced <i>per-ee-EHR-khom-ahee</i> ], which means, <i>to go about, strolling, wandering, navigating (a circuit)</i> . Strong's #4022. Acts 19:13 Hebrews 11:37 ****			
periérchomai (περιέρχομαι) [pronounced <i>per-ee-EHR-khom-ahee</i> ]	<i>to go about, to stroll, to wander, to navigate (a circuit)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4022
periérchomai (περιέρχομαι) [pronounced <i>per-ee-EHR-khom-ahee</i> ]	<i>going about, strolling, wandering, those navigating (a circuit)</i>	masculine plural, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4022
241. verb: periechô (περιέχω) [pronounced <i>per-ee-EKH-oh</i> ], which means, <i>to hold all around; to surround, encompass; to contain: of the subject-matter, contents, of a writing; to take possession of, to seize</i> . Thayer and Strong definitions only. Strong's #4023. Luke 5:9 ***			
periechô (περιέχω) [pronounced <i>per-ee-EKH-oh</i> ]	<i>to hold all around; to surround, encompass; to contain: of the subject-matter, contents, of a writing; to take possession of, to seize</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4023
242. Verb: perizônnymi (περιζώννυμι) [pronounced <i>per-ihd-ZONE-noo-mee</i> ], which means, <i>to fasten on (one's garments with a belt or girdle), gird (about, all around), (middle voice or passive) to fasten on one's belt; metaphorically to equip oneself with truth</i> . Strong's #4024. Luke 12:35, 37 17:8 ***** **			

perizōnnyμι (περιζώννυμι) [pronounced <i>per-ihd-ZONE-noo-mee</i> ]	<i>to fasten on (one's garments with a belt or girdle), to gird (about, all around); metaphorically to equip oneself with truth (Bible doctrine)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4024
perizōnnyμι (περιζώννυμι) [pronounced <i>per-ihd-ZONE-noo-mee</i> ]	<i>fastening on (one's garments with a belt or girdle), girding (about, all around); metaphorically equipping oneself with truth (Bible doctrine)</i>	feminine plural, perfect passive participle, nominative case	Strong's #4024

243. X

244. verb: perīstēmi (περιίστημι) [pronounced *per-ee-IHS-tay-mee*], which means, *to stand (around, by); to stand as a bystander; to stand aloof from; to avoid, to shun*. Strong's #4026. Acts 25:7 \*\*\*\*

perīstēmi (περιίστημι) [pronounced <i>per-ee-IHS-tay-mee</i> ]	<i>to stand (around, by); to stand as a bystander; to stand aloof from; to avoid, to shun</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4026
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245. X

246. Verb: perikaluptō (περικαλύπτω) [pronounced *per-ee-kal-OOP-toe*], which means, *to cover (up, over, all around, entirely) (the face, a surface); to blindfold, to overlay*. Strong's #4028. Luke 22:64 Hebrews 9:4 \*\*\*

perikaluptō (περικαλύπτω) [pronounced <i>per-ee-kal-OOP-toe</i> ]	<i>to cover (up, over, all around, entirely) (the face, a surface); to blindfold, to overlay</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4028
perikaluptō (περικαλύπτω) [pronounced <i>per-ee-kal-OOP-toe</i> ]	<i>covering (up, over, all around, entirely) (the face, a surface); blindfolding, overlaying</i>	masculine plural, aorist active participle, nominative case	Strong's #4028

247. Verb: períkeimai (περίκειμαι) [pronounced *per-IHK-i-mahee*], which means, *to lie all around, to enclose, to encircle, to hamper (literally or figuratively)*. Strong's #4029. Luke 17:2 Acts 28:20 Hebrews 5:2 12:1 \*\*\*\*\*

períkeimai (περίκειμαι) [pronounced <i>per-IHK-i-mahee</i> ]	<i>to lie all around, to enclose, to encircle, to hamper (literally or figuratively)</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #4029
períkeimai (περίκειμαι) [pronounced <i>per-IHK-i-mahee</i> ]	<i>lying all around, enclosing, encircling, being compassed by; hampering (literally or figuratively); hanging around</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #4029

This verb is used 3x by the writer of Hebrews; and only 3x in the rest of the NT by Mark, Luke (in his gospel and in the book of Acts).

248. noun: perikephalaía (περικεφαλαία) [pronounced *per-ee-kef-al-AH-yah*], which means, *helmet; metaphorically the protection of the soul which consists in (the hope of) salvation*. Strong's #4030. 1Thessalonians 5:8 \*\*

perikephalaía (περικεφαλαία) [pronounced <i>per-ee-kef-al-AH-yah</i> ]	<i>helmet; metaphorically the protection of the soul which consists in (the hope of) salvation</i>	feminine singular noun, accusative case	Strong's #4030
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249. adjective: perikratēs (περικρατής) [pronounced *per-ee-krat-ACE*], which means, *having power (over a thing); (someone, something) strong all around, a master (manager)*. Strong's #4031. Acts 27:16\*

perikratēs (περικρατής) [pronounced <i>per-ee-krat-ACE</i> ]	<i>having power (over a thing); (someone, something) strong all around, a master (manager)</i>	masculine plural adjective, nominative case	Strong's #4031
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250. Verb: perikruptō (περικρύπτω) [pronounced *per-ee-KROOP-tow*], which means, *to conceal all around [or, on all sides, entirely], to conceal completely [entirely], to hide, to seclude*. Thayer and Strong definitions only. Strong's #4032. Luke 1:24

perikruptō (περικρύπτω) [pronounced <i>per-ee-KROOP-tow</i> ]	<i>to conceal all around [or, on all sides, entirely], to conceal completely [entirely], to hide, to seclude</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4032
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251. verb: perikyklōō (περικυκλώω) [pronounced *per-ee-koo-KLOW-oh*], which means, *to encircle (all around), to blockade completely, to compass about; [of a city] to besiege*. Strong's #4033. Luke 19:43\*

perikyklōō (περικυκλώω) [pronounced <i>per-ee-koo-KLOW-oh</i> ]	<i>to encircle (all around), to blockade completely, to surround, to compass about; [of a city] to besiege</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #4033
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252. Verb: perilampō (περιλάμπω) [pronounced *per-ee-LAM-po*], which means, *to illuminate everywhere; to shine around; to invest with a halo*. Thayer and Strong definitions only. Strong's #4034. Luke 2:9 Acts 26:13

perilampō (περιλάμπω) [pronounced <i>per-ee-LAM-po</i> ]	<i>to illuminate everywhere; to shine around; to invest with a halo</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4034
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perilampō (περιλάμπω) [pronounced <i>per-ee-LAM-po</i> ]	<i>illuminating everywhere; shining all around; investing with a halo</i>	neuter singular, aorist active participle; accusative case	Strong's #4034
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253. verb: perileípō (περιλείπω) [pronounced *per-ee-LĪ-poe*], which means, *to remain (over), to leave over; passively: to survive*. Strong's #4035. 1Thessalonians 4:15 \*\*

perileípō (περιλείπω) [pronounced <i>per-ee-LĪ-poe</i> ]	<i>to remain (over), to leave over; passively: to survive</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4035
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perileípō (περιλείπω) [pronounced <i>per-ee-LĪ-poe</i> ]	<i>remaining (over), those left over; the survivors</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #4035
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254. adjective: perilypos (περίλυπος) [pronounced *per-IHL-oo-pos*], which means, *very (exceedingly, intensely) sad, sorrowful; overcome with sorrow as to want to die*. Strong's #4036. Luke 18:23 \*\*\*\*\*

perilypos (περίλυπος) [pronounced <i>per-IHL-oo-positive</i> ]	<i>very (exceedingly, intensely) sad, sorrowful; overcome with sorrow as to want to die</i>	masculine singular adjective, nominative case	Strong's #4036
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255. verb: periménō (περιμένω) [pronounced *per-ee-MEHN-oh*], which means, *to wait for, to stay around, to await*. Strong's #4037. Acts 1:4\*



periménō (περιμένω) [pronounced <i>per-ee-MEHN-oh</i> ]	<i>to wait for, to stay around, to await</i>	present active infinitive	Strong's #4037
256. adverb: péríx (πέριξ) [pronounced <i>PEHR-ix</i> ], which means, <i>(all) around, round about; neighboring cities;</i> (as an adjective) <i>circumjacent</i> . Strong's #4038. Acts 5:16*			
péríx (πέριξ) [pronounced <i>PEHR-ix</i> ]	<i>(all) around, round about; neighboring cities; (as an adjective) circumjacent</i>	adverb	Strong's #4038
257. Verb perioikeō (περιοικέω) [pronounced <i>per-ee-oy-KEH-oh</i> ], which means, 1) to dwell round about, to be one's neighbor. Thayer and Strong definitions only. Strong's #4039. Luke 1:65*			
perioikeō (περιοικέω) [pronounced <i>per-ee-oy-KEH-oh</i> ]	<i>to dwell round about, to be one's neighbor</i>	masculine plural, present active participle; accusative case	Strong's #4039
258. Adjective perioikos (περίοικος) [pronounced <i>per-EE-oy-kos</i> ], which means, dwelling around, a neighbor; neighboring. Thayer and Strong definitions only. Strong's #4040. Luke 1:58			
perioikos (περίοικος) [pronounced <i>per-EE-oy-kos</i> ]	dwelling around, a neighbor; neighboring	masculine plural adjective; nominative case	Strong's #4040
259. noun: periochê (περιοχή) [pronounced <i>per-ee-okh-AY</i> ], which means, <i>an encompassing, compass, circuit; that which is contained; the contents of any writing, a portion of written text, a passage of Scripture; place</i> . I double-checked the Strong's # and it is okay. There are several here which appear to be in the wrong place. Strong's #4042. Acts 8:32*			
periochê (περιοχή) [pronounced <i>per-ee-okh-AY</i> ]	<i>an encompassing, compass, circuit; that which is contained; the contents of any writing, a portion of written text, a passage of Scripture; place</i>	feminine singular noun, nominative case	Strong's #4042
260. Verb: peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i> ], which means <i>to walk [around, to and fro, all over, about]; used metaphorically to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i> . Thayer, Balz, Zodhiates and my definitions. There is more specific applications in Balz and Zodhiates. Strong's #4043. Rebound (1John 1:9) Luke 5:23 7:22 11:44 20:46 24:17 Acts 3:6, 8 14:8 21:21 Galatians 5:16 Colossians 1:10 2:6 3:7 1Thessalonians 2:12 4:1 2Thessalonians 3:6, 11 Hebrews 13:9			
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i> ]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4043
Thayer Definitions: 1) to walk; 1a) to make one's way, progress; to make due use of opportunities; 1b) Hebrew for, to live; 1b1) to regulate one's life; 1b2) to conduct one's self; 1b3) to pass one's life.			
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i> ]	<i>walk [around, to and fro, all over, about]; metaphorically used to mean conduct oneself [typically, consistently in life]; live, pass through life, function [in life]</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #4043

peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i> ]	walking [around, to and fro, all over, about]; metaphorically used to mean <i>conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]</i>	masculine plural, present active participle; nominative case	Strong's #4043
261. X			
262. Verb: peripiptō (περιπίπτω) [pronounced <i>per-ee-PIHP-toh</i> ], which means, <i>to fall into (among), to be encompassed (by), to be surrounded by</i> . Strong's #4045. Luke 11:30 Acts 27:41 ***			
peripiptō (περιπίπτω) [pronounced <i>per-ee-PIHP-toh</i> ]	<i>to fall into (among), to be encompassed (by), to be surrounded by</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4045
peripiptō (περιπίπτω) [pronounced <i>per-ee-PIHP-toh</i> ]	<i>falling into (among) (something that is all around), being encompassed (by), being surrounded by</i>	masculine plural, aorist active participle, nominative case	Strong's #4045
263. verb: peripoieōmai (περιποιέομαι) [pronounced <i>per-ee-poy-EH-ohm-ahee</i> ], which means, <i>to preserve, to keep safe; to obtain, to purchase, to acquire, to buy</i> . Strong's #4046. Luke 17:33 Acts 20:28**			
peripoieōmai (περιποιέομαι) [pronounced <i>per-ee-poy-EH-ohm-ahee</i> ]	<i>to preserve, to keep safe; to obtain, to purchase, to acquire, to buy</i>	aorist middle infinitive	Strong's #4046
Thayer: <i>to make to remain over; to reserve, to leave or keep safe, lay by; to make to remain for one's self; to preserve for one's self; to get for one's self, purchase.</i>			
264. Noun: peripoiesis (περιποίησις) [pronounced <i>per-ee-POY-ay-sis</i> ], which means, <i>a preserving, a preservation; (an acquired) possession, something gained; one's own property; an obtaining</i> . Strong's #4047. 1Thessalonians 5:9 2Thessalonians 2:14 Hebrews 10:39 *****			
peripoiesis (περιποίησις) [pronounced <i>per-ee-POY-ay-sis</i> ]	<i>a preserving, a preservation; (an acquired) possession, something gained; one's own property; an obtaining</i>	feminine singular noun; accusative case	Strong's #4047
265. verb: perirrhēgnymi (περιρρήγνυμι) [pronounced <i>per-ir-HRAYG-noo-mee</i> ], which means, <i>to tear off, to tear all around, to completely away; to break off (on all sides, all around)</i> . Strong's #4048. Acts 16:22*			
perirrhēgnymi (περιρρήγνυμι) [pronounced <i>per-ir-HRAYG-noo-mee</i> ]	<i>to tear off, to tear all around, to completely away; to break off (on all sides, all around)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4048
perirrhēgnymi (περιρρήγνυμι) [pronounced <i>per-ir-HRAYG-noo-mee</i> ]	<i>tearing off, tearing all around, tearing completely away; one breaking off (on all sides, all around)</i>	masculine plural, aorist active participle, nominative case	Strong's #4048
266. Verb: perispaō (περισπάω) [pronounced <i>per-ee-SPAH-oh</i> ], which means, <i>to draw around, to draw away, distract; metaphorically; to be driven about mentally, to be distracted; to be over-occupied, too busy, about a thing</i> . Strong's #4049. Luke 10:40*			
perispaō (περισπάω) [pronounced <i>per-ee-SPAH-oh</i> ]	<i>to draw around, to draw away, distract; metaphorically; to be driven about mentally, to be distracted; to be over-occupied, too busy, about a thing</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #4049

267. noun: perisseía (περισεΐα) [pronounced *per-is-SIGH-ah*], which means, *surplus*. Strong's #4050. Romans 5:17 \*\*\*\*
268. neuter\_noun perisseuma (περίσσευμα) [pronounced *per-IS-syoo-mah*], which means, *surplus, superabundance, abundance; what is left over, what remains*. Thayer: 1) abundance, in which one delights; 1a) of that which fills the heart; 2) that which is left over, residue, remains. Thayer and Strong definitions only. Strong's #4051. Luke 6:45 \*\*\*\*\*

perisseuma (περίσσευμα) [pronounced <i>per-IS-syoo-mah</i> ]	<i>surplus, superabundance, abundance; what is left over, what remains</i>	neuter singular noun; genitive/ablative case	Strong's #4051
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269. **Verb:** perisseuô (περισεύω) [pronounced *per-iss-SUE-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 (1Cor. 14:12) Luke 9:17 12:15 15:17 21:4 Acts 16:5 Colossians 2:7 1Thessalonians 3:12 4:1, 10

perisseuô (περισεύω) [pronounced <i>per-iss-SUE-oh</i> ]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4052
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Thayer definitions only: 1) *to exceed a fixed number of measure, to be left over and above a certain number or measure; 1a) to be over, to remain; 1b) to exist or be at hand in abundance; 1b1) to be great (abundant); 1b2) a thing which comes in abundance, or overflows unto one, something falls to the lot of one in large measure; 1b3) to redound unto, turn out abundantly for, a thing; 1c) to abound, overflow; 1c1) to be abundantly furnished with, to have in abundance, abound in (a thing), to be in affluence; 1c2) to be pre-eminent, to excel; 1c3) to excel more than, exceed; 2) to make to abound; 2a) to furnish one richly so that he has abundance; 2b) to make abundant or excellent.*

perisseuô (περισεύω) [pronounced <i>per-iss-SUE-oh</i> ]	<i>having in abundance, having in excess, exceeding in number or measure, having or being more than enough, surplus, extra</i>	neuter singular, aorist active participle, nominative case	Strong's #4052
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270. **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 7:26 Luke 12:4, 48 20:47

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 comparative adjective	Strong's #4053
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Thayer definitions: 1) *exceeding some number or measure or rank or need; 1a) over and above, more than is necessary, superadded; 1a1) exceeding abundantly, supremely; 1a2) something further, more, much more than all, more plainly; 1b) superior, extraordinary, surpassing, uncommon; 1b1) pre-eminence, superiority, advantage, more eminent, more remarkable, more excellent.*

Translators of Luke 12:4 suggested the following: *anything more, anything further; anything more excessive, anything worse, anything more abundantly*. Some incorporated the negative into this meaning: *no more, nothing more, nothing else, nothing much more*.

271. adjective: perissóteron (περισσότερον) [pronounced *per-is-SOT-er-on*], which means, *more; exceeding some number or measure or rank or need; over and above; superior, extraordinary, surpassing, uncommon*. Strong's #4054. Hebrews 6:17 7:15 \*\*\*\*

perissóteron (περισσότερον) [pronounced <i>per-is-SOT-er-on</i> ]	<i>more; exceeding some number or measure or rank or need; over and above; superior, extraordinary, surpassing, uncommon,</i>	neuter singular comparative adjective; nominative case	Strong's #4054
Thayer definitions: 1) exceeding some number or measure or rank or need; 1a) over and above, more than is necessary, superadded; 1a1) exceeding abundantly, supremely; 1a2) something further, more, much more than all, more plainly; 1b) superior, extraordinary, surpassing, uncommon; 1b1) pre-eminence, superiority, advantage, more eminent, more remarkable, more excellent.			
272.	X		
273.	adverb: perissotérōs (περισσοτέρως) [pronounced <i>per-is-sot-EHR-ocē</i> ], which means, <i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others.</i> Strong's #4056. Galatians 1:14 1Thessalonians 2:17 Hebrews 2:1 13:19		
perissotérōs (περισσοτέρως) [pronounced <i>per-is-sot-EHR-ocē</i> ]	<i>[even] more; more abundantly; more in a greater degree; more earnestly, more exceedingly; especially, above others</i>	adverb	Strong's #4056
274.	adverb: perissōs (περισσῶς) [pronounced <i>per-ihs-SOCE</i> ], which means, <i>beyond measure, extraordinary; greatly, exceedingly.</i> Strong's #4057. Acts 26:11 1Thessalonians 3:10 5:13 ***		
perissōs (περισσῶς) [pronounced <i>per-ihs-SOCE</i> ]	<i>beyond measure, extraordinary; greatly, exceedingly</i>	adverb	Strong's #4057
275.	feminine_noun peristeri (περιστερά) [pronounced <i>per-is-ter-AH</i> ], which means, <i>dove, pigeon.</i> Thayer and Strong definitions only. Strong's #4058. Luke 2:24 3:22		
peristeri (περιστερά) [pronounced <i>per-is-ter-AH</i> ]	<i>dove, pigeon</i>	feminine plural noun; genitive/ablative case	Strong's #4058
276.	Verb peritemnō (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i> ], which means, <i>to cut around, to circumcise.</i> Thayer definitions: 1) to cut around; 2) to circumcise; 2a) cut off one's prepuce (used of that well known rite by which not only the male children of the Israelites, on the eighth day after birth, but subsequently also "proselytes of righteousness" were consecrated to Jehovah and introduced into the number of his people); 2b) to get one's self circumcised, present one's self to be circumcised, receive circumcision; 2c) since by the rite of circumcision a man was separated from the unclean world and dedicated to God, the word is transferred to denote the extinguishing of lusts and the removal of sins. Thayer and Strong definitions only. Strong's #4059. Luke 1:59 2:21 Acts 7:8 15:1, 24 16:3 21:21 Galatians 2:3 5:2, 3 6:12, 13 Colossians 2:11		
peritemnō (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i> ]	<i>to cut around, to circumcise</i>	aorist active infinitive	Strong's #4059
peritemnō (περιτέμνω) [pronounced <i>per-ee-TEHM-noh</i> ]	<i>being cut around, being circumcised</i>	masculine singular, present passive participle; dative, locative or instrumental case	Strong's #4059
277.	X		
278.	noun: peritomê (περιτομή) [pronounced <i>per-it-om-AY</i> ], which means, <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively).</i> Strong's #4061. Acts 7:8 10:45 11:2 Galatians 2:7 5:6 6:15 Colossians 2:11 3:11		



peritomê (περιτομή) [pronounced <i>per-it-om-AY</i> ]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061
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Thayer definitions: 1) *circumcised*; 1a) *the act or rite of circumcision, "they of the circumcision" is a term used of the Jews*; 1a1) *of Christians gathered from among the Jews*; 1a2) *the state of circumcision*; 1b) *metaphorically*; 1b1) *of Christians separated from the unclean multitude and truly consecrated to God*; 1b2) *the extinction of passions and the removal of spiritual impurity*.

279. verb: peritrépō (περιτρέπω) [pronounced *per-ee-TREHP-oh*], which means, *to turn (around, about); to transfer, to change (from one state to another); to drive (one crazy)*. Strong's #4062. Acts 26:24\*

peritrépō (περιτρέπω) [pronounced <i>per-ee-TREHP-oh</i> ]	<i>to turn (around, about); to transfer, to change (from one state to another); to drive (one crazy)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4062
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280. X

281. verb: periphérō (περιφέρω) [pronounced *per-ee-FEHR-oh*], which means, *to carry about; to carry around*. Strong's 4064. \*\*\*\*\*

282. X

283. adjective perichōros (περίχωρος) [pronounced *per-IKH-oh-ross*], which means, *around the region, the country (round) about, region (that lies) round about*. Thayer: 1) *lying round about, neighbouring*; 1a) *the region round about*; 1b) *the region of Jordan*. Thayer and Strong definitions only. Strong's #4066. Luke 3:3 4:14 7:17 8:37 Acts 14:6

perichōros (περίχωρος) [pronounced <i>per-IKH-oh-ross</i> ]	<i>around the region, the country (round) about, region (that lies) round about, the surrounding region [area]</i>	feminine singular adjective; accusative case	Strong's #4066
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284. Neuter\_plural\_noun: peteinon (πετεινόν) [pronounced *peht-i-NOM*], which means, *flying, winged; flying or winged animals, birds; the birds of the heaven, i.e. flying in the heaven (air)*. Strong's #4071. Luke 8:5 9:58 12:24 13:19 Acts 10:12 11:6

peteinon (πετεινόν) [pronounced <i>peht-i-NOM</i> ]	<i>flying, winged; flying or winged animal, bird; a bird of the heaven, that is, flying in the heaven (air)</i>	neuter singular noun; nominative case	Strong's #4071
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peteina (πετεινά) [pronounced <i>peht-i-NAH</i> ]	<i>flying, winged; flying or winged animals, birds; the birds of the heaven, that is, flying in the heaven (air)</i>	neuter plural noun; nominative case	Strong's #4071
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285. **Feminine\_noun:** petra (πέτρα) [pronounced *PEHT-ra*], which means *a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul*. Thayer, Zodhiates. Strong's #4073. Psalm 62:2 Luke 6:48 8:6

petra (πέτρα) [pronounced <i>PEHT-ra</i> ]	<i>a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul</i>	feminine singular noun; accusative case	Strong's #4073
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286. **Masculine\_proper\_noun** Petros (Πέτρος) [pronounced *PEHT-ross*], which means, *stone, large stone, piece or fragment of a rock; transliterated Petros, Peter*. This is a *stone* a man might pick up and throw. This is not *Peter's* original name, but one given him by Jesus (he was named *Simon*). Thayer, Zodhiates. which means, *Peter = "a rock or a stone"; one of the twelve disciples of Jesus*. Thayer Definition only. Strong's #4074. Psalm 62:2 Luke 5:8 6:14 8:45 9:20 12:41 18:28 22:8, 34 24:12 Acts 1:13 2:14 3:1 4:8 5:3 8:14 9:32 10:5 11:2 12:3 15:7 Galatians 2:7

Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
287. Neuter_noun: pēganon (πήγανον) [pronounced PAY-gan-ohn], which means, <i>rue (from its thick or fleshy leaves); a shrubby plant about 2 feet (60 cm) high, of medicinal value.</i> Strong's #4076. Luke 11:42*			
pēganon (πήγανον) [pronounced PAY-gan-ohn]	<i>rue (from its thick or fleshy leaves); a shrubby plant about 2 feet (60 cm) high, of medicinal value</i>	neuter singular noun, accusative case	Strong's #4076
288. X			
289. Verb: pēgnumi (πήγνυμι) [pronounced PAYG-noo-mee], which means, <i>to pitch (set up) [a tent]; to make fast, to fix; to fasten together, to build by fastening together.</i> Strong's #4078. Hebrews 8:2*			
pēgnumi (πήγνυμι) [pronounced PAYG-noo-mee]	<i>to pitch (set up) [a tent]; to make fast, to fix; to fasten together, to build by fastening together</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4078 (hapax legomena)
290. noun: pēdálion (πηδάλιον) [pronounced pay-DAL-ee-on], which means, <i>rudder (of a ship).</i> Strong's #4079. Acts 27:40 **			
pēdálion (πηδάλιον) [pronounced pay-DAL-ee-on]	<i>rudder (of a ship); oar (for steering); a handle, tiller</i>	neuter singular noun, genitive/ablative case	Strong's #4079
pēdália (πηδάλια) [pronounced pay-DAL-ee-ah]	<i>rudders (of a ship); oars (for steering); a handles, tillers</i>	neuter plural noun, genitive/ablative case	Strong's #4079
291. adjective: pēlíkos (πηλίκος) [pronounced pay-LEE-koss], which means, <i>how large; how great; how much (as an indefinite), in size; (figuratively) dignity.</i> Strong's #4080. Galatians 6:11 Hebrews 7:4**			
pēlíkos (πηλίκος) [pronounced pay-LEE-koss]	<i>how large; how great; how much (as an indefinite), in size; (figuratively) dignity</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #4080
292. X			
293. Feminine_noun: pēra (πήρα) [pronounced PAY-rah], which means, <i>a wallet or leather pouch for food, a leathern sack, in which travellers and shepherds carried their provisions; scrip.</i> Strong's #4082. Luke 9:3 10:4 22:35 *****			
pēra (πήρα) [pronounced PAY-rah]	<i>a wallet or leather pouch for food, a leathern sack, in which travellers and shepherds carried their provisions; scrip</i>	feminine singular noun, accusative case	Strong's #4082
294. Masculine_noun: pēchus (πήχυς) [pronounced PAY-khoos], which means, <i>a cubit, ~18 inches; the forearm (length, measure).</i> Strong's #4083. Luke 12:25 ****			
pēchus (πήχυς) [pronounced PAY-khoos]	<i>a cubit, ~18 inches; the forearm (length, measure)</i>	masculine singular noun, accusative case	Strong's #4083
295. verb: piázō (πιάζω) [pronounced pee-AD-zoh], which means, <i>to seize (gently by the hand); to lay hand on, to take, to grab, to grasp, to squeeze; to officially arrest, to apprehend; to catch; to capture (in hunting).</i> Strong's #4084. Acts 3:7 12:4			

piázō (πιάζω) [pronounced pee-AD-zoh]	to seize (gently by the hand); to lay hand on, to take, to grab, to grasp, to squeeze; to officially arrest, to apprehend; to catch; to capture (in hunting)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4084
piázō (πιάζω) [pronounced pee-AD-zoh]	seizing (gently by the hand); laying one's hand on, taking, grabbing (up), grasping, squeezing; arresting, apprehending; catching; capturing	masculine singular, aorist active participle, nominative case	Strong's #4084
296. verb piezō (πιέζω) [pronounced pee-ED-zoh], which means, to press [down, together], to pack. Thayer and Strong definitions only. Strong's #4085. Luke 6:38*			
piezō (πιέζω) [pronounced pee-ED-zoh]	to press [down, together], to pack	neuter singular, perfect passive participle; accusative case	Strong's #4085
297. noun: pithanología (πιθανολογία) [pronounced pith-an-ol-og-EE-ah], which means, persuasive speech; speech adapted to persuade, discourse in which probable arguments are adduced; in a bad sense, persuasiveness of speech, specious discourse leading others into error. Strong's #4086. Colossians 2:4*			
pithanología (πιθανολογία) [pronounced pith-an-ol-og-EE-ah]	persuasive speech; speech adapted to persuade, discourse in which probable arguments are adduced; in a bad sense, persuasiveness of speech, specious discourse leading others into error	feminine singular noun; dative, locative or instrumental case	Strong's #4086 (hapax legomena)
298. Verb: pikrainō (πικραίνω) [pronounced pihk-RAH-ee-no], which means, 1) to make bitter; 1a) to produce a bitter taste in the stomach; 2) to embitter, to exasperate; 2a) render angry, indignant; 2b) to be embittered, irritated; 2c) to visit with bitterness, to grieve (deal bitterly with). Thayer definitions only. Strong's #4087. Colossians 3:19 ****			
pikrainō (πικραίνω) [pronounced pihk-RAH-ee-no]	to make bitter; to produce a bitter taste in the stomach; to embitter; to exasperate; to render angry, to be indignant; to be embittered, to be irritated; to visit with bitterness, to grieve (deal bitterly with)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4087
pikrainō (πικραίνω) [pronounced pihk-RAH-ee-no]	make bitter; produce a bitter taste in the stomach; embitter; exasperate; render angry, indignant; be embittered, be irritated; visit with bitterness, grieve (deal bitterly with)	2 <sup>nd</sup> person plural, present passive imperative	Strong's #4087
299. noun: pikría (πικρία) [pronounced pik-REE-ah], which means, bitter gall; extreme wickedness; a bitter root, and so producing a bitter fruit; metaphorically bitterness, bitter hatred bitterness, acidity (especially poison), literally or figuratively. Strong's #4088. Acts 8:23 Hebrews 12:15 ****			
pikría (πικρία) [pronounced pihk-REE-ah]	bitterness, acidity (especially poison), literally or figuratively	feminine singular noun, accusative case	Strong's #4088
pikría (πικρία) [pronounced pihk-REE-ah]	bitter gall; extreme wickedness; a bitter root, and so producing a bitter fruit; metaphorically bitterness, bitter hatred	feminine singular noun; genitive/ablative case	Strong's #4088

Thayer definitions: 1) *bitter gall*; 1a) *extreme wickedness*; 1b) *a bitter root, and so producing a bitter fruit*; 1c) *metaphorically bitterness, bitter hatred*.

300. X

301. adverb: pikrōs (πικρῶς) [pronounced *pik-ROCE*], which means, *bitterly*; metaphorically *with poignant grief*. Strong's #4090. Luke 22:62 \*\*

pikrōs (πικρῶς) [pronounced <i>pik-ROCE</i> ]	<i>bitterly</i> ; metaphorically <i>with poignant grief</i>	adverb	Strong's #4090
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302. masculine\_proper\_noun Pilatos (Πιλάτος) [pronounced *pil-AT-oss*], which means, *armed with a spear*; transliterated *Pilate*, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified). Thayer and Strong definitions only. Strong's #4091. Luke 3:1 13:1 23:1 Acts 3:13 13:28

Pilatos (Πιλάτος) [pronounced <i>pil-AT-oss</i> ]	<i>armed with a spear</i> ; transliterated <i>Pilate</i> , (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)	masculine singular proper noun; genitive/ablative case	Strong's #4091
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303. verb: pímprēmi (πίμπρημι) [pronounced *PIHM-pray-mee*], which means, *to burn (with fever)*; *to cause to swell*, *to render timid*; *to swell*, *to become swollen*. Strong's #4092. Acts 28:6\*

pímprēmi (πίμπρημι) [pronounced <i>PIHM-pray-mee</i> ]	<i>to burn (with fever)</i> ; <i>to cause to swell</i> , <i>to render timid</i> ; <i>to swell</i> , <i>to become swollen</i>	present passive infinitive	Strong's #4092 (hapax legomena)
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304. Neuter\_noun pinakidion (πινακίδιον) [pronounced *pin-ak-IHD-ee-on*], which means, *a small tablet*; *a writing tablet*. Thayer and Strong definitions only. Strong's #4093. Luke 1:63\*

pinakidion (πινακίδιον) [pronounced <i>pin-ak-IHD-ee-on</i> ]	<i>a small tablet</i> ; <i>a writing tablet</i>	neuter singular noun; accusative case	Strong's #4093
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305. Masculine\_noun: pínax (πίναξ) [pronounced *PIHN-ax*], which means, *plate*, *platter*, *dish*; *a board*, *a tablet*. Strong's #4094. Luke 11:39 \*\*\*\*\*

pínax (πίναξ) [pronounced <i>PIHN-ax</i> ]	<i>plate</i> , <i>platter</i> , <i>dish</i> ; <i>a board</i> , <i>a tablet</i>	masculine singular noun, genitive/ablative case	Strong's #4094
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306. Verb: pinô/piô/poô (πίνω/πίω/πόω) [pronounced *PEE-noh/PEE-oh/POH-oh*] which means, *to drink*; figuratively, *to receive into the soul what serves to refresh strengthen, nourish it unto life eternal*. Thayer and Strong definitions only. Strong's #4095. Luke 1:15 5:30 7:33 10:7 12:19 13:26 17:8, 27 22:18, 30 Acts 9:9 23:12 Hebrews 6:7

pinô/piô/poô (πίνω/πίω/πόω) [pronounced <i>PEE-noh/PEE-oh/POH-oh</i> ]	<i>to drink</i> , <i>to imbibe</i> ; figuratively, <i>to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4095
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pinô/piô/poô (πίνω/πίω/πόω) [pronounced <i>PEE-noh/PEE-oh/POH-oh</i> ]	<i>drinking</i> , <i>imbibing</i> ; figuratively, <i>receiving into the soul what serves to refresh strengthen, being nourished [to life eternal]</i>	masculine singular, aorist active participle; nominative case	Strong's #4095
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307. X

308. verb: pipráskō (πιπράσκω) [pronounced *pip-RAS-ko*], which means, *to sell*; *to traffic (by travelling)*, *to dispose of as merchandise*; *to sell into slavery* (literally or figuratively, such as *sold into slavery to sin*). Strong's #4097. Acts 2:45 4:34 5:4 \*\*\*\*\*



pipráskō (πιπράσκω) [pronounced <i>pip-RAS-ko</i> ]	<i>to sell; to traffic (by travelling), to dispose of as merchandise; to sell into slavery (literally or figuratively, such as sold into slavery to sin)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4097
pipráskō (πιπράσκω) [pronounced <i>pip-RAS-ko</i> ]	<i>selling; traffic (by travelling), disposing of as merchandise; selling into slavery (literally or figuratively, such as sold into slavery to sin)</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #4097

309. Verb: piptō (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. Luke 5:12 6:49 8:5, 14, 41 10:18 11:17 13:4 14:5 16:17, 21 17:16 20:18 21:23 23:30 Acts 1:26 5:5, 10 9:4 10:25 13:11 15:16 20:9 22:7 Hebrews 3:17 4:11 11:30

piptō (πίπτω) [pronounced <i>PIHP-toh</i> ]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4098
piptō (πίπτω) [pronounced <i>PIHP-toh</i> ]	<i>fall [down, from, upon]; be thrust down; fall under judgment [or, condemnation]; be cast down [from a higher state]; fall [from a more virtuous state]</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4098
piptō (πίπτω) [pronounced <i>PIHP-toh</i> ]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; nominative case	Strong's #4098

310. propernounlocation: Pisidía (Πισιδία) [pronounced *pis-id-EE-ah*], which means, *pitchy*; transliterated, *Pisidia*. Strong's #4099. Acts 13:14 14:24\*\*

Pisidía (Πισιδία) [pronounced <i>pis-id-EE-ah</i> ]	<i>pitchy</i> ; transliterated, <i>Pisidia</i> , <i>Pisidian</i>	feminine singular proper noun; a location; accusative case	Strong's #4099
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311. Verb: pisteúō (πιστεύω) [pronounced *pis-TOO-oh*], which means *to believe; 1) to think to be true, to be persuaded of, to credit, place confidence in; 1a) of the thing believed; 1a1) to credit, have confidence; 1b) in a moral or religious reference; 1b1) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul; 1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith; 2) to entrust a thing to one, i.e. his fidelity; 2a) to be intrusted with a thing*. Strong's #4100. The Doctrine of Tongues (1Cor. 14:22) Luke 1:20 8:12, 13 8:50 16:11 20:5 22:67 24:25 Acts 2:44 4:4, 32 5:14 Acts 8:12 9:26, 42 10:43 11:17 13:12, 39 14:1, 23 15:5, 7 16:31, 34 17:12 18:8, 27 19:2, 4 21:20 22:19 24:14 26:27 27:25 Galatians 2:7 3:6, 22 1Thessalonians 1:7 2:4, 10 4:14 2Thessalonians 1:10 2:11, 12 Hebrews 4:3 11:6

pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4100
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Thayer definitions: 1) *to think to be true, to be persuaded of, to credit, place confidence in; 1a) of the thing believed; 1a1) to credit, have confidence; 1b) in a moral or religious reference; 1b1) used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul; 1b2) to trust in Jesus or God as able to aid either in obtaining or in doing something: saving faith; 2) to entrust a thing to one, i.e. his fidelity; 2a) to be intrusted with a thing.*

pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>believe; think to be true, be persuaded of, place confidence in; put trust in; commit to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4100
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; nominative case	Strong's #4100

312. X

313. Feminine\_noun: pistis (πίστις) [pronounced *PIHS-tihs*], which means, *faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation. Abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - fidelity.* Thayer: 1) *conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it; 1a) relating to God; 1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ; 1b) relating to Christ; 1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God; 1c) the religious beliefs of Christians; 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same; 2) fidelity, faithfulness; 2a) the character of one who can be relied on.* Thayer definitions only. From Zodhiates:<sup>60</sup> *Metaphorically, it means the object of Christian faith, meaning the doctrines received and believed; Christian doctrine; the gospel, all that Christianity stands for.* Strong and Thayer only. Strong's #4102. Luke 5:20 7:9 8:25 17:5 18:8, 42 22:32 Acts 3:16 6:5, 7 11:24 13:8 14:9, 22, 27 15:9 17:31 20:21 24:24 26:18 Galatians 1:23 2:16 3:2 5:5, 22 6:10 Colossians 1:4 2:5 1Thessalonians 1:3 3:2 5:8 2Thessalonians 1:3 2:13 3:2 Hebrews 4:2 6:1 10:22 11:1 12:2 13:7

pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
pistis (πίστις) [pronounced <i>PIHS-tihs</i> ]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation</i>	feminine singular noun; accusative case	Strong's #4102

314. adjective: pistós (πιστός) [pronounced *pis-TOSS*], which means, *faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true.* Strong's #4103. Colossians 1:2, 7 Hebrews 10:23 11:11

pistós (πιστός) [pronounced <i>pis-TOSS</i> ]	<i>faithful; objectively, trustworthy; subjectively, trustful; believe(-ing, -r), faithfully, sure, true</i>	masculine singular adjective; nominative case	Strong's #4103
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<sup>60</sup> Spiros Zodhiates, *The Complete Word Study New Testament*; AMG International INC.; ©1992; p. 1164.

Thayer definitions: 1) *trusty, faithful*; 1a) *of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties*; 1b) *one who kept his plighted faith, worthy of trust*; 1c) *that can be relied on*; 2) *easily persuaded*; 2a) *believing, confiding, trusting*; 2b) *in the NT one who trusts in God's promises*; 2b1) *one who is convinced that Jesus has been raised from the dead*; 2b2) *one who has become convinced that Jesus is the Messiah and author of salvation*.

315. Adjective: pistos (πιστός) [pronounced *pis-TOSS*], which means *faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible*. Thayer Definitions: 1) *trusty, faithful*; 1a) *of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties*; 1b) *one who kept his plighted faith, worthy of trust*; 1c) *that can be relied on*; 2) *easily persuaded*; 2a) *believing, confiding, trusting*; 2b) *in the NT one who trusts in God's promises*; 2b1) *one who is convinced that Jesus has been raised from the dead*; 2b2) *one who has become convinced that Jesus is the Messiah and author of salvation*. Thayer, Balz and Zodhiates definitions. Strong's #4103. Rebound (1John 1:9) Luke 12:42 16:10 19:17 Acts 10:45 13:34 16:1, 15 Galatians 3:9 1Thessalonians 5:24 2Thessalonians 3:3 Hebrews 2:17 3:2, 5

pistos (πιστός) [pronounced <i>pis-TOSS</i> ]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
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316. X

317. Verb: planaō (πλανάω) [pronounced *plahn-AH-oh*], which means *to cause to stray, to lead astray; to wander, to roam about; metaphorically: to lead way from truth, to lead into error, to mislead; to deceive; to go astray; to be lead into error and sin; to seduce a people into rebellion*. Thayer, Balz and Zodhiates definitions. Thayer Definitions: 1) *to cause to stray, to lead astray, lead aside from the right way*; 1a) *to go astray, wander, roam about*; 2) *metaphorically*; 2a) *to lead away from the truth, to lead into error, to deceive*; 2b) *to be led into error*; 2c) *to be led aside from the path of virtue, to go astray, sin*; 2d) *to sever or fall away from the truth*; 2d1) *of heretics*; 2e) *to be led away into error and sin*. Strong's #4105. Rebound (1John 1:8) Luke 21:8 Galatians 6:7 Hebrews 3:10 5:2

planaō (πλανάω) [pronounced <i>plahn-AH-oh</i> ]	<i>to cause to stray, to lead astray; to wander, to roam about; metaphorically: to lead way from truth, to lead into error, to mislead; to deceive; to go astray; to be lead into error and sin; to seduce a people into rebellion</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4105
planaō (πλανάω) [pronounced <i>plahn-AH-oh</i> ]	<i>cause to stray, lead astray; wander, roam about; metaphorically: lead way from truth, lead into error, mislead; deceive; go astray; be lead into error and sin; seduce a people into rebellion</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #4105
planaō (πλανάω) [pronounced <i>plahn-AH-oh</i> ]	<i>causing to stray, leading astray, being led astray, going astray; wandering, roaming about; metaphorically: leading the way from truth, leading (one) into error, being misleading; deceiving, being deceived; leading into error and sin; seducing a people into rebellion</i>	masculine plural, present passive participle; dative, locative or instrumental case	Strong's #4105

318. noun: plānē (πλάνη) [pronounced *PLAHN-ay*], which means, *a wandering, a straying about; one led astray from the right way, roams hither and thither; mental straying; deceit; error*. Strong's #4106. 1Thessalonians 2:3 2Thessalonians 2:11 \*\*\*\*\*

plānē (πλάνη) [pronounced <i>PLAHN-ay</i> ]	<i>a wandering, a straying about; one led astray from the right way, roams hither and thither; mental straying; deceit; error</i>	feminine singular noun; genitive/ablative case	Strong's #4106
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Thayer definitions: 1) *a wandering, a straying about; 1a) one led astray from the right way, roams hither and thither; 2) metaphorically; 2a) mental straying; 2a1) error, wrong opinion relative to morals or religion; 2b) error which shows itself in action, a wrong mode of acting; 2c) error, that which leads into error, deceit or fraud.*

319. Masculine\_noun: planētēs (πλανήτης) [pronounced *plan-ay'-tace*], which means, 1) a wanderer: wandering stars. Thayer Definition only. Strong's #4107.

320. X

321. noun: plāx (πλάξ) [pronounced *plax*], which means, *a tablet, a flat thing, broad tablet, a plate, plane, level surface (as of the sea)*. Strong's #4109. Hebrews 9:4 \*\*\*

plāx (πλάξ) [pronounced <i>plax</i> ]	<i>a tablet, a flat thing, broad tablet, a plate, plane, level surface (as of the sea)</i>	feminine singular noun	Strong's #4109
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plākes (πλάκες) [pronounced <i>PLAK-ehs</i> ]	<i>tablets, flat things, broad tablets, plates, level surfaces (as of the sea)</i>	feminine plural noun	Strong's #4109
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322. X

323. X

324. X

325. Feminine\_noun: plateia (πλατεία) [pronounced *plat-Ī-ah*], which means *a wide place, an open square; a street*. Strong's #4113. Luke 10:10 13:26 14:21 Acts 5:15

plateia (πλατεία) [pronounced <i>plat-Ī-ah</i> ]	<i>a wide place, an open square; a street; public areas</i>	feminine plural noun, accusative case	Strong's #4113
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326. X

327. X

328. X

329. X

330. X

331. adjective pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced *PLI-own, PLI-on, PLEH-on*] which means, *greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent*. Thayer and Strong definitions only. Strong's #4119. Luke 3:13 7:42 9:13 11:31 12:23 21:3 Acts 2:40 4:17 13:31 15:28 18:20 19:32 20:9 21:10 23:13 24:4, 11 25:6 27:12 28:23 Hebrews 3:3 7:23 11:4

pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i> ]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119
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332. X

333. pleonázō (πλεονάζω) [pronounced *pleh-on-AHD-zo*] which means *to be present in abundance, to have more than is necessary. It also means, as here, to be augmented, to enlarge, to increase—"in order that the transgression of Adam might be augmented [enlarged]."*

334. verb: pleonázō (πλεονάζω) [pronounced *pleh-on-AHD-zo*], which means, *to superabound; to exist in abundance; to increase; to be augmented; to make to increase; to grow*. Strong's #4121. 1Thessalonians 3:12 2Thessalonians 1:3



pleonázō (πλεονάζω) [pronounced <i>pleh-on-AHD-zo</i> ]	<i>to superabound; to exist in abundance; to increase; to be augmented; to make to increase; to grow</i>	3 <sup>rd</sup> person singular, aorist active optative	Strong's #4121
335. verb: pleonektéō (πλεονεκτέω) [pronounced <i>pleh-on-cek-TEH-oh</i> ], which means, <i>to defraud; to have more, to have a greater part or share; to be superior, to excel, to surpass, to have an advantage over; to gain or take advantage of another</i> . Strong's #4122. 1Thessalonians 4:6 *****			
pleonektéō (πλεονεκτέω) [pronounced <i>pleh-on-cek-THE-oh</i> ]	<i>to defraud; to have more, to have a greater part or share; to be superior, to excel, to surpass, to have an advantage over; to gain or take advantage of another</i>	present active infinitive	Strong's #4122
336. X			
337. Feminine_noun: pleonexía (πλεονεξία) [pronounced <i>pleh-ohn-ex-EE-ah</i> ], which means, <i>greed (-y desire to have more), covetous(-ness) (practices), avarice, (by implication) fraud, extortion; greed (-iness)</i> . Strong's #4124. Luke 12:15 Colossians 3:5 1Thessalonians 2:5 *****			
pleonexía (πλεονεξία) [pronounced <i>pleh-ohn-ex-EE-ah</i> ]	<i>greed (-y desire to have more), materialistic desire, greed (-iness), covetous(-ness) (practices), avarice, (by implication) fraud, extortion</i>	feminine singular noun, genitive/ablative case	Strong's #4124
338. noun: pleura (πλευρά) [pronounced <i>plyoo-RAH</i> ], which means, <i>side (of the body); rib</i> . Strong's #4125. Acts 12:7 *****			
pleura (πλευρά) [pronounced <i>plyoo-RAH</i> ]	<i>side (of the body); rib</i>	feminine singular noun, accusative case	Strong's #4125
339. Verb: pleō/pleuō (πλέω/πλεűω) [pronounced <i>PLEH-oh/PLYOO-oh</i> ], which means, <i>to sail, navigate, travel by ship</i> . Strong's #4126. Luke 8:23 Acts 21:3 27:2, 6 *****			
pleō/pleuō (πλέω/πλεűω) [pronounced <i>PLEH-oh/PLYOO-oh</i> ]	<i>to sail, navigate, travel by ship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4126
pleō/pleuō (πλέω/πλεűω) [pronounced <i>PLEH-oh/PLYOO-oh</i> ]	<i>sailing, navigating, traveling by ship</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4126
340. Feminine_noun: plêgê (πληγή) [pronounced <i>play-GAY</i> ], which means, <i>blow, stripe, wound (ed); a public calamity, heavy affliction, plague</i> . Strong's #4127. Luke 10:30 12:48 16:23, 33			
plêgê (πληγή) [pronounced <i>play-GAY</i> ]	<i>blow, stripe, wound (ed); a public calamity, heavy affliction, plague</i>	feminine singular noun, accusative case	Strong's #4127
plêgai (πληγαί) [pronounced <i>play-GUY</i> ]	<i>blows, stripes, wounds; public calamities, heavy afflictions, plagues</i>	feminine plural noun, accusative case	Strong's #4127
341. Neuter_noun: plêthos (πλήθος) [pronounced <i>PLAY-thoss</i> ], which means <i>a large number, a multitude of</i> . It can also mean <i>a multitude [of people], a throng [of persons], a crowd, a large group</i> . Strong's #4128. The Doctrine of Tongues (Acts 2:6) Psalm 10:4 Luke 1:10 2:13 5:6 6:17 8:37 19:37 23:1, 27 Acts 2:6 4:32 5:14, 16 6:2, 5 14:1, 4 15:12 17:4 19:9 (21:22) 21:36 23:7 25:24 28:3 Hebrews 11:12			

plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; people; congregation; a bundle; armload</i>	neuter singular noun	Strong's #4128
342. plêthunô (πληθύνω) [pronounced play-THOO-noh], which means, <i>to increase; to grow, to abound, to multiply</i> . Strong's #4129. Acts 6:1, 7 7:17 9:31 12:24 Hebrews 6:14			
plêthunô (πληθύνω) [pronounced play-THOO-noh]	<i>to increase; to grow, to abound, to multiply</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4129
plêthunô (πληθύνω) [pronounced play-THOO-noh]	<i>increasing; growing, abounding, multiplying, being multiplied</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4129
343. Verb: plêthô (πλήθω) [pronounced PLAY-thoh], which means <i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i> . Strong's #4130. The Doctrine of Tongues (Acts 2:4) Luke 1:15 2:6 4:28 5:7 6:11 21:22 Acts 2:4 3:10 4:8, 31 5:17 9:17 13:9, 45 19:29			
plêthô (πλήθω) [pronounced PLAY-thoh]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4130
plêthô (πλήθω) [pronounced PLAY-thoh]	<i>being filled [with something], being totally imbued, affected or influenced [by something]</i>	masculine singular, aorist passive participle, nominative case	Strong's #4130
344. X			
345. feminine_noun plêmmura (πλημμύρα) [pronounced plame-MOO-rah], which means, <i>flood [tide], whether of sea or of a river</i> . Thayer and Strong definitions only. Strong's #4132. Luke 6:48*			
plêmmura (πλημμύρα) [pronounced plame-MOO-rah]	<i>flood [tide], whether of sea or of a river</i>	feminine singular noun; genitive/ablative case	Strong's #4132
346. <b>Adverb:</b> plên (πλήν) [pronounced plane], which means, <i>1) moreover, besides, but, nevertheless; 2) besides, except, but</i> . Thayer definitions only. The first word is and it should be rendered <i>besides</i> . Plên (πλήν) [pronounced playn], which means <i>save that, rather, yet, notwithstanding; 1) moreover, besides, but, nevertheless; 2) besides, except, but</i> . Strong's and Thayer definitions. Strong's #4133. 2Sam. 17:3 Luke 4:24 10:11 11:41 12:31 13:33 17:1 18:8 19:27 22:21, 22, 42 23:28 Acts 8:1 15:28 20:23 27:22			
plên (πλήν) [pronounced plane]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
plên (πλήν) [pronounced plane]	<i>save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; besides, except, but</i>	conjunction	Strong's #4133
347. adjective plêrês (πλήρης) [pronounced PLAY-race], which means, <i>complete, full, covered over; fully permeated with</i> . Thayer: 1) full, i.e. filled up (as opposed to empty); 1a) of hollow vessels; 1b) of a surface, covered in every part; 1c) of the soul, thoroughly permeated with; 2) full, i.e. complete; 2a) lacking nothing, perfect. Thayer and Strong definitions only. Strong's #4134. Luke 4:1 5:12 Acts 6:3 7:55 9:36 11:24 13:9 19:28			

plêrês (πλήρης) [pronounced <i>PLAY-race</i> ]	<i>complete, full, covered over; fully permeated with</i>	masculine singular adjective; nominative case	Strong's #4134
348. <b>Verb:</b> plêrophoreô (πληροφορέω) [pronounced <i>play-rof-or-EH-oh</i> ], which means 1) <i>to bear or bring full, to make full; 1a) to cause a thing to be shown to the full; 1a1) to fulfil the ministry in every part; 1b) to carry through to the end, accomplish; 1b1) things that have been accomplished; 1c) to fill one with any thought, conviction, or inclination; 1c1) to make one certain, to persuade, convince one; 1c2) to be persuaded, persuaded, fully convinced or assured; 1c3) to render inclined or bent on.</i> Thayer definitions only. Strong's #4135. Luke 1:1			
plêrophoreô (πληροφορέω) [pronounced <i>play-rof-or-EH-oh</i> ]	1) <i>to bear or bring full, to make full; 1a) to cause a thing to be shown to the full; 1a1) to fulfil the ministry in every part; 1b) to carry through to the end, accomplish; 1b1) things that have been accomplished; 1c) to fill one with any thought, conviction, or inclination; 1c1) to make one certain, to persuade, convince one; 1c2) to be persuaded, persuaded, fully convinced or assured; 1c3) to render inclined or bent on</i>	neuter plural genitive; perfect passive participle	Strong's #4135
349. <b>Noun:</b> plêrophoria (πληροφορία) [pronounced <i>play-rohf-ohr-EE-ah</i> ], which means, <i>full assurance, most certain confidence, having complete certainty.</i> Strong's #4136. 1Thessalonians 1:5 Hebrews 6:11 10:22 ****			
plêrophoria (πληροφορία) [pronounced <i>play-rohf-ohr-EE-ah</i> ]	<i>full assurance, most certain confidence, having complete certainty</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4136
350. <b>Verb:</b> plêroô (πληρόω) [pronounced <i>play-ROH-oh</i> ], which means <i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish].</i> From Zodhiates. Thayer definitions: 1) <i>to make full, to fill up, i.e. to fill to the full; 1a) to cause to abound, to furnish or supply liberally; 1a1) I abound, I am liberally supplied; 2) to render full, i.e. to complete; 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; 2b) to consummate: a number; 2b1) to make complete in every particular, to render perfect; 2b2) to carry through to the end, to accomplish, carry out, (some undertaking); 2c) to carry into effect, bring to realization, realize; 2c1) of matters of duty: to perform, execute; 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish; 2c3) to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment.</i> Strong's #4137. Rebound (1John 1:4) Luke 1:20 2:40 3:5 4:21 7:1 9:31 21:24 22:16 24:44 Acts 1:16 2:28 3:18 5:3, 28 7:23, 30 9:23 12:25 13:25, 27 14:26 19:21 24:27 Colossians 1:9, 25 2:10 Galatians 5:14 2Thessalonians 1:11			
plêroô (πληρόω) [pronounced <i>play-ROH-oh</i> ]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4137

plêroō (πληρόω) [pronounced <i>play-ROH-oh</i> ]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	neuter singular, present passive participle; nominative case	Strong's #4137
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Those were definitions from Zodhiates. Thayer definitions: 1) *to make full, to fill up, i.e. to fill to the full; 1a) to cause to abound, to furnish or supply liberally; 1a1) I abound, I am liberally supplied; 2) to render full, i.e. to complete; 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; 2b) to consummate: a number; 2b1) to make complete in every particular, to render perfect; 2b2) to carry through to the end, to accomplish, carry out, (some undertaking); 2c) to carry into effect, bring to realization, realize; 2c1) of matters of duty: to perform, execute; 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish; 2c3) to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment.*

351. Neuter\_noun: plêrōma (πλήρωμα) [pronounced *PLAY-roh-mah*], which means, *fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period).* Strong's #4138. Galatians 4:4 Colossians 1:19 2:9

plêrōma (πλήρωμα) [pronounced <i>PLAY-roh-mah</i> ]	<i>fulness, repletion, completion, (subjectively) what fills (as contents, supplement, copiousness, multitude); or (objectively) what is filled (as container, performance, period)</i>	neuter singular noun, nominative case	Strong's #4138
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Thayer definitions 1) *that which is (has been) filled; 1a) a ship inasmuch as it is filled (i.e. manned) with sailors, rowers, and soldiers; 1b) in the NT, the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ; 2) that which fills or with which a thing is filled; 2a) of those things which a ship is filled, freight and merchandise, sailors, oarsmen, soldiers; 2b) completeness or fullness of time; 3) fulness, abundance; 4) a fulfilling, keeping.*

352. **Adverb/noun:** plêsion (πλησίον) [pronounced *play-SEE-on*], which means *neighbor*. Goes back to Homer as an adjective. Strong's #4139. 1Sam. 28:16 Luke 10:27 Acts 7:27 Galatians 5:14 (Hebrews 8:11)

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

353. noun: plêsmōnê (πλησμονή) [pronounced *place-mon-AY*], which means, *indulgence (of the flesh); repletion, satiety, for the satisfying of the flesh, to satiate the desires of the flesh; gratification.* Strong's #4140. Colossians 2:23\*

plêsmōnê (πλησμονή) [pronounced <i>place-mon-AY</i> ]	<i>indulgence (of the flesh); repletion, satiety, for the satisfying of the flesh, to satiate the desires of the flesh; gratification</i>	feminine singular noun; accusative case	Strong's #4140 (hapax legomena)
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354. X

355. X

356. neuter\_noun ploion (πλοῖον) [pronounced *PLOY-on*], which means, *a ship, a vessel; a sailer*. Thayer and Strong definitions only. Strong's #4143. Luke 5:1 8:22 Acts 20:13 21:2 27:2, 6 28:11

ploion (πλοῖον) [pronounced <i>PLOY-on</i> ]	<i>a ship, boat, vessel; a sailor</i>	neuter singular noun	Strong's #4143
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357. noun: plōos (πλόος) [pronounced *PLO-oss*], which means, *voyage, navigation, course, sailing.* Strong's #4144. Acts 21:7 27:9 \*\*\*



plóos (πλόος) [pronounced PLO-oss]	voyage, navigation, course, sailing	masculine singular noun, accusative case	Strong's #4144
358. adjective plousios (πλούσιος) [pronounced PLOO-see-oss], which means, <i>rich, wealthy; abounding with or having much of [whatever]</i> . Thayer: 1) wealthy, abounding in material resources; 2) metaphorically abounding, abundantly supplied; 2a) abounding (rich) in Christian virtues and eternal possessions. Thayer and Strong definitions only. Strong's #4145. Luke 6:24 12:16 14:12 16:1, 21 18:23, 25 19:2 21:1			
plousios (πλούσιος) [pronounced PLOO-see-oss]	rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person	masculine singular adjective; nominative case	Strong's #4145
359. adverb: plousiōs (πλουσίως) [pronounced plo-SEE-oce], which means, <i>richly, copiously, abundantly</i> . Strong's #4146. Colossians 3:16 ****			
plousiōs (πλουσίως) [pronounced plo-SEE-oce]	richly, copiously, abundantly	adverb	Strong's #4146
360. Verb plouteō (πλουτέω) [pronounced plo-TEH-o], which means, <i>to be rich, to have abundance; of outward possessions; metaphorically to be richly supplied; is affluent in resources so that he can give blessings of salvation to all</i> . Thayer and Strong definitions only. Strong's #4147. Luke 1:53 12:21			
plouteō (πλουτέω) [pronounced plo-TEH-oh]	to be rich, to have abundance; of outward possessions; metaphorically to be richly supplied; is affluent in resources so that he can give blessings of salvation to all	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4147
plouteō (πλουτέω) [pronounced plo-TEH-oh]	those who are rich, ones who have abundance; having outward possessions; metaphorically being richly supplied; one who is affluent in resources so that he can give blessings of salvation to all	masculine plural, present active participle, accusative case	Strong's #4147
361. verb: ploutizō (πλουτίζω) [pronounced plo-TIHD-zo], which means, <i>to make rich</i> . Strong's #4148. ***			
362. Masculine_noun: ploutos (πλούτος) [pronounced PLOO-toss], which means, <i>riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i> . Strong's #4149. Luke 8:14 Colossians 1:27 2:2 Hebrews 11:26			
ploutos (πλούτος) [pronounced PLOO-toss]	riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]	masculine singular noun, genitive/ablative case	Strong's #4149
363. verb plunō (πλύνω) [pronounced PLOO-no], which means, <i>to wash [plunge, launder]: with reference to clothing; figuratively of those who by faith so appropriate the results of Christ's expiation as to be regarded by God as pure and sinless</i> . Thayer and Strong definitions only. Strong's #4150. Luke 5:2*			
plunō (πλύνω) [pronounced PLOO-no]	to wash [plunge, launder]: with reference to clothing; figuratively of those who by faith so appropriate the results of Christ's expiation as to be regarded by God as pure and sinless	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4150
364. <b>Verb:</b> pneuma (πνεῦμα) [pronounced PNYOO-mah], which means 1) <i>the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; 1a) sometimes referred to in a way which emphasises his personality and character (the \Holy\ Spirit); 1b) sometimes referred to in a way which</i>			

emphasises his work and power (the Spirit of \\Truth\\); 1c) never referred to as a depersonalised force; 2) the spirit, i.e. the vital principal by which the body is animated; 2a) the rational spirit, the power by which the human being feels, thinks, decides; 2b) the soul; 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; 3a) a life giving spirit; 3b) a human soul that has left the body; 3c) a spirit higher than man but lower than God, i.e. an angel; 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men; 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ; 4) the disposition or influence which fills and governs the soul of any one; 4a) the efficient source of any power, affection, emotion, desire, etc.; 5) a movement of air (a gentle blast); 5a) of the wind, hence the wind itself; 5b) breath of nostrils or mouth. Thayer definitions only. Strong's #4151. 2Sam. 13:21, 39 Luke 1:15 2:25 3:16 4:1 6:18 7:21 8:2, 29 9:39 10:20 11:13 12:10 13:11 19:36 23:46 24:37 Acts 1:2 2:4 4:8 5:3, 16 6:3 7:51 8:7, 15 9:17 10:19, 38 11:12 13:2 15:8 16:6, 16 17:16 (18:5) 18:25 19:1, 6, 12, 15 20:22 21:4, 11 23:8 28:25 Galatians 3:2 4:6 5:5, 16 6:1 Colossians 1:8 2:5 1Thessalonians 1:5 4:8 5:19 2Thessalonians 2:2 Hebrews 1:7 2:4 3:7 4:12 6:4 9:8 10:15 12:9, 23

pneuma (πνεῦμα) [pronounced PNYOO-mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, accusative case	Strong's #4151
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The entire Thayer list: 1) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; 1a) sometimes referred to in a way which emphasizes his personality and character (the \\Holy\\ Spirit); 1b) sometimes referred to in a way which emphasizes his work and power (the Spirit of \\Truth\\); 1c) never referred to as a depersonalized force; 2) the spirit, i.e. the vital principal by which the body is animated; 2a) the rational spirit, the power by which the human being feels, thinks, decides; 2b) the soul; 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; 3a) a life giving spirit; 3b) a human soul that has left the body; 3c) a spirit higher than man but lower than God, i.e. an angel; 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men; 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ; 4) the disposition or influence which fills and governs the soul of any one; 4a) the efficient source of any power, affection, emotion, desire, etc.; 5) a movement of air (a gentle blast); 5a) of the wind, hence the wind itself; 5b) breath of nostrils or mouth.

pneumata (πνεύματα) [pronounced PNYOO-maht-ah]	spirits; breaths; wind [blasts], air	neuter plural noun, accusative case	Strong's #4151
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365. **Adjective:** pneumatikos (πνευματικός) [pronounced nyoo-mat-EEK-oss], which means *spiritual*; as a plural with a definite article, it acts like noun, and it means *spiritual things, spiritual matters*. The proper meaning is *spiritual things, spiritual matters* and context would allow, but not require the rendering *spiritual gifts*. This possibly means *spiritual phenomena*. I need Bob's definitions!!! Strong's #4152. The Doctrine of Tongues (1Cor. 12:1) Grace apparatus for perception (1Cor. 2:13) Galatians 6:1 Colossians 1:9 3:16

pneumatikos (πνευματικός) [pronounced nyoo-mat-EEK-oss]	<i>spiritual</i> ; as a plural with a definite article, it acts like noun, and it means <i>spiritual things, spiritual matters, spiritual ones</i> ; possibly, <i>spiritual gifts, spiritual phenomena</i>	masculine plural adjective; nominative case	Strong's #4152
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Thayer's definitions: 1) relating to the human spirit, or rational soul, as part of the man which is akin to God and serves as his instrument or organ; 1a) that which possesses the nature of the rational soul; 2) belonging to a spirit, or a being higher than man but inferior to God; 3) belonging to the Divine Spirit; 3a) of God the Holy Spirit; 3b) one who is filled with and governed by the Spirit of God; 4) pertaining to the wind or breath; windy, exposed to the wind, blowing.

366. **Adverb:** pneumatikōs (πνευματικῶς) [pronounced pnyoo-maht-ihk-OCE], which means, 1) spiritually: i.e. by the aid of the Holy Spirit. Thayer Definition only. Strong's #4153.

367. Verb: πνέω (πνέω) [pronounced *PNEH-oh*], which means, *to breathe (hard), to blow (of the wind)*. Strong's #4154. Luke 12:55 Acts 27:40 \*\*\*\*\* \*\*

πνέω (πνέω) [pronounced <i>PNEH-oh</i> ]	<i>to breathe (hard), to blow (of the wind)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4154
πνέω (πνέω) [pronounced <i>PNEH-oh</i> ]	<i>breathing (hard), blowing (of the wind); breeze, heavy wind</i>	masculine singular, present active participle, accusative case	Strong's #4154

368. X

369. adjective: πνικτός (πνικτός) [pronounced *pnihk-TOSS*], which means, *(something) strangled, throttled, (neuter concretely) an animal choked to death (not bled)*. Strong's #4156. Acts 15:20 21:25 \*\*\*

πνικτός (πνικτός) [pronounced <i>pnihk-TOSS</i> ]	<i>(something) strangled, throttled, (neuter concretely) an animal choked to death (not bled)</i>	neuter singular adjective, genitive/ablative case	Strong's #4156
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370. Feminine\_noun: πνοέ (πνοέ) [pronounced *pnoh-AY*], which means, *breath, a breeze, wind*. (it is found in Gen. 2:7 Isa. 42:5 Acts 17:25). Strong's #4157. The Doctrine of Tongues (Acts 2:2) Acts 2:2 17:25

πνοέ (πνοέ) [pronounced <i>pnoh-AY</i> ]	<i>breath, a breeze, wind</i>	feminine singular noun, genitive/ablative case	Strong's #4157
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371. X

372. Adverb: πόθεν (πόθεν) [pronounced *POHTH-ehn*], which means, *how, from which; [from] what [place, state, source or cause], from whence*. Thayer definitions: 1) of place: from where, from what condition; 2) of origin or source: from what author or giver; 3) of cause: how is that?, how can that be?. Thayer and Strong definitions only. Strong's #4159. Luke 1:43 13:25 20:7

πόθεν (πόθεν) [pronounced <i>POHTH-ehn</i> ]	<i>how, from which; [from] what [place, state, source or cause], from whence</i>	adverb	Strong's #4159
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373. **Verb:** ποιεῖν (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. Rebound (1John 1:6) 1Sam. 14:7, 15 2Sam. 7:23 13:27 15:20 Luke 1:25, 68 2:27 3:4, 8, 9 4:23 5:6, 29 6:23, 27, 43 7:8 8:8, 21 9:10 10:25, 28, 37 11:40 12:4, 33, 43 13:9, 22 14:12 15:19 16:3, 9 17:9, 10 18:7, 18 19:18 20:2 22:19 23:22 Acts 1:1 2:22 3:12 4:7, 16, 24 5:34 6:8 7:19, 36, 40 8:2 (9:6) 9:13 10:2, 6 11:30 12:8 13:22 14:11 15:3, 4, 17 16:18 17:24, 26 18:21, 23 19:11, 14, 24 20:3, 24 21:13, 23, 33 22:10 23:12 24:12 25:3 26:10 27:18 28:17 Galatians 2:10 3:10, 12 5:3, 17 6:9 Colossians 3:17 1Thessalonians 1:2 4:10 5:11, 24 2Thessalonians 3:4 Hebrews 1:2, 3, 7 3:2 6:3 7:27 8:5 10:7, 36 11:28 12:13, 27 13:6, 21

ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>do, make, construct, produce; accomplish; carry out, execute [a plan, an intention]; practice; act</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4160

poieō (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
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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. poimainō

374. noun: poīēma (ποίημα) [pronounced *POY-ay-mah*], which means, *work*. Strong's #4161. Romans 1:20  
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375. X

376. noun: poiētēs (ποιητής) [pronounced *poy-ay-tace*], which means, *maker, a performer; a poet, doer*. Strong's #4163. Acts 17:28 \*\*\*\*\*

poiētēs (ποιητής) [pronounced <i>poy-ay-TACE</i> ]	<i>maker, a performer; a poet, doer</i>	masculine singular noun	Strong's #4163
poiētai (ποιηταί) [pronounced <i>poy-ay-TIE</i> ]	<i>makers, performers; poets, doers</i>	masculine plural noun;	Strong's #4163

377. adjective poikilos (ποικίλος) [pronounced *poy-KEE-loss*], which means, *various [in character]; diverse, manifold; a various colours, variegated; of various sorts*. Thayer and Strong definitions only. Strong's #4164. Luke 4:40 Hebrews 2:4 13:9

poikilos (ποικίλος) [pronounced <i>poy-KEE-loss</i> ]	<i>various [in character]; diverse, manifold; a various colours, variegated; of various sorts</i>	feminine plural adjective; dative, locative or instrumental case	Strong's #4164
378. Verb: poimainō (ποιμαίνω) [pronounced <i>poy-MAH-ee-no</i> ], which means, <i>to feed, to tend a flock, keep sheep; to rule, govern; of rulers; to furnish pasture for food; to nourish; to cherish one's body, to serve the body; to supply the requisites for the soul's need</i> . Strong's #4165. Luke 17:7 Acts 20:28			

poimainō (ποιμαίνω) [pronounced <i>poy-MAH-ee-no</i> ]	<i>to feed, to tend a flock, keep sheep; to rule, govern; of rulers; to furnish pasture for food; to nourish; to cherish one's body, to serve the body; to supply the requisites for the soul's need</i>	verb	Strong's #4165
poimainō (ποιμαίνω) [pronounced <i>poy-MAH-ee-no</i> ]	<i>shepherding, feeding [animals], tending a flock, keeping sheep; ruling, governing; nourishing</i>	masculine singular, present active participle, accusative case	Strong's #4165



379. masculine\_noun poimên (ποιμήν) [pronounced *poy-MANE*], which means, *a shepherd; a herdsman; a pastor [of a church]*. Thayer definitions: 1) a herdsman, especially a shepherd; 1a) in the parable, he to whose care and control others have committed themselves, and whose precepts they follow; 2) metaphorically; 2a) the presiding officer, manager, director, of any assembly: so of Christ the Head of the church; 2a1) of the overseers of the Christian assemblies; 2a2) of kings and princes. Thayer and Strong definitions only. Strong's #4166. Luke 2:8 Hebrews 13:20

poimên (ποιμήν) [pronounced <i>poy-MANE</i> ]	<i>a shepherd; a herdsman; a pastor [of a church]</i>	masculine singular noun	Strong's #4166
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380. feminine\_noun poimnê (ποίμνη) [pronounced *POYM-nay*], which means, *a flock [of sheep]; figuratively for followers [of Christ]*. Thayer: 1) a flock (especially) of sheep; 1a) of Christ's flock, i.e. the body of those who follow Jesus as their guide and keeper. Thayer and Strong definitions only. Strong's #4167. Luke 2:8

poimnê (ποίμνη) [pronounced <i>POYM-nay</i> ]	<i>a flock [of sheep]; figuratively for followers [of Christ]</i>	feminine singular noun; accusative case	Strong's #4167
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381. Neuter\_noun: poimnion (ποίμνιον) [pronounced *POYM-nee-on*], which means, *a flock (especially) of sheep; a group of Christ's disciples; bodies of Christian (churches) presided over by elders*. Strong's #4168. Luke 12:32 Acts 20:28 \*\*\*\*\*

poimnion (ποίμνιον) [pronounced <i>POYM-nee-on</i> ]	<i>a flock (especially) of sheep; a group of Christ's disciples; bodies of Christian (churches) presided over by elders</i>	neuter singular noun, nominative case	Strong's #4168
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382. pronoun poios (ποιός) [pronounced *POY-os*], which means, *of what sort, of what nature; which [one]; what manner of*. Thayer and Strong definitions only. Strong's #4169. Luke 5:19 6:32 12:39 20:2 24:19 Acts 4:7 7:49 23:34

poios (ποιός) [pronounced <i>POY-os</i> ]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; genitive/ablative case	Strong's #4169
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383. X

384. 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:

polemistos (πολεμιστος) [pronounced <i>pohl-eh-meess-toss</i> ]	<i>war, strife, conflict, battle, fight; army [I am guessing at the meanings here]</i>	masculine singular noun; genitive/ablative case	Strong's #none (possibly equivalent to Strong's #4171)
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385. **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 Luke 14:31 21:9 Hebrews 11:34

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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386. **Feminine\_noun:** polis (πόλις, εως, ή) [pronounced *POH-liss*], which means *city, city-state*. Strong's #4172. 1Sam. 5:6 14:23 Luke 1:26 2:3 4:29 5:12 7:11 8:1, 4 9:5 10:1 13:22 14:21 18:2 19:17 22:10 23:19, 51 24:49 Acts 4:27 5:16 7:58 8:5, 40 9:6 10:9 11:5 12:10 13:44 14:4, 6 15:21 16:4, 11 17:5 18:10 19:29 21:5 22:3 24:12 25:23 26:11 27:8 Hebrews 11:10, 16 12:22 13:14

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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Thayer definitions: 1) *a city*; 1a) *one's native city, the city in which one lives*; 1b) *the heavenly Jerusalem*; 1b1) *the abode of the blessed in heaven*; 1b2) *of the visible capital in the heavenly kingdom, to come down to earth after the renovation of the world by fire*; 1c) *the inhabitants of a city*.

poleis (πόλεις) [pronounced POH-lice]	<i>cities, city-states; inhabitants of a city</i>	feminine plural noun; accusative case	Strong's #4172
387. noun: politarchēs (πολιτάρχης) [pronounced pol-it-AHR-khace], which means, <i>city official, a town-officer, magistrate, leader of a city</i> . Strong's #4173. Acts 17:6 **			
politarchēs (πολιτάρχης) [pronounced pol-it-AHR-khace]	<i>city official, a town-officer, magistrate, leader of a city</i>	masculine singular noun; nominative case	Strong's #4173
politarchai (πολιτάρχαι) [pronounced pol-it-AHR-kheye]	<i>city officials, town-officers, magistrates, leaders of a city</i>	masculine plural noun; nominative case	Strong's #4173
388. Feminine_noun: politeía (πολιτεία) [pronounced pol-ee-TĪ-ah], which means, <i>the administration of civil affairs; a state or commonwealth; citizenship, the rights of a citizen</i> . Strong's #4174. Acts 22:28 **			
politeía (πολιτεία) [pronounced pol-ee-TĪ-ah]	<i>the administration of civil affairs; a state or commonwealth; citizenship, the rights of a citizen</i>	feminine singular noun, accusative case	Strong's #4174
389. Neuter_noun: politeuma (πολίτευμα) [pronounced pol-IHT-yoo-mah] Strong's #4175.			
390. verb: politeúomai (πολιτεύομαι) [pronounced pol-it-YOO-om-ahee], which means, <i>to live; to be a citizen, to live as a citizen; to administer civil affairs, manage the state</i> . Strong's #4176. Acts 23:1 **			
politeúomai (πολιτεύομαι) [pronounced pol-it-YOO-om-ahee]	<i>to live; to be a citizen, to live as a citizen; to administer civil affairs, to manage the state</i>	1 <sup>st</sup> person singular, perfect passive indicative	Strong's #4176
Thayer definitions: 1) <i>to be a citizen</i> ; 2) <i>to administer civil affairs, manage the state</i> ; 3) <i>to make or create a citizen</i> ; 3a) <i>to be a citizen</i> ; 3b) <i>to behave as a citizen</i> ; 3b1) <i>to avail one's self of or recognise the laws</i> ; 3b2) <i>to conduct one's self as pledged to some law of life</i> .			
391. Masculine_noun: polítēs (πολίτης) [pronounced pohl-EE-tace], which means, <i>citizen; the inhabitant of any city or country; the association of another in citizenship; a fellow citizen, fellow countryman</i> . Strong's #4177. Luke 15:15 19:14 21:39 Hebrews 8:11****			
polítēs (πολίτης) [pronounced pohl-EE-tace]	<i>citizen; the inhabitant of any city or country; the association of another in citizenship; a fellow citizen, fellow countryman</i>	masculine singular noun, nominative case	Strong's #4177
polítai (πολίται) [pronounced pohl-EE-tie]	<i>citizens; inhabitants of any city or country; associations of another in citizenship; fellow citizens, fellow countrymen</i>	masculine plural noun, nominative case	Strong's #4177
392. Adverb: pollakis (πολλάκις) [pronounced pohl-LAHK-iss], which means, <i>often, many times, frequently</i> . Strong's #4178. Acts 26:11 Hebrews 6:7 9:25 10:11			
pollakis (πολλάκις) [pronounced pohl-LAHK-iss]	<i>often, many times, frequently</i>	adverb	Strong's #4178
393. adjective: pollaplasíōn (πολλαπλασίων) [pronounced pol-lap-las-EE-ohn], which means, <i>many times more, very much more, manifold, much, more</i> . Strong's #4179. Luke 18:30*			

pollaplasíōn (πολλαπλασιῶν) [pronounced <i>pol-lap-ls-EE-ohn</i> ]	<i>many times more, very much more, manifold, much, more</i>	neuter plural adjective, accusative case	Strong's #4179
394. Feminine_noun: polulogía (πολυλογία) [pronounced <i>pol-oo-log-EE-ah</i> ], which means <i>much speaking</i> . Strong's #4180. The Doctrine of Tongues (Matt. 6:7)			
395. adverb: polumerōs (πολυμερῶς) [pronounced <i>pol-oo-MEHR-oce</i> ], which means, <i>in many parts, by many portions, by many times and in many ways</i> ; a reference variously as to time and agency. Strong's #4181. Hebrews 1:1*			
polumerōs (πολυμερῶς) [pronounced <i>pol-oo-MEHR-oce</i> ]	<i>in many parts, by many portions, by many times and in many ways; a reference variously as to time and agency</i>	adverb	Strong's #4181 (hapax legomena)
396. X			
397. Adjective: polus, polos (πολύς, πολλός) [pronounced <i>poll-OOS</i> ], which means, <i>many, much, large; often, mostly, largely</i> . Thayer and Strong's definitions only. Strong's #4183. Luke 1:1, 14 2:34, 36 3:18 4:25, 27 5:6 6:17 7:11, 21 8:3 9:22 10:2, 24, 40 12:7, 47, 48 13:24 14:16, 25 15:13 16:10 17:25 18:39 21:8 22:65 23:27 Acts 1:3, 5 2:43 4:4 5:12 6:7 8:7, 25 9:13 10:2 11:21 13:43 14:1 15:7, 32 16:16, 23 17:4, 12 18:8, 10, 27 19:18 20:2 21:40 22:28 23:10 24:2, (7), 10 25:7 26:9 27:10, 14 28:6, 10, (29) Galatians 1:14 3:16 4:27 1Thessalonians 1:5 2:2 Hebrews 2:10 5:11 9:28 10:32 12:9, 15			
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i> ]	<i>many, much, great, large; often, mostly, long, lengthy, largely as a substantive: many things</i>	adjective	Strong's #4183
398. X			
399. X			
400. X			
401. adverb: polutrópōs (πολυτρόπως) [pronounced <i>pol-oot-ROP-oce</i> ], which means, <i>in many ways, in many manners</i> (variously as to method or form); <i>in diverse manners</i> . Strong's #4187. Hebrews 1:1*			
polutrópōs (πολυτρόπως) [pronounced <i>pol-oot-ROP-oce</i> ]	<i>in many ways, in many manners (variously as to method or form); in diverse manners</i>	adverb	Strong's #4187 (hapax legomena)
402. Noun: roma (πόμα) [pronounced <i>POHM-ah</i> ], which means, <i>drink, beverage, liquid refreshment</i> . Strong's #4188. Hebrews 9:10 **			
roma (πόμα) [pronounced <i>POHM-ah</i> ]	<i>drink, beverage, liquid refreshment</i>	feminine singular noun	Strong's #4188
romata (πόματα) [pronounced <i>POHM-ah-tah</i> ]	<i>drinks, beverages, liquid refreshments</i>	feminine plural noun	Strong's #4188
403. Feminine_noun: ponêria (πονηρία) [pronounced <i>pohn-ay-REE-ah</i> ], which means, depravity, iniquity, wickedness; malice; evil purposes and desires. Thayer Definition only. Strong's #4189. Luke 11:39 Acts 3:26 *****			
ponêria (πονηρία) [pronounced <i>pohn-ay-REE-ah</i> ]	depravity, iniquity, wickedness; malice; evil purposes and desires	feminine singular noun, genitive/ablative case	Strong's #4189
ponêriai (πονηρίαί) [pronounced <i>pohn-ay-REE-ah</i> ]	<i>evil purposes, evil desires, plots, sins</i>	feminine plural noun	Strong's #4189

404. adjective ponêros (πονηρός) [pronounced *pon-ay-ROS*], which means, *evil (in its effect or influence on others), hurtful, bad, grievous, harm [ful], malicious, wicked*. Thayer and Strong definitions only. Strong's #4190. Luke 3:19 6:22 7:21 8:2 11:4, 13, 29 19:22 Acts 17:5 18:14 19:12 25:18 28:21 Galatians 1:4 Colossians 1:21 1Thessalonians 5:22 2Thessalonians 3:2 Hebrews 3:12 10:22

ponêros (πονηρός) [pronounced <i>pon-ay-ROSS</i> ]	<i>evil (in its effect or influence on others), hurtful, bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, genitive/ablative case	Strong's #4190
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Thayer definitions: 1) full of labours, annoyances, hardships; 1a) pressed and harassed by labours; 1b) bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble; 2) bad, of a bad nature or condition; 2a) in a physical sense: diseased or blind; 2b) in an ethical sense: evil wicked, bad. From Strong: *hurtful, that is, evil (properly in effect or influence, and thus differing from G2556, which refers rather to essential character, as well as from G4550, which indicates degeneracy from original virtue); figuratively calamitous; also (passively) ill, that is, diseased; but especially (morally) culpable, that is, derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: - bad, evil, grievous, harm, lewd, malicious, wicked (-ness).*

405. X

406. Masculine\_noun: pónos (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 Colossians 4:13

407. properadjectivegrouping: Pontikós (Ποντικός) [pronounced *pon-tik-OSS*], which means, *of Pontus, belonging to Pontus, born in Pontus (Pontus means the sea)*. Strong's #4193. Acts 18:2\*

Pontikós (Ποντικός) [pronounced <i>pon-tik-OSS</i> ]	<i>of Pontus, belonging to Pontus, born in Pontus (Pontus means the sea)</i>	masculine singular proper adjective; a grouping; accusative case	Strong's #4193
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408. masculine\_proper\_noun Pontios (Πόντιος) [pronounced *PON-tee-oss*], which means, *of the sea, transliterated, Pontius* [Pilate] (the sixth Roman procurator of Judah who crucified Christ). Thayer and Strong definitions only. Strong's #4194. Luke 3:1 Acts 4:27

Pontios (Πόντιος) [pronounced <i>PON-tee-oss</i> ]	<i>of the sea, transliterated, Pontius</i> [Pilate] (the sixth Roman procurator of Judah who crucified Christ)	masculine singular proper noun; genitive/ablative case	Strong's #4194
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409. propernounlocation: Póntos (Πόντος) [pronounced *PON-toss*], which means, *the sea; transliterated, Pontus*. Strong's #4195. Acts 2:9 \*\*

Póntos (Πόντος) [pronounced <i>PON-toss</i> ]	<i>the sea; transliterated, Pontus</i>	masculine singular proper noun location, accusative case	Strong's #4195
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Thayer: Pontos was a region of eastern Asia Minor, bounded by the Euxine Sea, Armenia, Cappadocia, Galatia, Paphlagonia.

410. propernounperson: Póplios (Πόπλιος) [pronounced *POP-lee-oss*], which means, *popular; transliterated, Publius, Poplios*. Strong's #4196. Acts 28:7 \*\*

Póplios (Πόπλιος) [pronounced <i>POP-lee-oss</i> ]	<i>popular; transliterated, Publius, Poplios</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #4196
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411. Feminine\_noun: poreía (πορεία) [pronounced *pohr-ī-ah*], which means, *journey, travel (by land); a going, that is: purpose, pursuit, undertaking; proceedings [or, a career]*. Strong's #4197. Luke 13:22 \*\*



poreía (πορεία) [pronounced <i>pohr-ĭ-ah</i> ]	<i>journey, travel (by land); a going, that is: purpose, pursuit, undertaking; proceedings [or, a career]</i>	feminine singular noun, accusative case	Strong's #4197
412.	Verb: poreuō (πορεύω) [pronounced <i>po-ROO-oh</i> ], which means <i>to depart, to go</i> . It has some secondary meanings, one of which means <i>to conduct oneself, to live, to walk</i> . The standard Koine Greek form of this verb is, by the way, <i>poreuomai</i> (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]. 1Sam. 2:26		
413.	Verb: poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ], which means <i>to traverse, to travel, to depart, to go way, to go forth; to follow an established itinerary</i> . Strong's #4198. (1Sam. 2:26) 2Sam. 15:20 Luke 1:6 2:3 4:30, 42 5:24 7:6, 8 8:14, 48 9:12, 13, 51 10:37 11:5, 26 13:31, 32 14:10, 19 15:4, 15 16:30 17:11, 14, 19 19:12, 28, 36 21:8 22:8, 22, 33, 39 24:13, 28 Acts 1:10, 25 5:20, 41 8:26, 27 9:3, 11, 31 10:20 12:17 14:16 16:7, 16, 36 17:14 18:6 19:21 20:1 21:5 22:5, 6, 10, 21 23:23 24:25 25:12 26:12 27:3 28:26		
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #4198
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4198
Thayer meanings: 1) <i>to lead over, carry over, transfer; 1a) to pursue the journey on which one has entered, to continue on one's journey; 1b) to depart from life; 1c) to follow one, that is: become his adherent; 1c1) to lead or order one's life.</i>			
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>traversing, traveling, departing, those going away, going forth, proceeding</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
414.	verb: porthēō (πορθέω) [pronounced <i>por-THEH-oh</i> ], which means, <i>to pillage; to destroy, to ravage, to waste; to overthrow</i> . Strong's #4199. Acts 9:21 Galatians 1:13, 23***		
porthēō (πορθέω) [pronounced <i>por-THEH-oh</i> ]	<i>to pillage; to destroy, to ravage, to waste, to make (cause) havoc; to overthrow</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4199
porthēō (πορθέω) [pronounced <i>por-THEH-oh</i> ]	<i>pillaging; destroying, the one ravaging, wasting, making (causing) havoc; overthrowing</i>	masculine singular, aorist active participle, nominative case	Strong's #4199
415.	X		
416.	propernounperson: Pórkios (Πόρκιος) [pronounced <i>POR-kee-oss</i> ], which means, <i>swinish</i> ; transliterated, <i>Porcius, Porcios</i> . Strong's #4201. Acts 24:27*		
Pórkios (Πόρκιος) [pronounced <i>POR-kee-oss</i> ]	<i>swinish; transliterated, Porcius, Porcios</i>	masculine singular proper noun; a person; accusative case	Strong's #4201
417.	Feminine_noun: porneia (πορνεία, ας, ῆ) [pronounced <i>por-Nĭ-ah</i> ], which means, <i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i> . Strong's #4202. Homosexuality and the Bible Acts 15:20 21:25 Galatians 5:19 Colossians 3:5 1Thessalonians 4:3		
porneia (πορνεία, ας, ῆ) [pronounced <i>por-Nĭ-ah</i> ]	<i>sexual immorality (including adultery and incest), fornication; figuratively, idolatry</i>	feminine singular noun, genitive/ablative case	Strong's #4202

Thayer definitions: 1) *illicit sexual intercourse*; 1a) *adultery, fornication, homosexuality, lesbianism, intercourse with animals etc.*; 1b) *sexual intercourse with close relatives*; Leviticus 18; 1c) *sexual intercourse with a divorced man or woman*; Mark 10:11–12) *metaphorically the worship of idols*; 2a) *of the defilement of idolatry, as incurred by eating the sacrifices offered to idols*. Arndt and Gingrich add *prostitution, unchastity, fornication, unfaithfulness of a married woman*. Horst Balz and Gerhard Schneider add, *every unlawful kind of sexual intercourse, disgraceful sexual immorality*.

418. x

419. Feminine\_noun: pórnē (πόρνη) [pronounced *POHR-nay*], which means, *prostitute, sex worker*; figuratively, *an idolater*. Strong's #4204. Luke 15:30 Hebrews 11:31

pórnē (πόρνη) [pronounced <i>POHR-nay</i> ]	<i>prostitute, sex worker</i> ; figuratively, <i>an idolater</i>	feminine plural noun, genitive/ablative case	Strong's #4204
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Thayer definitions: 1) *a woman who sells her body for sexual uses*; 1a) *a prostitute, a harlot, one who yields herself to defilement for the sake of gain*; 1b) *any woman indulging in unlawful sexual intercourse, whether for gain or for lust*; 2) *metaphorically an idolatress*; 2a) *of "Babylon," i.e. Rome, the chief seat of idolatry*.

420. Masculine noun: pornos (πόρνος, ου, ό) [pronounced *POHR-nos*] which means, *a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, immoral men*. Thayer, Horst Balz and Gerhard Schneider, and Arndt and Gingrich. Strong's #4205. Heb. 12:16 13:4

pornos (πόρνος, ου, ό) [pronounced <i>POHR-nos</i> ]	<i>a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator, the sexually immoral, one who practices sexual immorality, an immoral man</i>	masculine singular noun;	Strong's #4205
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pornoi (πόρνοι) [pronounced <i>POHR-noy</i> ]	<i>men who prostitutes their bodies to another's lust for hire; male prostitutes; men who indulge in unlawful sexual intercourse, fornicators, sexually immoral types, those who practice sexual immorality, immoral men</i>	masculine plural noun;	Strong's #4205
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421. Adverb: pórrhō (πόρρω) [pronounced *POHR-rhoh*], which means, *far (away), at a distance, a great way off*. Strong's #4206. Luke 14:32 \*\*\*

pórrhō (πόρρω) [pronounced <i>POHR-rhoh</i> ]	<i>far (away), at a distance, a great way off</i>	adverb	Strong's #4206
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422. Adverb: porrhōthen (πόρρωθεν) [pronounced *POHR-hro-then*], which means, *from afar, afar off, from a distance, a distance away, keeping [one's] distance*. Strong's #4207. Luke 17:12 Hebrews 11:13\*\*

porrhōthen (πόρρωθεν) [pronounced <i>POHR-hro-then</i> ]	<i>from afar, afar off, from a distance, a distance away, keeping [one's] distance</i>	adverb	Strong's #4207
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423. adverb: porrhōtérō (πορρωτέρω) [pronounced *por-rho-TEHR-oh*], which means, *far off, further, a greater distance*. Strong's #4208. Luke 24:28\*

porrhōtérō (πορρῳτέρω) [pronounced <i>por-rho-TEHR-oh</i> ]	<i>far off, further, farther, a greater distance</i>	adverb	Strong's #4208
424. Feminine_noun: porphura (πορφύρα) [pronounced <i>pohr-FOO-rah</i> ], which means, <i>purple (cloth, clothing, garment); a fabric of purple dye; purple fish or mussel</i> . Strong's #4209. Luke 16:19 *****			
porphura (πορφύρα) [pronounced <i>pohr-FOO-rah</i> ]	<i>purple (cloth, clothing, garment); a fabric of purple dye; purple fish or mussel</i>	feminine singular noun, accusative case	Strong's #4209
425. X			
426. noun: porphurópolis (πορφυρόπωλις) [pronounced <i>por-foo-ROP-oh-lihs</i> ], which means, <i>a merchant dealing in purple cloth, a female seller of purple or of fabric dyed in purple</i> . Strong's #4211. Acts 16:14*			
porphurópolis (πορφυρόπωλις) [pronounced <i>por-foo-ROP-oh-lihs</i> ]	<i>a merchant dealing in purple cloth, a female seller of purple or of fabric dyed in purple</i>	feminine singular noun, nominative case	Strong's #4211
427. Adverb: posákis (ποσάκις) [pronounced <i>pohs-AK-iss</i> ], which means, <i>how often, how many times</i> . Strong's #4212. Luke 13:34 ***			
posákis (ποσάκις) [pronounced <i>pohs-AK-iss</i> ]	<i>how often, how many times</i>	adverb	Strong's #4212
428. noun: posis (πόσις) [pronounced <i>POS-ihs</i> ], which means, <i>(the act of) drinking; a drink</i> . Strong's #4213. Colossians 2:16 ***			
posis (πόσις) [pronounced <i>POS-ihs</i> ]	<i>(the act of) drinking; a drink</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4213
429. Interrogative_pronoun: posos (πόσος) [pronounced <i>POHS-oss</i> ], which means, <i>how much (large, long or [plural] many): - how great (long, many), what</i> . Strong's #4214. Luke 11:13 12:24, 28 15:17 16:5 21:20 Hebrews 9:14 10:29			
posos (πόσος) [pronounced <i>POHS-oss</i> ]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214
430. masculine_noun potamos (ποταμός) [pronounced <i>pot-arn-OSS</i> ], which means, <i>a stream, a river; a torrent; floods, current, brook</i> . Thayer and Strong definitions only. Strong's #4215. Luke 6:48 Acts 16:13			
potamos (ποταμός) [pronounced <i>pot-Arndt and Gingrich-OSS</i> ]	<i>a stream, a river; a torrent; floods, current, brook</i>	masculine singular noun; nominative case	Strong's #4215
431. X			
432. Interrogative_adjective: potapos (ποταπός) [pronounced <i>pot-ap-OSS</i> ], which means, <i>whatever, of what possible sort, what (manner of), of what sort or quality (what manner of); from what country, nation or tribe</i> . Thayer and Strong definitions only. Strong's #4217. Luke 1:29 7:39			
potapos (ποταπός) [pronounced <i>pot-ap-OSS</i> ]	<i>whatever, of what possible sort, what (manner of), of what sort or quality (what manner of); from what country, nation or tribe</i>	masculine singular interrogative adjective; nominative case	Strong's #4217

433. Indefinite/disjunctive\_particle: poté (ποτέ) [pronounced *poht-EH*], which means, *once, at some time, ever, before, (any, some-) time(-s), at length (the last), (n) ever, in the old time, formerly, in time past, when*. Strong's #4218. Luke 22:32 Galatians 1:13, 23 2:6 Colossians 1:21 3:7 1Thessalonians 2:5 Hebrews 1:5, 13

poté (ποτέ) [pronounced <i>poht-EH</i> ]	<i>once, at some time, ever, before, previously, (any, some) time(s), at length (the last), (n) ever, in the old time, formerly, in time past, when</i>	indefinite, disjunctive particle	Strong's #4218
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434. Interrogative\_adverb: pote (πότε) [pronounced *POHT-eh*], which means, *at what time; [for] how long, when*. Strong's #4219. Luke 9:41 12:36 17:20 21:7

pote (πότε) [pronounced <i>POHT-eh</i> ]	<i>at what time; [for] how long, when</i>	interrogative adverb	Strong's #4219
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435. X

436. Neuter\_noun: potêrion (ποτήριον) [pronounced *poht-AY-ree-on*], which means, *cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate*. Strong's #4221. Luke 11:39 22:17, 42

potêrion (ποτήριον) [pronounced <i>poht-AY-ree-on</i> ]	<i>cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate</i>	neuter singular noun, genitive/ablative case	Strong's #4221
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Thayer: 1) *a cup, a drinking vessel; 2) metaphorically one's lot or experience, whether joyous or adverse, divine appointments, whether favourable or unfavourable, are likened to a cup which God presents one to drink: so of prosperity and adversity.*

437. Verb: potízô (ποτίζω) [pronounced *poh-TEED-zoh*] means *to give to drink, to furnish drink; to water, irrigate (plants, fields); metaphorically to imbue, saturate one's mind*. Strong's #4222. The Doctrine of Tongues (1Cor. 12:13) Luke 13:15

potízô (ποτίζω) [pronounced <i>poh-TEED-zoh</i> ]	<i>to give to drink, to furnish drink; to water, irrigate (plants, fields); metaphorically to imbue, saturate one's mind</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4222
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438. propernounlocation: Potíoloi (Ποτίολοι) [pronounced *pot-EE-ol-oy*], which means, *sulphurous springs; transliterated, Puteoli, Potioli*. Strong's #4223. Acts 28:13\*

Potíoloi (Ποτίολοι) [pronounced <i>pot-EE-ol-oy</i> ]	<i>sulphurous springs; transliterated, Puteoli, Potioli</i>	masculine plural proper noun; a location; accusative case	Strong's #4223 (hapax legomena)
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Thayer: *Puteoli [was] a city of Campania, in Italy, situated on the Bay of Naples.*

439. Masculine\_noun: potos (πότος) [pronounced *POT-oss*], which means *drinking, carousing; a drinking party*. Horst Balz and Gerhard Schneider, Thayer. Strong's #4224. 2Sam. 13:27

potos (πότος) [pronounced <i>POT-oss</i> ]	<i>drinking, carousing; a drinking party</i>	masculine singular noun; accusative	Strong's #4224
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440. Disjunctive\_particle: pou (πού) [pronounced *poo*], which means, *where; somewhere, about, a certain place; nearly*. Strong's #4225. Hebrews 2:6 4:4 \*\*\*

pou (πού) [pronounced <i>poo</i> ]	<i>where; somewhere, about, a certain place; nearly</i>	disjunctive particle	Strong's #4225
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441. Adverb: pou (πού) [pronounced *poo*], which means, *at, where, somewhere; nearly; with numerals: somewhere about, about*. Strong's #4226. Luke 8:25 9:58 12:17 17:17 22:9 27:29 Galatians 4:15 Hebrews 11:8



που (ποῦ) [pronounced poo]	<i>at, where, somewhere, someplace; nearly; with numerals: somewhere about, about</i>	adverb of place	Strong's #4226
που (ποῦ) [pronounced poo]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226

442. X

443. Masculine\_noun pous (πούς) [pronounced pooce], which means, *foot, feet [of men or beast]*. More from Thayer: 1a) often in the orient, one put his foot on vanquished 1b) of disciples listening to their teacher's instruction are said to be at his feet. Thayer and Strong definitions only. Strong's #4228. Luke 1:79 4:11 7:38 8:35 9:5 10:11 15:22 17:16 20:43 24:39 Acts 2:35 4:35 5:2, 9 7:5, 33, 49 10:25 13:25 14:8 16:24 21:11 22:3 26:16 Hebrews 1:13 2:9 10:13 12:13

pous (πούς) [pronounced pooce]	<i>foot [of men or beast]</i>	masculine singular noun; accusative case	Strong's #4228
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228

444. **Neuter\_noun:** pragma (πράγμα) [pronounced PRAG-mah], which means, 1) *that which has been done, a deed, an accomplished fact*; 2) *what is done or being accomplished*; 2a) *special business, a commercial transaction*; 3) *a matter, question, affair*; 3a) *spec. in a forensic sense, a matter at law, case, suit*; 4) *that which is or exists, a thing; thing, work*. Thayer and Strong definitions only. Strong's #4229. Luke 1:1 Acts 5:4 1Thessalonians 4:6 Hebrews 6:18 10:1 11:1

pragma (πράγμα) [pronounced PRAG-mah]	<i>a deed; by implication, an affair; by extension, an object (material), business, a matter, thing, work; an accomplished fact; what is done or being accomplished</i>	neuter singular noun; genitive/ablative case	Strong's #4229
pragmata (πράγματα) [pronounced PRAG-maht-ah]	<i>deeds; by implication, affairs; by extension, objects (material), business, matters, things, works; accomplished facts; things having been done or accomplished</i>	neuter plural noun; genitive/ablative case	Strong's #4229

Thayer definitions: 1) *that which has been done, a deed, an accomplished fact*; 2) *what is done or being accomplished*; 2a) *special business, a commercial transaction*; 3) *a matter, question, affair*; 3a) *spec. in a forensic sense, a matter at law, case, suit*; 4) *that which is or exists, a thing; thing, work*.

445. X

446. verb: pragmateúomai (πραγματεύομαι) [pronounced prag-mat-YOO-om-ahee], which means, *to do (engage in, busy oneself with) business; to perform a trade; to be occupied with something*. Strong's #4231. Luke 19:13\*

pragmateúomai (πραγματεύομαι) [pronounced prag-mat-YOO-om-ahee]	<i>to do (engage in, busy oneself with) business; to perform a trade; to be occupied with something</i>	aorist (deponent) middle/passive infinitive	Strong's #4231
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447. noun: praitôrion (πραιτώριον) [pronounced prahee-TOH-ree-on], which means, *praetorium, headquarters, palace*. Strong's #4232. Acts 23:35 \*\*\*\*\*

praitōrion (πραιτώριον) [pronounced <i>prahee-TOH-ree-on</i> ]	<i>praetorium, headquarters, palace</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4232
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Thayer definitions:

- 1) "head-quarters" in a Roman camp, the tent of the commander-in-chief
- 2) the palace in which the governor or procurator of a province resided, to which use the Romans were accustomed to appropriate the palaces already existing, and formerly dwelt in by kings or princes; at Jerusalem it was a magnificent palace which Herod the Great had built for himself, and which the Roman procurators seemed to have occupied whenever they came from Caesarea to Jerusalem to transact public business
- 3) the camp of the Praetorian soldiers established by Tiberius.

448. Masculine\_noun: práktōr (πράκτωρ) [pronounced *PRAK-tohr*], which means, *a practicer, an official collector, officer, bailiff, court officer (guard); avenger, exactor*. Strong's #4233. Luke 12:58\*\*

práktōr (πράκτωρ) [pronounced <i>PRAK-tohr</i> ]	<i>a practicer, an official collector, officer, bailiff, court officer (guard); avenger, exactor</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4233
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449. Noun: praxis (πρᾶξις) [pronounced *PRAX-ihs*], which means, *practice, (concretely) an act; by extension, a function; deed, office, work*. Strong's #4234. Luke 23:51 Acts 19:18 Colossians 3:9 \*\*\*\*\* \*

praxis (πρᾶξις) [pronounced <i>PRAX-ihs</i> ]	<i>practice, (concretely) an act; by extension, a function; deed, office, work</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4234
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praxeis (πρᾶξεις) [pronounced <i>PRAX-ice</i> ]	<i>practices, (concretely) acts; by extension, functions; deeds, offices, works</i>	feminine plural noun; accusative case	Strong's #4234
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Thayer definitions: 1) a doing, a mode of acting, a deal, a transaction; 1a) the doings of the apostles; 1b) in a bad sense, wicked deed, crime, wicked doings (our practices, i.e. trickery); 2) a thing to be done, business.

450. X

451. X

452. X

453. verb prassō (πράσσω) [pronounced *PRAS-so*], which means, *to practice; to perform repeatedly or habitually; by implication to execute, accomplish; specifically to collect (dues, taxes, fares); to commit, to do, to exact, to keep, to require, to use arts*. Thayer: 1) to exercise, practise, to be busy with, carry on; 1a) to undertake, to do; 2) to accomplish, perform; 2a) to commit, perpetrate; 3) to manage public affairs, transact public business; 3a) to exact tribute, revenue, debts; 4) to act. Thayer and Strong definitions only. Strong's #4238. Luke 3:13 19:23 22:23 23:15, 41 Acts 3:17 5:35 15:29 16:28 17:7 19:19, 36 25:11 26:9, 20, 26 Galatians 5:21 1Thessalonians 4:11

prassō (πράσσω) [pronounced <i>PRAS-so</i> ]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4238
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prassō (πράσσω) [pronounced <i>PRAS-so</i> ]	<i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #4238
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454. **Adjective:** praus (πραῦς) [pronounced *prah-OOCE*], which means, 1) *mildness of disposition, gentleness of spirit, meekness*. Thayer definition only. R. B. Thieme, Jr. defines this as being *grace oriented*. Strong's #4239.
455. noun: prautēs (πραῦτης) [pronounced *prah-OO-tace*], which means, *gentleness (of spirit), mildness of disposition; meekness; humility*. Strong's #4240. Galatians 5:23 6:1 Colossians 3:12 \*\*\*

prautēs (πραῦτης) [pronounced <i>prah-OO-tace</i> ]	<i>gentleness (of spirit), mildness of disposition; meekness; humility</i>	feminine singular noun; nominative case	Strong's #4240
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Surprisingly enough, this word occurs only 3x in the New Testament; twice in Galatians (you may recall this as one of the fruits of the Spirit). There is a related adjective, but even that adjective only occurs thrice in the New Testament. There is another related word, Strong's #4235, but it occurs but once in the NT.

456. Verb: prepō (πρέπω) [pronounced *PREHP-oh*], which means, *to stand out, to be conspicuous, to be eminent; to be fitting, to be fit, [it is] right; to be becoming, to be seemly*. Strong's #4241. Hebrews 2:10 7:26 \*\*\*\*\* \*\*

prepō (πρέπω) [pronounced <i>PREHP-oh</i> ]	<i>to stand out, to be conspicuous, to be eminent; to be fitting, to be fit, [it is] right; to be becoming, to be seemly</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4241
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457. Feminine\_noun: presbeía (πρεσβεία) [pronounced *prehs-BY-ah*], which means, *seniority (eldership), (by implication) an embassy, an ambassador*. Strong's #4242. Luke 14:32 19:14 \*\*

presbeía (πρεσβεία) [pronounced <i>prehs-BY-ah</i> ]	<i>seniority (eldership), (by implication) an embassy, an ambassador; delegation</i>	feminine singular noun, accusative case	Strong's #4242
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Thayer definitions: *age, dignity, right of the first born; the business normally intrusted to elders, spec. the office of an ambassador, an embassy*.

458. X
459. noun: presbytérion (πρεσβυτέριον) [pronounced *pres-boo-TEHR-ee-on*], which means, *council of (order of) elders, senate, council, Israelite Sanhedrin; transliterated, presbytery*. Strong's #4244. Luke 22:66 Acts 22:5 \*\*\*

presbytérion (πρεσβυτέριον) [pronounced <i>pres-boo-TEHR-ee-on</i> ]	<i>council of (order of) elders, senate, council, Israelite Sanhedrin; transliterated, presbytery</i>	neuter singular noun, nominative case	Strong's #4244
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460. adjective presbuteros (πρεσβύτερος) [pronounced *pres-BOO-ter-oss*], which means, as a comparative adjective: *older*; as a noun, *elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old*. Thayer: 1) elder, of age; 1a) the elder of two people; 1b) advanced in life, an elder, a senior; 1b1) forefathers; 2) a term of rank or office; 2a) among the Jews; 2a1) members of the great council or Sanhedrin (because in early times the rulers of the people, judges, etc., were selected from elderly men); 2a2) of those who in separate cities managed public affairs and administered justice; 2b) among the Christians, those who presided over the assemblies (or churches) The NT uses the term bishop, elders, and presbyters interchangeably; 2c) the twenty four members of the heavenly Sanhedrin or court seated on thrones around the throne of God. Thayer and Strong definitions only. Strong's #4245. Luke 7:3 9:22 15:25 20:1 22:52 Acts 2:17 4:5 6:12 11:30 14:23 15:2 16:4 20:17 21:18 24:1 25:15 Hebrews 11:2

presbuteros (πρεσβύτερος) [pronounced <i>pres-BOO-ter-oss</i> ]	<i>elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old man</i>	masculine singular noun; accusative case	Strong's #4245
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presbuteros (πρεσβύτερος) [pronounced <i>pres-BOO-ter-oss</i> ]	as a comparative adjective: <i>older</i>	comparative adjective	Strong's #4245
presbutêroi (πρεσβύτεροι) [pronounced <i>pres-BOO-tehr-oy</i> ]	<i>elders; Israelite members of the Sanhedrin; seniors, Christian presbyters; old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4245
461. Masculine_noun: presbutês (πρεσβύτης) [pronounced <i>pres-BOO-tace</i> ], which means, <i>an old man, an aged man; ambassador</i> . Thayer and Strong definitions only. Strong's #4246. Luke 1:18 Philemon 9			
presbutês (πρεσβύτης) [pronounced <i>pres-BOO-tace</i> ]	<i>an old man, an aged man, elder; ambassador</i>	masculine singular noun; nominative case	Strong's #4246 (identical meaning to #4245)
presbutêros (πρεσβύτερος) [pronounced <i>pres-BOO-tace</i> ]	<i>elders; seniors, old men, aged men, ambassadors</i>	masculine plural noun; nominative case	Strong's #4246 (identical meaning to #4245)
462. X			
463. adjective: prênês (πρηνής) [pronounced <i>pray-NACE</i> ], which means, <i>forward, leaning (falling) forward, prone, head foremost, headlong</i> . Strong's #4248. Acts 1:18*			
prênês (πρηνής) [pronounced <i>pray-NACE</i> ]	<i>forward, leaning (falling) forward, prone, head foremost, headlong</i>	masculine singular adjective, nominative case	Strong's #4248
464. verb: prízō (πρίζω) [pronounced <i>PRIHD-zoh</i> ], which means, <i>to cut into two; to saw (in two); to divide into two parts</i> . Strong's #4249. Hebrews 11:37*			
prízō (πρίζω) [pronounced <i>PRIED-zoh</i> ]	<i>to cut into two; to saw (in two); to divide into two parts</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4249 (hapax legomena)
465. Adverb: prin (πρίν) [pronounced <i>prihn</i> ], which means, <i>before, formerly</i> . Thayer definition only. Strong's #4250. Luke 2:26 22:61 Acts 2:20 7:2 25:16			
prin (πρίν) [pronounced <i>prihn</i> ]	<i>before, formerly</i>	adverb	Strong's #4250
466. X			
467. propernounperson: Prískilla (Πρίσκιλλα) [pronounced <i>PRIHS-cil-lah</i> ], which means, <i>ancient; transliterated, Priscilla, Prisca</i> . Strong's #4252. Acts 18:2 *****			
Prískilla (Πρίσκιλλα) [pronounced <i>PRIHS-cil-lah</i> ]	<i>ancient; transliterated, Priscilla, Prisca</i>	feminine singular proper noun; a person; accusative case	Strong's #4252
Thayer: <i>Priscilla [was] a Christian woman, the wife of Aquila.</i>			
468. Preposition: pro (πρό) [pronounced <i>proh</i> ], which means <i>before, in front of; before [in time]; of precedence, rank, or advantage</i> . Strong's #4253. [Psalm 110:3 Luke 2:21 7:27 9:52 10:1, 38 21:12 22:15—add prior to] Acts 5:36 12:6, 14 13:24 14:13 21:38 23:15 Galatians 1:17 2:12 3:23 Colossians 1:17 Hebrews 11:5			
pro (πρό) [pronounced <i>proh</i> ]	<i>before, prior to, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253



469. verb: proágō (προάγω) [pronounced *pro-AHG-oh*], which means, *to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous)); to bring (forth, out), to go before.* Strong's #4254. Luke 18:39 Acts 16:30 17:5 25:26 Hebrews 7:18

proágō (προάγω) [pronounced <i>pro-AHG-oh</i> ]	<i>to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous)); to bring (forth, out), to go before</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4254
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Thayer: 1) *to lead forward, lead forth; 1a) one from a place in which he has lain hidden from view, as from a prison; 1b) in a forensic sense, to bring one forth to trial; 2) to go before; 2a) preceding, prior in time, previous; 2b) to proceed, go forward; 2b1) in a bad sense, to go further than is right. or proper.*

proágō (προάγω) [pronounced <i>pro-AHG-oh</i> ]	<i>leading forward (magisterially); intransitively, preceding (in place or time (participle, previous)); bringing (forth, out), going before</i>	masculine plural, present active participle, nominative case	Strong's #4254
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470. X

471. verb: proaitiáomai (προαιτιόμαι) [pronounced *pro-ahee-tee-AH-om-ahee*], which means, *to accuse beforehand.* Strong's #4256. Romans 3:9\*

472. verb: proakouō (προακούω) [pronounced *pro-ak-OO-oh*], which means, *to hear before (of the hoped for salvation before its realization); to hear (beforehand, already), to anticipate.* Strong's #4257. Colossians 1:5\*

proakouō (προακούω) [pronounced <i>pro-ak-OO-oh</i> ]	<i>to hear before (of the hoped for salvation before its realization); to hear (beforehand, already), to anticipate</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #4257 (hapax legomena)
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473. X

474. X

475. Verb: probainō (προβαίνω) [pronounced *prob-AHee-no*], which means, *to walk forward, to go forwards, go on; that is, to advance (literally or in years); to be of a great age, to go farther (on), to be well stricken.* Thayer and Strong definitions only. Strong's #4260. Luke 1:7 2:36

probainō (προβαίνω) [pronounced <i>prob-AH-ee-no</i> ]	<i>to walk forward, to go forwards, go on; that is, to advance (literally or in years); to be of a great age, to go farther (on), to be well stricken</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4260
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probainō (προβαίνω) [pronounced <i>prob-AH-ee-no</i> ]	<i>walking forward, going forwards, going on; the one advancing (literally or in years); being of a great age, going farther (on), being well stricken</i>	feminine singular, perfect active participle; nominative case	Strong's #4260
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476. Combo: Luke 1:18

probainō (προβαίνω) [pronounced <i>prob-AH-ee-no</i> ]	<i>to walk forward, to go forwards, go on; that is, to advance (literally or in years); to be of a great age, to go farther (on), to be well stricken</i>	feminine singular, perfect active participle; nominative case	Strong's #4260
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en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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tais (ταῖς) [pronounced <i>taiç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i> ]	<i>day, daytime; 24-hour day; period of time</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250

These 4 words together mean *advanced in years*.

477. verb: probállō (προβάλλω) [pronounced *prohb-AHL-low*], which means, *to put (shoot) forth (leaves); to put forward; to throw forward, to push to the front, to germinate*. Strong's #4261. Luke 21:29 Acts 19:33\*\*

probállō (προβάλλω) [pronounced <i>prohb-AHL-low</i> ]	<i>to put (shoot) forth (leaves); to put forward; to throw forward, to push to the front, to germinate</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4261
probállō (προβάλλω) [pronounced <i>prohb-AHL-low</i> ]	<i>putting (shoot) forth (leaves); putting forward; throwing forward, pushing to the front; germinating</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #4261

This word is only used by Luke in Luke 21:29 Acts 19:33.

478. X

479. Neuter\_noun: próbaton (πρόβατον) [pronounced *PROHB-at-ohn*], which means, *sheep; any four footed, tame animal accustomed to graze, small cattle; sheepfold*. Strong's #4263. Luke 15:4 Acts 8:32 Hebrews 13:20

próbaton (πρόβατον) [pronounced <i>PROHB-at-ohn</i> ]	<i>sheep; any four footed, tame animal accustomed to graze, small cattle; sheepfold</i>	neuter singular noun, accusative case	Strong's #4263
próbata (πρόβατα) [pronounced <i>PROHB-at-ah</i> ]	<i>sheep; any collection of four footed beasts, tame animals accustomed to graze, small cattle; sheepfold</i>	neuter plural noun, accusative case	Strong's #4263

480. X

481. verb: problérō (προβλέπω) [pronounced *prohb-LEHP-oh*], which means, *to foresee; to furnish in advance; to provide*. Strong's #4265. Hebrews 11:40\*

problérō (προβλέπω) [pronounced <i>prohb-LEHP-oh</i> ]	<i>to foresee; to furnish in advance; to provide</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4265 (hapax legomena)
problérō (προβλέπω) [pronounced <i>prohb-LEHP-oh</i> ]	<i>foreseeing; furnishing in advance; providing (to, for)</i>	masculine singular, aorist middle participle, genitive/ablative case	Strong's #4265 (hapax legomena)

482. verb: progínomai (προγίνομαι) [pronounced *prog-IHN-om-ahee*], which means, *to happen before*. Strong's #4266. Romans 3:25\*

483. verb: proginōskō (προγινώσκω) [pronounced *prog-in-OCE-ko*], which means, *to know beforehand, to have previous knowledge of; to foreknow; (said of those whom God elected to salvation); to predestinate*. Strong's #4267. Acts 26:5 \*\*\*\*\*

proginōskō (προγινώσκω) [pronounced <i>prog-in-OCE-ko</i> ]	<i>to know beforehand, to have previous knowledge of; to foreknow; (said of those whom God elected to salvation); to predestinate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4267
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proginōskō (προγινώσκω) [pronounced prog-in-OCE-ko]	knowing beforehand, having previous knowledge of; foreknowledge; (said of those whom God elected to salvation); predestinating	masculine plural, present active participle; nominative case	Strong's #4267
484. noun: prōgnōsis (πρόγνωσις) [pronounced PROG-no-sis], which means, <i>foreknowledge, forethought, pre-arrangement, predetermined</i> . Strong's #4268. Acts 2:23 **			
prōgnōsis (πρόγνωσις) [pronounced PROG-no-sis]	foreknowledge, forethought, pre-arrangement, predetermined	masculine singular noun, genitive/ablative case	Strong's #4268
485. X			
486. verb: prográphō (προγράφω) [pronounced prog-RAF-oh], which means, <i>to portray publicly (before the eyes), to depict openly; to write before the eyes of all who can read; to write before (of time); of old set forth or designated before hand (in the scriptures of the OT)</i> . Strong's #4270. Galatians 3:1 *****			
prográphō (προγράφω) [pronounced prog-RAF-oh]	to portray publicly (before the eyes), to depict openly; to write before the eyes of all who can read; to write before (of time); of old set forth or designated before hand (in the scriptures of the OT)	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4270
487. adjective: pródēlos (πρόδηλος) [pronounced PROD-ay-los], which means, <i>clear, openly evident, known to all, manifest, plain before all men, obvious</i> . Strong's #4271. Hebrews 7:14 ***			
pródēlos (πρόδηλος) [pronounced PROD-ay-loss]	clear, openly evident, known to all, manifest, plain before all men, obvious	neuter singular adjective; nominative case	Strong's #4271
488. X			
489. masculine_noun prodotēs (προδότης) [pronounced prod-OT-ace], which means, <i>a betrayer, traitor; one giving another into his enemy's hands</i> . Thayer and Strong definitions only. Strong's #4273. Luke 6:16 Acts 7:52 ***			
prodotēs (προδότης) [pronounced prod-OT-ace]	a betrayer, traitor; one giving another into his enemy's hands	masculine singular noun; nominative case	Strong's #4273
prodotai (προδότηι) [pronounced prod-OT-ī]	betrayers, traitors; those who give another into his enemy's hands	masculine plural noun; nominative case	Strong's #4273
490. Adjective prodromos (πρόδρομος) [pronounced PROD-rom-oss], which means, <i>a forerunner; especially one who is sent before to take observations or act as a spy, a scout, a light armed soldier; one who comes in advance</i> . Strong's #4274. Hebrews 6:20*			
prodromos (πρόδρομος) [pronounced PROD-rom-oss]	a forerunner; especially one who is sent before to take observations or act as a spy, a scout, a light armed soldier; one who comes in advance	masculine singular adjective, nominative case	Strong's #4274 (hapax legomena)
491. verb: proeidō (προεῖδω) [pronounced pro-Ī'-doe], which means, <i>to foresee, to see into the future</i> . Strong's #4275. Acts 2:31 Galatians 3:8**			
proeidō (προεῖδω) [pronounced pro-Ī'-doe]	to foresee, to see into the future	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4275

proeídō (προεῖδω) [pronounced <i>pro-ĭ'-doe</i> ]	<i>foreseeing, seeing into the future</i>	masculine singular, aorist active participle, nominative case	Strong's #4275
492. X			
493. verb: proéřō (προέřω) [pronounced <i>pro-EHP-oh</i> ], which means, <i>to tell beforehand; to say (tell) before, to say already, to prophesy, to predict, to forewarn</i> . Strong's #4277. Acts 1:16 *** verb: proéřō (προέřω) [pronounced <i>pro-ep'-o</i> ], which means, <i>to tell beforehand; to say before</i> . Strong's #4277. Galatians 5:21 1Thessalonians 4:6 ***			
proéřō (προέřω) [pronounced <i>pro-EHP-oh</i> ]	<i>to tell beforehand; to say (tell) before, to say already, to prophesy, to predict, to forewarn</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4277
494. X			
495. verb: proepangéllomai (προεπαγγέλλομαι) [pronounced <i>pro-ep-ang-GHEHL-lom-ahee</i> ], which means, <i>to promise previously</i> . Strong's #4279. Romans 1:2*			
496. verb: proeréō (προερέω) [pronounced <i>pro-er-EH-oh</i> ], which means, <i>to say before; to say in what precedes, to say above; to say before (heretofore, formerly); to say (tell) beforehand, before the event: prophecies</i> . Strong's #4280. Galatians 1:9 *****			
proeréō (προερέω) [pronounced <i>pro-er-EH-oh</i> ]	<i>to say before; to say in what precedes, to say above; to say before (heretofore, formerly); to say (tell) beforehand, before the event: prophecies</i>	1 <sup>st</sup> person plural, perfect active indicative	Strong's #4280
497. Verb: proerchomai (προέρχομαι) [pronounced <i>pro-EHR-khom-ahee</i> ], which means, <i>to go forward, go on; to go before; to go before, precede; to go before, in the advance of another; to pass on</i> . Thayer and Strong definitions only. Strong's #4281. Luke 1:17 22:47 Acts 12:10 20:13			
proerchomai (προέρχομαι) [pronounced <i>pro-EHR-khom-ahee</i> ]	<i>to go (forward, on, before), to precede, to lead; to go in advance of another; to pass on</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #4281
proerchomai (προέρχομαι) [pronounced <i>pro-EHR-khom-ahee</i> ]	<i>going (forward, on, before); preceding, leading; going in the advance of another; passing on</i>	masculine plural, aorist active participle, nominative case	Strong's #4281
498. X			
499. verb: proeuangelízomai (προευαγγελίζομαι) [pronounced <i>pro-yoo-ang-ghel-IHD-zom-ahee</i> ], which means, <i>to proclaim good news in advance, to announce or promise glad tidings beforehand</i> . Strong's #4283. Galatians 3:8*			
proeuangelízomai (προευαγγελίζομαι) [pronounced <i>pro-yoo-ang-ghel-IHD-zom-ahee</i> ]	<i>to proclaim good news in advance, to announce or promise glad tidings beforehand</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #4283 (hapax legomena)
500. verb: proéřomai (προέřομαι) [pronounced <i>pro-EHKKH-om-ahee</i> ], which means, <i>to have an advantage</i> . Strong's #4284. Romans 3:9*			
501. X			
502. feminine_noun prosthesis (πρόθεσις) [pronounced <i>PROTH-es-is</i> ], which means, <i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose</i> . Thayer and Strong definitions only. Strong's #4286. Luke 4:6 Acts 11:23 27:13 Hebrews 9:2			



prothesis (πρόθεσις) [pronounced PROTH-es-is]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; genitive/ablative case	Strong's #4286
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These are the twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, which loaves were offered to God every Sabbath, and separated into two rows, lay for seven days upon a table placed in the sanctuary or front portion of the tabernacle, and afterwards of the temple.

503. Combo: Acts 11:23 (see exegesis)

prothesis (πρόθεσις) [pronounced PROTH-es-is]	<i>a setting forth of a thing, placing of it in view, the show bread, consecrated loaves; a purpose; a proposal, an intention</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4286
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588

Together, these words are rendered, *purpose of heart, a heartfelt purpose, a resolute (purpose of) heart, the heart's resolve, a sensibility of heart, a strength of heart, a firm (full) determination of (the) heart, solidly committed, with all the (their) heart, a passionate heart.*

504. noun: prothésmios (προθέσμιος) [pronounced proth-EHS-mee-oss], which means, *appointed day, set beforehand, (time) appointed or determined beforehand, prearranged (point in time).* Strong's #4287. Galatians 4:2\*

prothésmios (προθέσμιος) [pronounced proth-EHS-mee-oss]	<i>appointed day, set beforehand, (time) appointed or determined beforehand, prearranged (point in time)</i>	feminine singular noun; genitive/ablative case	Strong's #4287 (hapax legomena)
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505. noun: prothumía (προθυμία) [pronounced proth-oo-MEE-ah], which means, *willingness; eagerness, zeal, spirit, inclination, readiness of mind, a positive predisposition, alacrity.* Strong's #4288. Acts 17:11 \*\*\*\*\*

prothumía (προθυμία) [pronounced proth-oo-MEE-ah]	<i>willingness; eagerness, zeal, spirit, inclination, readiness of mind, a positive predisposition, alacrity</i>	feminine singular noun, genitive/ablative case	Strong's #4288
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506. adjective: próthumos (πρόθυμος) [pronounced PROTH-oo-moss], which means, *willing; eagerness.* Strong's #4289.

507. X

508. verb: proístēmi (προϊστημι) [pronounced pro-IHS-tay-mee], which means, *to lead; to stand before, to be higher in rank, to preside (over), to practice; to maintain, to be over, to rule.* Strong's #4291. 1Thessalonians 5:12 \*\*\*\*\* \*\*\*

proístēmi (προϊστημι) [pronounced pro-IHS-tay-mee]	<i>to lead; to stand before, to be higher in rank, to preside (over), to practice; to maintain, to be over, to rule</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4291
proístēmi (προϊστημι) [pronounced pro-IHS-tay-mee]	<i>leading; standing before (as a leader), being higher in rank, presiding (over), practicing; maintaining, being over, ruling</i>	masculine plural, present middle participle, accusative case	Strong's #4291

Thayer definitions: 1) *to set or place before; 1a) to set over; 1b) to be over, to superintend, preside over; 1c) to be a protector or guardian; 1c1) to give aid; 1d) to care for, give attention to; 1d1) profess honest occupations.*

509. verb: prokaléomai (προκαλέομαι) [pronounced prok-al-EH-om-ah-ee], which means, *provoke, to call forth to oneself, to challenge, (by implication) to irritate.* Strong's #4292. Galatians 5:26\*

prokaléomai (προκαλέομαι) [pronounced <i>prok-al-EH-om-ahee</i> ]	<i>provoke, to call forth to oneself, to challenge, (by implication) to irritate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4292 (hapax legomena)
prokaléomai (προκαλέομαι) [pronounced <i>prok-al-EH-om-ahee</i> ]	<i>provoking, calling forth to oneself, challenging, (by implication) irritating</i>	masculine plural, present middle participle, nominative case	Strong's #4292 (hapax legomena)
510. verb: prokatangéllō (προκαταγγέλλω) [pronounced <i>prok-at-ang-GHEHL-low</i> ], which means, <i>to announce beforehand (that a thing will be) [used of prophecies]; to pre-announce in the sense of to promise.</i> Strong's #4293. Acts 3:18 7:52 ****			
prokatangéllō (προκαταγγέλλω) [pronounced <i>prok-at-ang-GHEHL-low</i> ]	<i>to announce beforehand (that a thing will be) [used of prophecies]; to pre-announce in the sense of to promise; to foretell (the future); to predict, to promise</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4293
prokatangéllō (προκαταγγέλλω) [pronounced <i>prok-at-ang-GHEHL-low</i> ]	<i>announcing beforehand (that a thing will be) [used of prophecies]; pre-announcing in the sense of to promise; those foretelling (the future), predicting, promising</i>	masculine plural, aorist active participle, accusative case	Strong's #4293
511. X			
512. Verb: prokeimai (πρόκειμαι) [pronounced <i>PROHK-i-mahee</i> ], which means, <i>to lie (in sight), to be placed before (in front of) (a person or a thing); to set before; to be placed before the eyes, to stand forth; to be appointed, destined; to be there, be present, be at hand.</i> Strong's #4295. Hebrews 6:18 12:1, 2 *****			
prokeimai (πρόκειμαι) [pronounced <i>PROHK-i-mahee</i> ]	<i>to lie (in sight), to be placed before (in front of) (a person or a thing); to set before; to be placed before the eyes, to stand forth; to be appointed, to be destined; to be there, to be present, to be at hand</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4295
prokeimai (πρόκειμαι) [pronounced <i>PROHK-i-mahee</i> ]	<i>lying (in sight), being placed before (in front of) (a person or a thing); setting before; being placed before the eyes, standing forth; being appointed, being destined; being there, being present, being at hand</i>	feminine singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4295
513. verb: prokēussō (προκηρύσσω) [pronounced <i>prok-ay-ROOCE-so</i> ], which means, <i>to proclaim publicly (in advance), to herald, to announce beforehand.</i> Strong's #4296. Acts 13:24 ***			
prokēussō (προκηρύσσω) [pronounced <i>prok-ay-ROOCE-so</i> ]	<i>to proclaim publicly (in advance), to herald, to announce beforehand</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4296
prokēussō (προκηρύσσω) [pronounced <i>prok-ay-ROOCE-so</i> ]	<i>proclaiming publicly (in advance), heralding, announcing beforehand; a herald</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #4296
514. X			

515. verb prokoptō (προκόπτω) [pronounced *prok-OP-toe*], which means, literally, *to drive forward*; but used to mean: *to advance (in amount, to grow; in time, to be well along); to increase, to proceed, to profit, to be far spent*. Thayer: 1) to beat forward; 1a) to lengthen out by hammering (as a smith forges metals); 1b) metaphorically to promote, forward, further; 2) to go forward, advance, proceed; 2a) of time: the night is far spent; 2b) metaphorically to increase, make progress. Thayer and Strong definitions only. Strong's #4298. Luke 2:52 Galatians 1:14 \*\*\*\*\* \*

prokoptō (προκόπτω) [pronounced <i>prok-OP-toe</i> ]	literally, <i>to drive forward</i> ; but used to mean: <i>to advance (in amount, to grow; in time, to be well along); to increase, to proceed, to profit, to be far spent</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4298
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516. X

517. Verb: prokuroō (προδύρω) [pronounced *prohk-oo-ROH-oh*], which means, *to validate [establish] beforehand, to confirm legally; to sanction, ratify*. Thayer, Horst Balz and Gerhard Schneider. Strong's #4300. Gal. 3:17\* in Gen. 25.

prokuroō (προδύρω) [pronounced <i>prohk-oo-ROH-oh</i> ]	<i>to validate [establish] beforehand, to confirm legally; to sanction, ratify</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4300
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prokuroō (προδύρω) [pronounced <i>prohk-oo-ROH-oh</i> ]	<i>validating [establishing] beforehand, confirming legally; sanctioning, ratifying; being approved beforehand, previously being authorized</i>	feminine singular, perfect passive participle, accusative case	Strong's #4300 (hapax legomena)
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518. verb: prolambánō (προλαμβάνω) [pronounced *prol-am-BAHN-oh*], which means, *to do before the time; to take beforehand; to detect; to anticipate, to forestall; to take one by forestalling (him, before he can flee or conceal his crime); to surprise*. Strong's #G4301. Galatians 6:1 \*\*\*

prolambánō (προλαμβάνω) [pronounced <i>prol-am-BAHN-oh</i> ]	<i>to do before the time; to take beforehand; to detect; to anticipate, to forestall; to take one by forestalling (him, before he can flee or conceal his crime); to surprise</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #G4301
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519. verb: prolégō (προλέγω) [pronounced *prol-EHG-oh*], which means, *to tell before (hand), to say beforehand, to predict, to foretell, to forewarn*. Strong's #4302. Galatians 5:21 1Thessalonians 3:4 \*\*\*

prolégō (προλέγω) [pronounced <i>prol-EHG-oh</i> ]	<i>to tell before (hand), to say beforehand, to predict, to foretell, to forewarn</i>	1 <sup>st</sup> person plural, imperfect active indicative	Strong's #4302
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520. X

521. verb: promeletáō (προμελετάω) [pronounced *prom-ehl-eht-AH-oh*], which means, *to premeditate, to practice beforehand, to meditate ahead of time, to prepare in advance*. Strong's #4304. Luke 21:14\*

promeletáō (προμελετάω) [pronounced <i>prom-ehl-eht-AH-oh</i> ]	<i>to premeditate, to practice beforehand, to meditate ahead of time, to prepare in advance</i>	present active infinitive	Strong's #4304
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522. X

523. X

524. noun: prónoia (πρόνοια) [pronounced *PRON-oy-ah*], which means, *provision; forethought, providential care; to make provision for a thing*. Strong's #4307. Acts 24:2 \*\*

prónoia (πρόνοια) [pronounced <i>PRON-y-ah</i> ]	<i>provision; forethought, providential care; to make provision for a thing</i>	feminine singular noun; genitive/ablative case	Strong's #4307
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525. verb: prooráō (προοράω) [pronounced *pro-or-AH-oh*], which means, *to see previously; to say before (whether as respects place or time); to keep before one's eye's; metaphorically to be mindful of one always*. Strong's #4308. Acts 21:29 Hebrews 4:7\*\*

prooráō (προοράω) [pronounced <i>pro-or-AH-oh</i> ]	<i>to see previously; to see before (whether as respects place or time); to keep before one's eye's; metaphorically to be mindful of one always</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4308
prooráō (προοράω) [pronounced <i>pro-or-AH-oh</i> ]	<i>seeing previously; seeing before (whether as respects place or time); keeping before one's eye's; metaphorically being mindful of one always</i>	masculine plural, perfect active participle, nominative case	Strong's #4308

526. Verb: proorizō (προορίζω) [pronounced *proh-ohr-IHD-zoh*], which means 1) *to predetermine, decide beforehand*; 2) *in the NT of God decreeing from eternity*; 3) *to foreordain, appoint beforehand*. Thayer definitions. It is built on Strong's #4253 and Strong's #3724. Strong's #4309. Doctrine of Predestination. Acts 2:25 4:28

proorizō (προορίζω) [pronounced <i>proh-ohr-IHD-zoh</i> ]	<i>to predetermine, decide beforehand; in the NT of God decreeing from eternity; to foreordain, appoint beforehand; of man, to foresee, to see (perceive) into the future</i>	1 <sup>st</sup> person singular, imperfect middle indicative	Strong's #4309
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527. verb: propáschō (προπάσχω) [pronounced *prop-as'-kho*], which means, *to suffer (before, previously), to undergo hardship previously; to previously have a negative experience*. Strong's #4310. 1Thessalonians 2:2\*

propáschō (προπάσχω) [pronounced <i>prop-as'-kho</i> ]	<i>to suffer (before, previously), to undergo hardship previously; to previously have a negative experience</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4310 (hapax legomena)
propáschō (προπάσχω) [pronounced <i>prop-as'-kho</i> ]	<i>suffering (before, previously), undergoing hardship previously; previously having a negative experience</i>	masculine plural, aorist active participle, nominative case	Strong's #4310 (hapax legomena)

528. Verb: propempō (προπέμπω) [pronounced *prop-EM-poh*], which means, *to send (forward, on one's way), to escort, to aid in travel; to accompany, to bring (forward) on journey (way), to conduct forth*. Strong's #4311. Acts 15:3 20:38 21:5 \*\*\*\*\*

propempō (προπέμπω) [pronounced <i>prop-EM-poh</i> ]	<i>to send (forward, on one's way), to escort, to aid in travel; to accompany, to bring (forward) on journey (way), to conduct forth</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4311
propempō (προπέμπω) [pronounced <i>prop-EM-poh</i> ]	<i>sending (forward, on one's way), escorting, aiding in travel; those accompanying, bringing (forward) on journey (way), conducting forth</i>	masculine plural, aorist passive participle, nominative case	Strong's #4311

Thayer definitions: 1) *to send before*; 2) *to send forward, bring on the way, accompany or escort*; 3) *to set one forward, fit him out with the requisites for a journey*.

529. adjective: propetēs (προπετής) [pronounced *prop-et-ACE*], which means, *to fall forwards, headlong, sloping, precipitously; precipitate, rash, reckless*. Strong's #4312. Acts 19:36 \*\*



propetês (προπετιής) [pronounced <i>prop-et-ACE</i> ]	<i>to fall forwards, headlong, sloping, precipitously; precipitate, rash, reckless</i>	neuter singular adjective, accusative case	Strong's #4312
530. Verb proporeuomai (προπορεύομαι) [pronounced <i>prop-or-YOO-om-ahee</i> ], which means, <i>to precede [as a herald or a guide]; to go before</i> . Thayer definitions: 1) <i>to send before, to make to precede</i> ; 2) <i>to go before one</i> ; 2a) <i>of a leader</i> ; 2b) <i>of a messenger or a herald</i> . Thayer and Strong definitions only. Strong's #4313. Luke 1:76 Acts 7:40**			
proporeuomai (προπορεύομαι) [pronounced <i>prop-or-YOO-om-ahee</i> ]	<i>to precede [as a herald or a guide]; to go before</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4313
531. <b>Preposition:</b> prós (πρός) [pronounced <i>pross</i> ], which means <i>facing, face to face with; to, towards, with, with regards to; at, near, by; to the advantage of</i> . Thayer definitions. Strong's #4314. The Doctrine of Tongues (1Cor. 13:12) 1Sam. 14:7 29:3 (with accusative) 2Sam. 14:30 17:3 Luke 1:13, 27, 55 2:15 3:9 4:4, 21 5:4 6:3 7:3 9:3 10:2 11:1 12:1 13:7 14:3, 6 15:3 16:1 17:1 18:1, 3 20:2 21:38 22:15, 23 23:4 24:5 Acts 1:7 2:12 3:2 4:1 5:8 6:1 7:3 8:14 9:2 10:2 11:2 12:5 13:15 14:11 15:2 16:36 17:2 18:6 19:2 20:6, 18 21:11 22:1 23:3 24:12 25:16 26:1 27:3, 34 28:4 Galatians 1:17 2:5 4:18 6:10, (18) Colossians 2:23 3:13 1Thessalonians 1:8 2:1, 9 3:4 5:14, (28) 2Thessalonians 2:5 3:1, 10 Hebrews 1:7 2:17 4:13 5:1 6:11 7:21 9:13 10:16 11:18 12:4 13:13			
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto, with, with regards to; at, near, by; to the advantage of</i>	directional preposition	Strong's #4314
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto, to the side of, pertaining to</i>	directional preposition with the genitive	Strong's #4314
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; near, near to, by, by the side of; to the advantage of; to</i>	directional preposition with the dative	Strong's #4314
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
532. Preposition/pronoun: prós (πρός) [pronounced <i>pros</i> ], which means <i>toward, to, face to face with</i> . Strong's #4314. Followed by allēlōn (ἀλλήλων) [pronounced <i>al-LAY-lohn</i> ], which means <i>one another, another</i> . With the accusative, <i>toward, to</i> . It marks the object toward or to which something moves or is directed. Strong's #240. When found together, they mean <i>one to another, to each other</i> . The Doctrine of Tongues (Acts 2:7 1Cor. 12:7 14:12)			
533. X			
534. verb: prosagoreúō (προσαγορεύω) [pronounced <i>pros-ag-or-YOO-o</i> ], which means, <i>to speak to, to address, to accost, to salute; to address or accost by some name, to call (out) (by name); to give a name in public, to style</i> . Strong's #4316. Hebrews 5:9*			
prosagoreúō (προσαγορεύω) [pronounced <i>pros-ag-or-YOO-o</i> ]	<i>to speak to, to address, to accost, to salute; to address or accost by some name, to call (out) (by name); to give a name in public, to style</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4316
prosagoreúō (προσαγορεύω) [pronounced <i>pros-ag-or-YOO-o</i> ]	<i>speaking to, addressing, being accosted, saluting; being addressed (by name), being called (out) (by name); giving a name in public</i>	masculine singular, aorist passive participle; nominative case	Strong's #4316

535. Verb: prosagō (προσάγω) [pronounced *pross-AHG-oh*], which means, *to lead towards*, (transitively) *to conduct near* (summon, present), or (intransitively) *to approach; to bring (near), to draw near to*. Strong's #4317. Luke 9:41 Acts 12:6 16:20 27:27 \*\*\*\*\*

prosagō (προσάγω) [pronounced <i>pross-AHG-oh</i> ]	<i>to lead towards</i> , (transitively) <i>to bring near</i> , <i>to summon</i> , <i>to present</i> , or (intransitively) <i>to approach; to draw near to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4317
prosagō (προσάγω) [pronounced <i>pross-AHG-oh</i> ]	<i>lead towards</i> , (transitively) <i>bring near</i> , <i>summon</i> , <i>present</i> ; or (intransitively) <i>approach; draw near to</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4317
prosagō (προσάγω) [pronounced <i>pross-AHG-oh</i> ]	<i>leading towards</i> , (transitively) <i>bringing near</i> , <i>summoning</i> , <i>presenting</i> , or (intransitively) <i>one who is approaching; drawing near to</i>	masculine plural, aorist active participle, nominative case	Strong's #4317

536. verb: plássō (πλάσσω) [pronounced *PLAS-so*], which means, *to form*. Strong's #4111.

537. noun: prosagōgē (προσαγωγή) [pronounced *pros-ag-ogue-AY*], which means, *access*. Strong's #4318. Romans 6?

538. X

539. Verb: prosanabainō (προσαναβαίνω) [pronounced *pros-an-ab-AH-ee-no*], which means, *go up (further); be promoted (take an upper (more honorable) seat)*. Strong's #4320. Luke 14:10\*

prosanabainō (προσαναβαίνω) [pronounced <i>pros-an-ab-AH-ee-no</i> ]	<i>go up (further); be promoted (take an upper (more honorable) seat)</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4320
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540. X

541. X

542. verb: prosanatithēmi (προσανατίθημι) [pronounced *pros-an-at-IHTH-ay-mee*], which means, *to consult with; to add, to undertake besides; to put one's self upon another by going to him; to take one into counsel*. Strong's #4323. Galatians 1:16 2:6\*\*

prosanatithēmi (προσανατίθημι) [pronounced <i>pros-an-at-IHTH-ay-mee</i> ]	<i>to consult with; to add, to undertake besides; to put one's self upon another by going to him; to take one into counsel; to communicate, to impart; to contribute</i>	1 <sup>st</sup> person singular, aorist middle indicative	Strong's #4323
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543. verb: prosapeilō (προσαπειλέω) [pronounced *pros-ap-i-LEH-oh*], which means, *to threaten further, to add threats, to menace additionally*. Strong's #4324. Acts 4:21\*

prosapeilō (προσαπειλέω) [pronounced <i>pros-ap-i-LEH-oh</i> ]	<i>to threaten further, to add threats, to menace additionally</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4324
prosapeilō (προσαπειλέω) [pronounced <i>pros-ap-i-LEH-oh</i> ]	<i>threatening further, adding threats, menacing additionally</i>	masculine plural, aorist middle participle, nominative case	Strong's #4324

544. Verb: prosdapanaō (προσδαπανάω) [pronounced *pros-dap-an-AH-oh*], *to spend more, to spend in addition to; to experience higher expenditures*. Strong's #4325. Luke 10:35\*

prosdapanaō (προσδαπανάω) [pronounced <i>pros-dap-an-AH-oh</i> ]	<i>to spend more, to spend in addition to; to experience higher expenditures.</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #4325
545. verb: prosdéomai (προσδέομαι) [pronounced <i>pros-DEH-om-ahee</i> ], which means, <i>to need (in addition), to want (besides, further); to require additionally.</i> Strong's #4326. Acts 17:25*			
prosdéomai (προσδέομαι) [pronounced <i>pros-DEH-om-ahee</i> ]	<i>to need (in addition), to want (besides, further); to require additionally</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4326
prosdéomai (προσδέομαι) [pronounced <i>pros-DEH-om-ahee</i> ]	<i>needing (in addition), needful; wanting (besides, further); requiring additionally</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #4326
546. Verb prosdechomai (προσδέχομαι) [pronounced <i>pros-dekh'-om-ahee</i> ], which means, <i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i> . Thayer: 1) to receive to one's self, to admit, to give access to one's self; 1a) to admit one, receive one into intercourse and companionship; 1b) to receive one (coming from some place); 1c) to accept (not to reject) a thing offered; 2) to expect: the fulfilment of promises. Thayer and Strong definitions only. Strong's #4327. Luke 2:25, 38 12:36 15:2 23:51 Acts 23:21 24:15 Hebrews 10:34 11:35			
prosdechomai (προσδέχομαι) [pronounced <i>pros-dekh'-om-ahee</i> ]	<i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4327
prosdechomai (προσδέχομαι) [pronounced <i>pros-dekh'-om-ahee</i> ]	<i>to admit (to intercourse, hospitality, credence) or, by implication: to await (with confidence or patience); to accept, to allow, to look [for]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4327
prosdechomai (προσδέχομαι) [pronounced <i>pros-dekh'-om-ahee</i> ]	<i>admitting (to intercourse, hospitality, credence) or, by implication: waiting (with confidence or patience); accepting, allowing, looking [for]</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #4327
547. Verb: prosdokaō (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i> ], which means, <i>to expect (whether in thought, in hope, or in fear); to anticipate, to await, to wait for, to look for, to watch.</i> Thayer and Strong definitions only. Strong's #4328. Luke 1:21 3:15 7:19 8:40 Acts 3:5 10:24 27:33 28:6			
prosdokaō (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i> ]	<i>to expect (whether in thought, in hope, or in fear); to anticipate, to await, to wait for, to look for, to watch</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4328
prosdokaō (προσδοκάω) [pronounced <i>pros-dok-AH-oh</i> ]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine singular, present active participle; nominative case	Strong's #4328
548. noun: prosdokia (προσδοκία) [pronounced <i>prohs-dohk-EE-ah</i> ], which means, <i>expectation; apprehension (of evil); by implication, infliction anticipated.</i> Strong's #4329. Luke 21:26 Acts 12:11**			

prosdokía (προσδοκία) [pronounced <i>prohs-dohk-EE-ah</i> ]	<i>expectation, anticipation; apprehension (of evil); by implication, infliction anticipated</i>	feminine singular noun, genitive/ablative case	Strong's #4329
This word is only found in Luke and Acts (Luke 21:26 Acts 12:11).			
549. verb: proseáō (προσεάω) [pronounced <i>pros-eh-AH-oh</i> ], which means, <i>to permit to go further, to permit further progress, to allow one to approach or arrive</i> . Strong's #4330. Acts 27:7*			
proseáō (προσεάω) [pronounced <i>pros-eh-AH-oh</i> ]	<i>to permit to go further, to permit further progress, to allow one to approach or arrive</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4330
proseáō (προσεάω) [pronounced <i>pros-eh-AH-oh</i> ]	<i>permitting to go further, permitting further progress, allowing one to approach or arrive</i>	masculine singular, present active participle, genitive/ablative case	Strong's #4330
550. X			
551. X			
552. verb: prosergázomai (προσεργάζομαι) [pronounced <i>pros-er-GAD-zom-ahee</i> ], which means, <i>to earn in addition, to work additionally, (by implication) acquire besides</i> . Strong's #4333. Luke 19:16*			
prosergázomai (προσεργάζομαι) [pronounced <i>pros-er-GAD-zom-ahee</i> ]	<i>to earn in addition, to work additionally, (by implication) acquire besides</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4333
553. verb proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i> ], which means, <i>to come to, approach; draw (come) near to; to visit; to assent to; to worship</i> . Thayer and Strong definitions only. Strong's #4334. Luke 7:14 8:24 9:12, 42 10:34 13:31 20:27 23:36, 52 Acts 7:31 8:29 9:1 10:28 12:13 18:2 20:5 22:26 23:14 28:9 Hebrews 4:16 7:25 10:1, 22 11:6 12:18, 22			
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i> ]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4334
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i> ]	<i>come to, approach; draw (come) near to; visit; assent to; worship</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4334
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ahee</i> ]	<i>coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping</i>	masculine singular, aorist active participle; nominative case	Strong's #4334
554. noun feminine proseuchê (προσευχή) [pronounced <i>pros-yoo-KHAY</i> ], which means, <i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i> . Thayer: 1) prayer addressed to God; 2) a place set apart or suited for the offering of prayer; 2a) a synagogue; 2b) a place in the open air where the Jews were wont to pray, outside the cities, where they had no synagogue; 2b1) such places were situated upon the bank of a stream or the shore of a sea, where there was a supply of water for washing the hands before prayer. Thayer and Strong definitions only. Strong's #4335. Luke 6:12 19:46 22:45 Acts 1:14 2:42 3:1 6:4 10:4 12:5 16:13 Colossians 4:2 1Thessalonians 1:2			
proseuchê (προσευχή) [pronounced <i>pros-yoo-KHAY</i> ]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4335



proseuchai (προσευχαί) [pronounced <i>pros-yoo-KHYE</i> ]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; nominative case	Strong's #4335
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555. **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 (1Cor. 14:14 Matt. 6:7 Rom. 8:26) Luke 1:10 3:21 5:16 6:12 9:18, 28 11:1, 2 18:1, 10 20:47 22:40, 41, 44, 46 Acts 1:24 6:6 8:15 9:11, 40 10:9, 30 11:5 12:12 13:3 14:23 16:25 20:36 21:5 22:17 28:8 Colossians 1:3, 9 4:3 1Thessalonians 5:17, 25 2Thessalonians 1:11 3:1 Hebrews 13:18

proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>to pray face to face with, to pray to God</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4336
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>pray face to face with, pray to God</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #4336
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>pray face to face with, pray to God</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #4336
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i> ]	<i>praying face to face with, praying to God; having prayed</i>	masculine singular, present middle/ passive participle; nominative case	Strong's #4336

556. **Verb:** proséchō (προσέχω) [pronounced *pros-EHKH-oh*], which means *to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard*. Strong's #4337. The Doctrine of Tongues (2Peter 1:19) Luke 12:1 17:3 20:46 21:34 Acts 5:35 8:6 16:14 20:28 Hebrews 2:1 7:13

proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i> ]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4337
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This is a nautical term used to hold a ship in a direction and to sail towards something.

Thayer definitions: 1) *to bring to, bring near; 1a) to bring a ship to land, and simply to touch at, put in; 2) to turn the mind to, attend to be attentive; 2a) to a person or a thing: of caring for, providing for; 3) to attend to one's self, i.e. to give heed to one's self; 3a) give attention to, take heed; 4) to apply one's self to, attach one's self to, hold or cleave to a person or a thing; 4a) to be given or addicted to; 4b) to devote thought and effort to.*

proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i> ]	<i>hold the mind or ear toward someone, pay attention, listen (up), give heed to, take care; beware; have regard</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4337
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557. **verb:** prosēlōō (προσηλόω) [pronounced *pros-ay-LOW-oh*], which means, *to nail to, to fasten with nails to*. Strong's #4338. Colossians 2:14\*

prosēlōō (προσηλόω) [pronounced <i>pros-ay-LOW-oh</i> ]	<i>to nail to, to fasten with nails to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4338 (hapax legomena)
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prosēlōō (προσηλώω) [pronounced <i>pros-ay-LOW-oh</i> ]	<i>having nailed to, fastening with nails to</i>	masculine singular; aorist active participle; nominative case	Strong's #4338 (hapax legomena)
558. Adjective: prosēlutos (προσήλυτος) [pronounced <i>pros-Ā-loo-toss</i> ], which means <i>a stranger, foreigner, alien, immigrant, one who comes from his people to another people; proselyte</i> . Strong's #4339. Psalm 146:9 Acts 2:10 6:5 13:43 ****			
prosēlutos (προσήλυτος) [pronounced <i>pros-Ā-loo-toss</i> ]	<i>a stranger, foreigner, alien, immigrant, one who comes from his people to another people; convert, proselyte</i>	masculine singular noun; accusative case	Strong's #4339
prosēlutoi (προσήλυτοι) [pronounced <i>pros-Ā-loo-toy</i> ]	<i>strangers, foreigners, aliens, immigrants, those who come from his people to another people; converts, proselytes</i>	masculine plural noun; accusative case	Strong's #4339
559. adjective: próskairos (πρόσκαιρος) [pronounced <i>PROS-kahee-ross</i> ], which means, <i>temporary, for a season; enduring only for a while; temporal</i> . Strong's #4340. Hebrews 11:25 ****			
próskairos (πρόσκαιρος) [pronounced <i>PROS-kahee-ross</i> ]	<i>temporary, for a season; enduring only for a while; temporal</i>	feminine singular adjective; accusative case	Strong's #4340
560. verb: proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i> ], which means, <i>to call toward oneself, to summon, to invite, to call (for, to, unto)</i> . Thayer: 1) to call to; 2) to call to one's self; 3) to bid to come to one's self; 4) metaphorically; 4a) God is said to call to himself the Gentiles, aliens as they are from him, by inviting them, through the preaching of the gospel unto fellowship with himself in the Messiah's kingdom; 4b) Christ and the Holy Spirit are said to call to themselves those preachers of the gospel to whom they have decided to intrust a service having reference to the extension of the gospel. Thayer and Strong definitions only. Strong's #4341. Luke 7:19 15:26 16:5 18:16 Acts 2:39 5:40 6:2 13:2 Acts 13:7 16:10 23:17, 23			
proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i> ]	<i>to call toward oneself, to summon, to invite, to call (for, to, unto)</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #4341
proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i> ]	<i>calling toward oneself, being summon, inviting, calling (for, to, unto)</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #4341
561. verb: proskarteréō (προσκαρτερῶ) [pronounced <i>pros-kar-ter-EH-oh</i> ], which means, <i>to be devoted to, to persevere, to be constantly diligent, (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (act as a servitor), to attend, to give self, to continue (in, instant in, with, upon), to wait on (continually)</i> . Strong's #4342. Acts 1:14 2:42 6:4 8:13 10:7 Colossians 4:2			
proskarteréō (προσκαρτερῶ) [pronounced <i>pros-kar-ter-EH-oh</i> ]	<i>to be devoted to, to persevere, to be constantly diligent, (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to, to attend, to give self, to continue (in, instant in, with, upon), to wait on (continually)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4342

proskartereō (προσκατερέω) [pronounced <i>pros-kar-ter-EH-oh</i> ]	<i>be devoted to, persevere (with, in), be constantly diligent, attend assiduously all the exercises, adhere closely to, attend, give self, continue (in, instant in, with, upon), wait on (continually)</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4342
proskartereō (προσκατερέω) [pronounced <i>pros-kar-ter-EH-oh</i> ]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine plural, present active participle, nominative case	Strong's #4342

562. X

563. X

564. verb: prosklēróō (προσκληρώω) [pronounced *pros-klay-ROE-oh*], which means, *to add or assign by lot, to allot; to join; (figuratively) to associate with, to consort with*. Strong's #4345. Acts 17:4\*

prosklēróō (προσκληρώω) [pronounced <i>pros-klay-ROE-oh</i> ]	<i>to add or assign by lot, to allot; to join; (figuratively) to associate with, to consort with</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4345
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565. X

566. verb: proskolláō (προσκολλάω) [pronounced *pros-kol-lah'-o*], which means, *to join; to join someone; to glue to, (figuratively) to adhere (to)*. Strong's #4347. Acts 5:36 \*\*\*\*

proskolláō (προσκολλάω) [pronounced <i>pros-kol-lah'-o</i> ]	<i>to join; to join someone; to glue to, (figuratively) to adhere (to)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4347
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567. X

568. X

569. verb: proskoptō (προσκόπτω) [pronounced *pros-KOP-toh*], which means, *to stub on, to trip up; to beat upon, to dash, to stumble (at); to strike at; to surge against [with water as the subject]*. Thayer: 1) to strike against; 1a) of those who strike against a stone or other obstacle in the path, to stumble; 1b) to strike one's foot against a stone; 1b1) i.e. to meet with some harm; 1c) to rush upon, beat against; 1d) to be made to stumble by a thing; 1d1) i.e. metaphorically to be induced to sin. Thayer and Strong definitions only. Strong's #4350. Luke 4:11

proskoptō (προσκόπτω) [pronounced <i>pros-KOP-toh</i> ]	<i>to stub on, to trip up; to beat upon, to dash, to stumble (at); to strike at; to surge against [with water as the subject]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4350
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570. X

571. verb: proskuneō (προσκυνέω) [pronounced *pros-koo-NEH-oh*], which means, *to worship, to do reverence to, to adore, to prostrate oneself in homage; to kiss*. Thayer: 1) to kiss the hand to (towards) one, in token of reverence; 2) among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; 3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication; 3a) used of homage shown to men and beings of superior rank; 3a1) to the Jewish high priests; 3a2) to God; 3a3) to Christ; 3a4) to heavenly beings; 3a5) to demons. Thayer and Strong definitions only. Strong's #4352. Luke 4:7 24:52 Acts 7:43 8:27 10:25 24:11 Hebrews 11:21

proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i> ]	<i>to worship, to do reverence to, to adore, to prostrate oneself in homage; to kiss</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4352
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i> ]	<i>[let them] worship, [let them] be reverent before, do reverence to, adore, prostrate oneself in homage to; kiss</i>	3 <sup>rd</sup> person plural, aorist active imperative	Strong's #4352
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i> ]	<i>worshiping, doing reverence to, adoring, prostrating oneself in homage; kissing</i>	masculine plural, aorist active participle, nominative case	Strong's #4352

572. X

573. verb: proslalēō (προσλαλέω) [pronounced *pros-lal-EH-oh*], which means, *to speak to (with), to talk to, to converse with*. Strong's #4354. Acts 13:43 28:20\*\*

proslalēō (προσλαλέω) [pronounced <i>pros-lal-EH-oh</i> ]	<i>to speak to (with), to talk to, to converse with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4354
proslalēō (προσλαλέω) [pronounced <i>pros-lal-EH-oh</i> ]	<i>speaking to (with), talking to, conversing with</i>	masculine plural, present active participle, nominative case	Strong's #4354

574. verb: proslambánō (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*], which means, *to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive*. Thayer definitions: 1) *to take to, take in addition, to take to one's self*; 1a) *to take as one's companion*; 1b) *to take by the hand in order to lead aside*; 1c) *to take or receive into one's home, with the collateral idea of kindness*; 1d) *to receive, i.e. grant one access to one's heart*; 1d1) *to take into friendship and intercourse*; 1e) *to take to one's self, to take: i.e. food*. Strong's #4355. Acts 17:5 18:26 27:33, 34 28:2

proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i> ]	<i>to take to, take in addition, to take to one's self; to take (food), to lead (aside), to admit (to friendship or hospitality); to receive</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4355
proslambánō (προσλαμβάνω) [pronounced <i>pros-lam-BAHN-oh</i> ]	<i>taking (to, in addition, to one's self food), leading (aside), admitting (to friendship or hospitality); receiving</i>	masculine plural, aorist middle participle, nominative case	Strong's #4355

575. X

576. verb: prosménō (προσμένω) [pronounced *pros-MEHN-oh*], which means, *to remain (in a place, with a person, with a thing), to stay further, to adhere to, persevere in; to abide still, to be with, to cleave unto, to continue in (with)*. Strong's #4357. Acts 11:23 13:43 18:18 \*\*\*\*\* \*

prosménō (προσμένω) [pronounced <i>pros-MEHN-oh</i> ]	<i>to remain (in a place, with a person, with a thing), to stay further, to adhere to, persevere in; to abide still, to be with, to cleave unto, to continue in (with)</i>	present active infinitive	Strong's #4357
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prosménō (προσμένω) [pronounced <i>pros-MEHN-oh</i> ]	<i>remaining (in a place, with a person, with a thing), staying (on further), one who is abiding still, continuing (in, with); adhering to, persevering (in, with); being with, to cleave unto</i>	masculine singular, aorist active participle, nominative case	Strong's #4357
577. X			
578. verb: prosopheílō (προσοφείλω) [pronounced <i>pros-of-Ī-low</i> ], which means, <i>to owe besides</i> . Strong's #4359. Philemon 19*			
579. verb: prosochthízō (προσοχθίζω) [pronounced <i>pros-okh-THIHD-zo</i> ], which means, <i>to be wroth or displeased with; to loathe; to spew out; to be disgusted with, to feel indignant toward; to be angry with</i> . Strong's #4360. Hebrews 3:10, 17**			
prosochthízō (προσοχθίζω) [pronounced <i>pros-okh-THIRD-zo</i> ]	<i>to be wroth or displeased with; to loathe; to spew out; to be disgusted with, to feel indignant toward; to be angry with</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #4360
580. adjective: próspeinos (πρόσπεινος) [pronounced <i>PROS-pi-noss</i> ], which means, <i>(very, intensely) hungry, ravenous</i> . Strong's #4361. Acts 10:10*			
próspeinos (πρόσπεινος) [pronounced <i>PROS-pi-noss</i> ]	<i>(very, intensely) hungry, ravenous</i>	masculine singular adjective, nominative case	Strong's #4361
581. verb: prospêgnumi (προσπήγνυμι) [pronounced <i>pros-PAYG-noo-mee</i> ], which means, <i>to fasten to; to impale (on a cross), to crucify</i> . Strong's #4362. Acts 2:23*			
prospêgnumi (προσπήγνυμι) [pronounced <i>pros-PAYG-noo-mee</i> ]	<i>to fasten to; to impale (on a cross), to crucify</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4362
prospêgnumi (προσπήγνυμι) [pronounced <i>pros-PAYG-noo-mee</i> ]	<i>fastening to; impaling (on a cross), crucifying</i>	masculine plural, aorist active participle, nominative case	Strong's #4362
582. verb: prospiptō (προσπίπτω) [pronounced <i>pros-PIP-toh</i> ], which means, <i>to fall [forwards, down], to prostrate one's self [before, in homage to, or in supplication] [at one's feet]; to rush upon, beat against; of winds beating upon a house</i> . Thayer and Strong definitions only. Strong's #4363. Luke 5:8 8:28, 47 Acts 16:29 ***** ***			
prospiptō (προσπίπτω) [pronounced <i>pros-PIP-toh</i> ]	<i>to fall [forwards, down], to prostrate one's self [before, in homage to, or in supplication] [at one's feet]; to rush upon, beat against; of winds beating upon a house</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4363
prospiptō (προσπίπτω) [pronounced <i>pros-PIP-toh</i> ]	<i>falling [forwards, down], prostrating oneself [before, in homage to, or in supplication] [at one's feet]; rushing upon, beating against; of winds beating upon a house</i>	feminine singular, aorist active participle, nominative case	Strong's #4363
583. verb: prospoiéomai (προσποιέομαι) [pronounced <i>pros-poy-EH-ohm-ah-ee</i> ], which means, <i>to act as though, to do forward for oneself, to pretend (as if about to do a thing), to take or claim a thing to one's self; to conform one's self to a thing, or rather to affect to one's self</i> . Strong's #4364. Luke 23:28*			

prospoiéomai (προσποιέομαι) [pronounced <i>pros-poy-EH-ohm-ahee</i> ]	<i>to act as though, to do forward for oneself, to pretend (as if about to do a thing), to take or claim a thing to one's self; to conform one's self to a thing, or rather to affect to one's self</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4364
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584.  
585. verb prosrêgnumi (προσρήγνυμι) [pronounced *pros-RAYG-noo-mee*], which means, *to beat vehemently against (upon), to break against, to break by dashing against; to burst upon [by a flood or tempest]*. Thayer and Strong definitions only. Strong's #4366. Luke 6:48 \*\*

prosrêgnumi (προσρήγνυμι) [pronounced <i>pros-RAYG-noo-meet</i> ]	<i>to beat vehemently against (upon), to break against, to break by dashing against; to burst upon [by a flood or tempest]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4366
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586. verb prostassô (προστάσσω) [pronounced *pros-TAS-soh*], which means, *to assign or ascribe to, join to; to enjoin, to order, to prescribe, to command, to bid; to appoint, to define*. Thayer and Strong definitions only. Strong's #4367. Luke 5:14 Acts 10:33, 48 17:26 \*\*\*\*\* \*\*

prostassô (προστάσσω) [pronounced <i>pros-TAS-soh</i> ]	<i>to assign or ascribe to, join to; to enjoin, to order, to prescribe, to command, to bid; to appoint, to define</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4367
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prostassô (προστάσσω) [pronounced <i>pros-TAS-soh</i> ]	<i>assigning or ascribing to, joining to enjoining, orders, prescribing, commanding, appointing, defining</i>	neuter plural, perfect passive participle, accusative case	Strong's #4367
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587. X

588. verb prostithêmi (προστίθημι) [pronounced *pros-TITH-ay-mee*], which means, *to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more*. Thayer: 1) to put to; 2) to add; 2a) i.e. to join to, gather with any company, the number of one's followers or companions; 2a1) he was gathered to his fathers, i.e. died. Thayer and Strong definitions only. Strong's #4369. Luke 3:20 12:25 17:5 19:11 20:11 Acts 2:41, 47 5:14 11:24 12:3 13:36 Galatians 3:19 Hebrews 12:19

prostithêmi (προστίθημι) [pronounced <i>pros-TITH-ay-meet</i> ]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4369
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prostithêmi (προστίθημι) [pronounced <i>pros-TITH-ay-meet</i> ]	<i>add, again, give more, increase, place additionally, lay beside, annex, repeat; proceed further, speak to any more</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4369
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prostithêmi (προστίθημι) [pronounced <i>pros-TITH-ay-meet</i> ]	<i>adding again, giving more, increasing, placing additional, laying beside, annexing, repeating; proceeding further</i>	masculine singular, aorist active participle, nominative case	Strong's #4369
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589. verb: prostréchō (προστρέχω) [pronounced *pros-TREKH-oh*], which means, *to run up to, to run towards, to hasten to meet; to join*. Strong's #4370. Acts 8:30 \*\*\*

prostréchō (προστρέχω) [pronounced <i>pros-TREKH-oh</i> ]	<i>to run up to, to run towards, to hasten to meet; to join</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4370
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prostréchō (προστρέχω) [pronounced pros- TREKH-oh]	<i>running up to, running towards, hastening (hurrying) to meet; joining</i>	masculine singular, aorist active participle, nominative case	Strong's #4370
590. X			
591. adjective: prósphatos (πρόσφατος) [pronounced PROS-fat-oss], which means, <i>new; recently made; lately slaughtered, freshly killed</i> . Strong's #4372. Hebrews 10:20*			
prósphatos (πρόσφατος) [pronounced PROS- fat-oss]	<i>new; recently made; lately slaughtered, freshly killed</i>	feminine singular adjective, accusative case	Strong's #4372 (hapax legomena)
592. adverb: prosphátōs (προσφάτως) [pronounced pros-FAHT-ocē], which means, <i>recently, lately</i> . Strong's #4373. Acts 18:2*			
prosphátōs (προσφάτως) [pronounced pros- FAHT-ocē]	<i>recently, lately</i>	adverb	Strong's #4373
593. verb prosperō (προσφέρω) [pronounced pros-FER-oh], which means, <i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto, ; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i> . Thayer: 1) to bring to, lead to; 1a) one to a person who can heal him or is ready to show him some kindness, one to a person who is to judge him; 1b) to bring a present or a thing, to reach or hand a thing to one; 1c) to put to; 2) to be borne towards one, to attack, assail; 2a) to behave one's self towards one, deal with one. Thayer and Strong definitions only. Strong's #4374. Luke 5:14 18:15 23:14, 36 Acts 7:42 8:18 21:26 Hebrews 5:1, 3, 7 8:3, 4 9:7, 9, 28 10:1, 2, 11 11:4, 17 12:7			
prospherō (προσφέρω) [pronounced pros- FER-oh]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4374
prospherō (προσφέρω) [pronounced pros- FER-oh]	<i>leading to, bringing [as an offering] (to, unto), offering (unto, up), presenting to, bearing towards, that is, being tender (especially to God), treating; dealing with, doing, putting to</i>	masculine plural, present active participle, nominative case	Strong's #4374
594. Noun: prosphora (προσφορά) [pronounced pros-for-AH], which means, <i>(the act of) offering, a bringing to; that which is offered, a gift, a present</i> . Strong's #4376. Acts 21:26 24:17 Hebrews 10:5, 8, 18 *****			
prosphora (προσφορά) [pronounced pros-for- AH]	<i>(the act of) offering, a bringing to; that which is offered, sacrificial offering; a gift, a present</i>	feminine singular noun, nominative case	Strong's #4376
prosphorai (προσφοραί) [pronounced pros-for-ĭ]	<i>(acts of) offering, bringings to; that which is offered, sacrificial offerings; gifts, presents</i>	feminine plural noun, nominative case	Strong's #4376
595. verb prosphōneō (προσφωνέω) [pronounced pros-fo-NEH-oh], which means, <i>to call to, to address (by calling); to call to one's self, to summon</i> . Thayer and Strong definitions only. Strong's #4377. Luke 6:13 7:32 13:12 23:20 Acts 21:40 22:2 ***** **			

prosphōneō (προσφωνέω) [pronounced <i>pros-fo-NEH-oh</i> ]	<i>to call to, to address (by calling); to call to one's self, to summon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4377
prosphōneō (προσφωνέω) [pronounced <i>pros-fo-NEH-oh</i> ]	<i>calling to, addressing (by calling); calling to one's self, those summoning</i>	masculine plural, present active participle; dative, locative, instrumental case	Strong's #4377
596. noun: próschusis (πρόσχυσις) [pronounced <i>PROS-khoo-sis</i> ], which means, <i>sprinkling, pouring (upon); a shedding forth, an affusion</i> . Strong's #4378. Hebrews 11:28*			
próschusis (πρόσχυσις) [pronounced <i>PROS-khoo-sis</i> ]	<i>sprinkling, pouring (upon); a shedding forth, an affusion</i>	feminine singular noun; accusative case	Strong's #4378 (hapax legomena)
597. Verb: prospsaúō (προσψαύω) [pronounced <i>pros-PSOW-oh</i> ], which means, <i>to touch; to impinge, that is, lay a finger on (in order to relieve)</i> . Strong's #4379. Luke 11:46*			
prospsaúō (προσψαύω) [pronounced <i>pros-PSOW-oh</i> ]	<i>to touch; to impinge, that is, lay a finger on (in order to relieve)</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #4379
From the two words: πρὸς [Strong's #4314 = <i>face to face with</i> ] and ψαύω ( <i>to touch</i> ).			
598. X			
599. noun: prosōpolēptēs (προσωπολήπτης) [pronounced <i>pros-o-pol-ape'-tace</i> ], which means, <i>a respecter of persons; (liberally) an acceptor of a face (individual), one who discriminates, one exhibiting partiality</i> . Strong's #4381. Acts 10:34*			
prosōpolēptēs (προσωπολήπτης) [pronounced <i>pros-o-pol-ape'-tace</i> ]	<i>a respecter of persons; (liberally) an acceptor of a face (individual), one who discriminates, one exhibiting partiality</i>	masculine singular noun, nominative case	Strong's #4381
600. noun: prosōpolēpsía (προσωποληψία) [pronounced <i>pros-o-pol-ape-SEE-ah</i> ], which means, <i>partiality, favoritism, respecter of persons; the giving of deference to one due to status or relationship</i> . Strong's #4382. Romans 2:11 Colossians 3:25 ****			
prosōpolēpsía (προσωποληψία) [pronounced <i>pros-o-pol-ape-SEE-ah</i> ]	<i>partiality, favoritism, respecter of persons; the giving of deference to one due to status or relationship</i>	feminine singular noun; nominative case	Strong's #4382
601. Neuter_noun: próōpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i> ], which means <i>face; countenance, presence, person</i> . It is more literally the portion of the face around the eyes. It is also used to mean <i>countenance, presence, person</i> . Much more with prepositions in Balz and Zodhiates. Strong's #4383. The Doctrine of Tongues (1Cor. 13:12) 2Sam. 7:23 Luke 2:31 5:12 9:29, 51 10:1 12:56 17:16 20:21 21:35 24:5 Acts 2:28 3:13, 20 5:41 6:15 7:45 13:24 17:26 20:25 25:16 Galatians 1:22 2:6 Colossians 2:1 1Thessalonians 2:17 3:10 2Thessalonians 1:9 Hebrews 9:24			
próōpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i> ]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; genitive/ablative case	Strong's #4383



Thayer definitions: 1) *the face*; 1a) *the front of the human head*; 1b) *countenance, look*; 1b1) *the face so far forth as it is the organ of sight, and by it various movements and changes) the index of the inward thoughts and feelings*; 1c) *the appearance one presents by his wealth or property, his rank or low condition*; 1c1) *outward circumstances, external condition*; 1c2) *used in expressions which denote to regard the person in one's judgment and treatment of men*; 2) *the outward appearance of inanimate things*.

602. X

603. verb: *proteínō* (προτείνω) [pronounced *prot-Ī-no*], which means, *to stretch (out, forth), to tie prostrate, to bind*. Strong's #4385. Acts 22:25\*

<i>proteínō</i> (προτείνω) [pronounced <i>prot-Ī-no</i> ]	<i>to stretch (out, forth), to tie prostrate, to bind</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4385
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Thayer: *when they had stretched one out on the thongs, i.e. to receive the blows of the thongs (by tying him up to a beam or a pillar).*

604. Adverb/adjective: *proteron* (πρότερον) [pronounced *PROT-ehr-awn*], which means *before, prior; of time, former*. Strong's #4386. 1Chron. 15:13 Galatians 4:13 Hebrews 4:6 7:27 10:32

<i>proteron</i> (πρότερον) [pronounced <i>PROT-ehr-awn</i> ]	<i>previously, at the first; before, prior; of time, former</i>	adverb/adjective	Strong's #4386
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605. X

606. Verb: *protithēmai* (προτίθεμαι) [pronounced *proht-ITH-ehm-ahee*], which means 1) *to place before, to set forth*; 1a) *to set forth to be looked at, expose to view*; 1b) *to expose to public view*; 1b1) *of the bodies of the dead*; 1b2) *to let lie in state*; 2) *to set before one's self, propose to one's self*; 2a) *to purpose, determine*. Thayer definitions only. Strong's #4388.

607. verb: *protrépōmai* (προτρέπομαι) [pronounced *prot-REHP-om-ahee*], which means, *to turn forward (for oneself); to urge (on, forwards), to exhort, to encourage*. Strong's #4389. Acts 18:27\*

<i>protrépōmai</i> (προτρέπομαι) [pronounced <i>prot-REHP-om-ahee</i> ]	<i>to turn forward (for oneself); to urge (on, forwards), to exhort, to encourage</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4389
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<i>protrépōmai</i> (προτρέπομαι) [pronounced <i>prot-REHP-om-ahee</i> ]	<i>turning forward (for oneself); urging (on, forwards), exhorting, one who is encouraging</i>	masculine plural, aorist middle participle, nominative case	Strong's #4389
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608. verb: *protréchō* (προτρέχω) [pronounced *prot-REHKH-oh*], which means, *to run ahead, to run forward, to outstrip, to precede, to outrun*. Strong's #4390. Luke 19:3 \*\*

<i>protréchō</i> (προτρέχω) [pronounced <i>prot-REHKH-oh</i> ]	<i>to run ahead, to run forward, to outstrip, to precede, to outrun</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4390
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<i>protréchō</i> (προτρέχω) [pronounced <i>prot-REHKH-oh</i> ]	<i>running ahead, running forward, outstripping, preceding, outrunning</i>	masculine singular, aorist active participle, nominative case	Strong's #4390
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609. verb: *proupárchō* (προϋπάρχω) [pronounced *pro-oop-AR-khoh*], which means, *to be before (previously), to exist before, that is, (adverbially) to be or do something previously*. Strong's #4391. Luke 23:12 Acts 8:9\*\*

<i>proupárchō</i> (προϋπάρχω) [pronounced <i>pro-oop-AR-khoh</i> ]	<i>to be before (previously), to exist before, that is, (adverbially) to be or do something previously</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4391
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This is a word used only by Luke (and only in two places; once in Acts and once in Luke).

610. noun: próphasis (πρόφασις) [pronounced *PROHF-ahs-ic*], which means, *pretext, alleged reason, pretended cause, pretence, (for) show*. Strong's #4392. Luke 20:47 27:30 1Thessalonians 2:5 \*\*\*\*\*

próphasis (πρόφασις) [pronounced <i>PROHF-ahs-ic</i> ]	<i>pretext, alleged reason, pretended cause, pretence, (for) show</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4392
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611. verb prophērō (προφέρω) [pronounced *prof-ER-oh*], which means, *to produce, to bring forth*. Thayer and Strong definitions only. Strong's #4393. Luke 6:45\*\*

prophērō (προφέρω) [pronounced <i>prof-ER-oh</i> ]	<i>to produce, to bring forth</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4393
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612. noun: prophēteía (προφητεία) [pronounced *prof-ay-TIE-ah*], which means, *prophecy, prediction (scriptural or other); inspired speaking, a declaration (from divine revelation); speaking from knowledge of divine truth*. Strong's #4394. 1Thessalonians 5:20

prophēteía (προφητεία) [pronounced <i>prof-ay-TIE-ah</i> ]	<i>prophecy, prediction (scriptural or other); inspired speaking, a declaration (from divine revelation); speaking from knowledge of divine truth</i>	masculine singular noun,	Strong's #4394
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prophēteíai (προφητεῖαι) [pronounced <i>prof-ay-TIE-í</i> ]	<i>prophecies, predictions (scriptural or other); inspired speaking, declarations (from divine revelation); speaking from knowledge of divine truth</i>	masculine plural noun,	Strong's #4394
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Thayer definitions:

1) prophecy; 1a) a discourse emanating from divine inspiration and declaring the purposes of God, whether by reproof and admonishing the wicked, or comforting the afflicted, or revealing things hidden; especially by foretelling future events; 1b) Used in the NT of the utterance of OT prophets; 1b1) of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it, the spirit of prophecy, the divine mind, to which the prophetic faculty is due; 1b2) of the endowment and speech of the Christian teachers called prophets; 1b3) the gifts and utterances of these prophets, especially of the predictions of the works of which, set apart to teach the gospel, will accomplish for the kingdom of Christ.

613. Verb: prophēteúō (προφητεύω) [pronounced *pro-fay-TWO-oh*], which means *to prophesy; to speak divine truth*. 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 (1Cor. 14:1, 23) Luke 1:67 22:64 Acts 2:17 19:6 21:9

prophēteúō (προφητεύω) [pronounced <i>pro-fay-TWO-oh</i> ]	<i>to prophesy, to predict (something, the future); to declare (based upon divine revelation); to speak divine truth, to be a prophet, to act as a prophet</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4395
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Thayer definitions: 1) *to prophesy, to be a prophet, speak forth by divine inspirations, to predict*; 1a) *to prophesy*; 1b) *with the idea of foretelling future events pertaining especially to the kingdom of God*; 1c) *to utter forth, declare, a thing which can only be known by divine revelation*; 1d) *to break forth under sudden impulse in lofty discourse or praise of the divine counsels*; 1d1) *under like prompting, to teach, refute, reprove, admonish, comfort others*; 1e) *to act as a prophet, discharge the prophetic office*.

Strong definitions: *to foretell events, divine, speak under inspiration, exercise the prophetic office: - prophecy.*

prophêτεύō (προφητεύω) [pronounced <i>pro-fay-TWO-oh</i> ]	<i>prophecy, predict (something, the future); declare (based upon divine revelation); speak divine truth, be a prophet, act as a prophet</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4395
prophêτεύō (προφητεύω) [pronounced <i>pro-fay-TWO-oh</i> ]	<i>prophesying, predicting (something, the future); declaring (information based upon divine revelation); speaking divine truth, being a prophet, acting as a prophet</i>	feminine plural, present active participle, nominative case	Strong's #4395

614. Masculine\_noun prophêtês (προφήτης) [pronounced *prof-AY-tace*], which means, *prophet, one who foretells events; one who spoke via divine inspiration*. Thayer and Strong definitions only. Strong's #4396. Luke 1:70 3:4 4:17 6:23 7:16 9:8 10:24 11:29, 47 13:28, 33 16:16, 29 18:31 20:6 24:19 Acts 2:16 3:18, 22 7:37, 42 8:28 10:43 11:27 13:1, 15, 20 15:15, 32 21:10 24:14 26:22 28:23, 25 1Thessalonians 2:15 Hebrews 1:1 11:32

prophêtês (προφήτης) pronounced <i>prohf-AY-tace</i> ]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396
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Thayer definitions: 1) in Greek writings, an interpreter of oracles or of other hidden things; 2) one who, moved by the Spirit of God and hence his organ or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such as relate to the cause and kingdom of God and to human salvation; 2a) the OT prophets, having foretold the kingdom, deeds and death, of Jesus the Messiah.; 2b) of John the Baptist, the herald of Jesus the Messiah; 2c) of the illustrious prophet, the Jews expected before the advent of the Messiah; 2d) the Messiah; 2e) of men filled with the Spirit of God, who by God's authority and command in words of weight pleads the cause of God and urges salvation of men; 2f) of prophets that appeared in the apostolic age among Christians; 2f1) they are associated with the apostles; 2f2) they discerned and did what is best for the Christian cause, foretelling certain future events. (Acts 11:27); 2f3) in the religious assemblies of the Christians, they were moved by the Holy Spirit to speak, having power to instruct, comfort, encourage, rebuke, convict, and stimulate, their hearers; 3) a poet (because poets were believed to sing under divine inspiration); 3a) of Epimenides (Tit. 1:12).

prophêteis (προφήτεις) pronounced <i>prohf-AY-tice</i> ]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
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615. Combo: Luke 16:16 24:44 (28:23)

ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i> ]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; nominative case	Strong's #3551
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

prophēteis (προφήταις) pronounced <i>prohf-AY-tice</i> ]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
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This combination of words refers to the Old Testament Scriptures; specifically to those who were considered prophets by the Jewish people.

616. Adjective: prophētikos (προφητικός, ἡ, ὅν) [pronounced *prohf-ay-tik-OSS*], which means *proceeding from a prophet, prophetic, divinely revealed*. Strong's #4397. 2Peter 1:19

prophētikos (προφητικός, ἡ, ὅν) [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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617. feminine\_noun prophētis (προφήτις) [pronounced *prof-AY-tis*], which means, *a prophetess, female foreteller or an inspired woman*. Thayer: 1) a prophetess; 2) a woman to whom future events or things hidden from others are at times revealed, either by inspiration or by dreams and visions; 3) a female who declares or interprets oracles. Thayer and Strong definitions only. Strong's #4398. Lukie 2:36

prophētis (προφήτις) [pronounced <i>prof-AY-tis</i> ]	<i>a prophetess, female foreteller or an inspired woman</i>	feminine singular noun; nominative case	Strong's #4398
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618. X

619. verb: procheirízomai (προχειρίζομαι) [pronounced *prokh-i-RIHD-zom-ahee*], which means, *to choose for oneself, to handle for oneself in advance, (figuratively) to purpose, to choose, to make*. Strong's #4400. Acts 3:20 22:14 26:16\*\*

procheirízomai (προχειρίζομαι) [pronounced <i>prokh-i-RIHD-zom-ahee</i> ]	<i>to choose for oneself, to handle for oneself in advance, (figuratively) to purpose, to choose, to make</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4400
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Thayer definitions: *to put into the hand, to deliver into the hands; to take into one's hands; to set before one's self, to prostrate, to determine; to choose, to appoint; for one's use; for one's salvation*.

procheirízomai (προχειρίζομαι) [pronounced <i>prokh-i-RIHD-zom-ahee</i> ]	<i>choosing for oneself, to handling for oneself in advance, (figuratively) purposing, choosing, making; appointed, (pre) determined</i>	masculine singular, perfect passive participle, accusative case	Strong's #4400
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620. verb: procheirotónēō (προχειροτονέω) [pronounced *prokh-i-rot-on-EH-oh*], which means, *to choose or designate beforehand, to appoint beforehand, to elect (select) in advance*. Strong's #4401. Acts 10:41\*

procheirotónēō (προχειροτονέω) [pronounced <i>prokh-i-rot-on-EH-oh</i> ]	<i>to choose or designate beforehand, to appoint beforehand, to elect (select) in advance</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4401
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procheirotónēō (προχειροτονέω) [pronounced <i>prokh-i-rot-on-EH-oh</i> ]	<i>choosing or designating beforehand, being appointed beforehand, electing (selecting) in advance</i>	masculine plural, perfect passive participle; dative, locative or instrumental case	Strong's #4401
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621. propernoun: Próchoros (Πρόχορος) [pronounced *PROKH-or-oss*], which means, *leader of the chorus, before the dance*; transliterated, *Prochorus*. Strong's #4402. Acts 6:5\*



Próchoros (Πρόχορος) [pronounced PROKH-or-oss]	<i>leader of the chorus, before the dance; transliterated, Prochorus</i>	masculine singular proper noun, accusative case	Strong's #4402
622. noun: prumna (πρύμνα) [pronounced PROOM-nah], which means, <i>stern (of a boat or ship), back part of the ship</i> . Strong's #4403. Acts 27:29 ***			
prumna (πρύμνα) [pronounced PROOM-nah]	<i>stern (of a boat or ship), back part of the ship</i>	feminine singular noun, genitive/ablative case	Strong's #4403
623. adverb: prōí (πρωῖ) [pronounced pro-EE], which means, <i>early, in the morning, at dawn, daybreak; the fourth watch of the night, from 3 o'clock in the morning until 6 o'clock approximately</i> . Strong's #4404. Acts 28:23 *****			
prōí (πρωῖ) [pronounced pro-EE]	<i>early, in the morning, at dawn, daybreak; the fourth watch of the night, from 3 o'clock in the morning until 6 o'clock approximately</i>	adverb	Strong's #4404
624. X			
625. X			
626. X			
627. X			
628. noun: prōra (πρῶρα) [pronounced PRO-ra], which means, <i>bow (of a ship), the prow, forward part of a ship</i> . Strong's #4408. Acts 27:30 **			
prōra (πρῶρα) [pronounced PRO-ra]	<i>bow (of a ship), the prow, forward part of a ship</i>	feminine singular noun, genitive/ablative case	Strong's #4408
629. verb: prōteúō (πρωτεύω) [pronounced prote-YOO-oh], which means, <i>to be first (in rank or influence), to hold the first place, to have the preeminence</i> . Strong's #4409. Colossians 1:18*			
prōteúō (πρωτεύω) [pronounced prote-YOO-oh]	<i>to be first (in rank or influence), to hold the first place, to have the preeminence</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4409 (hapax legomena)
prōteúō (πρωτεύω) [pronounced prote-YOO-oh]	<i>being first (in rank or influence), holding the first place, the one having the preeminence</i>	masculine singular; present active participle; nominative case	Strong's #4409 (hapax legomena)
630. Feminine_noun: prōtokathedría (πρωτοκαθεδρία) [pronounced pro-tohk-ath-ehd-REE-ah], which means, <i>sitting in the first seat, the first or chief seat, (in the front row), a place of prominence (or preeminence) in council, highest (uppermost) seat</i> . Strong's #4110. Luke 11:43 20:46 *****			
prōtokathedría (πρωτοκαθεδρία) [pronounced pro-tohk-ath-ehd-REE-ah]	<i>sitting in the first seat, the first or chief seat, (in the front row), a place of prominence (or preeminence) in council, highest (uppermost) seat</i>	feminine singular noun, accusative case	Strong's #4110
Derived from πρῶτος [Strong's #4413 = <i>first, prominent</i> ] and καθέδρα [Strong's #2515 = <i>bench, seat</i> ].			
631. Feminine_noun: prōtoklisía (πρωτοκλισία) [pronounced pro-tohk-lihs-EE-ah], which means, <i>the first reclining place, the chief place at table, place of honor; highest (best, chief) upper room</i> . Strong's #4411. Luke 14:7 20:46 *****			
prōtoklisía (πρωτοκλισία) [pronounced pro-tohk-lihs-EE-ah]	<i>the first reclining place, the chief place at table, place of honor; highest (best, chief) upper room</i>	feminine singular noun, accusative case	Strong's #4411

632. adverb proton (πρῶτον) [pronounced *PRO-ton*] which means, *first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)*. Thayer: 1) first in time or place; 1a) in any succession of things or persons; 2) first in rank; 2a) influence, honour; 2b) chief; 2c) principal; 3) first, at the first. Thayer and Strong definitions only. Strong's #4412. Luke 6:42 9:59 10:5 11:38 12:1 14:28 17:25 21:9 Acts 3:26 7:12 (11:26) 13:46 15:14 26:20 1Thessalonians 4:16 2Thessalonians 2:3 Hebrews 7:2

proton (πρῶτον) [pronounced <i>PRO-ton</i> ]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
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633. **Adjective:** prôtos (πρῶτος) [pronounced *PROHT-oss*], which means *first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first*. Balz, Strong, Thayer and Zodhiates. Strong's #4413. Luke 2:2 11:26 13:30 14:18 15:22 16:5 19:16, 47 20:29 Acts 1:1 11:26 (adv) 12:10 13:50 16:12 17:4 20:18 25:2 26:23 27:43 28:7 (1Thessalonians 5:28) Hebrews 8:7 9:1, 6 10:9

prôtos (πρῶτος) [pronounced <i>PROT-oss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine singular adjective; nominative case	Strong's #4413
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prôtôs (πρῶτως) [pronounced <i>PROT-ohss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	adverbial form of the adjective prôtos (πρῶτος)	Strong's #4413
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634. noun: prôtostátês (πρωτοστάτης) [pronounced *pro-tos-TAT-ace*], which means, *leader, ringleader, chief instigator; one who stands in the front rank; a leader, chief, champion*. Strong's #4414. Acts 24:5\*

prôtostátês (πρωτοστάτης) [pronounced <i>pro-tos-TAT-ace</i> ]	<i>leader, ringleader, chief instigator; one who stands in the front rank; a leader, chief, champion</i>	feminine singular noun, accusative case	Strong's #4414
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635. Neuter\_noun: prôtotokia (πρωτοτόκια) [pronounced *proh-toht-OHK-ee-ah*], which means *birthright, right [or privilege] of primogeniture, the right or advantages of the firstborn son*. This references the religious leadership of a family (the firstborn belongs to God); and the double-portion of the father's wealth went to him. Balz, Strong, Thayer and Zodhiates. Strong's #4415. Doctrine of the Firstborn. Hebrews 12:16

prôtotokia (πρωτοτόκια) [pronounced <i>proh-toht-OHK-ee-ah</i> ]	<i>birthright, right [or privilege] of primogeniture, the right or advantages of the firstborn son</i>	neuter singular noun	Strong's #4415
prôtotokia (πρωτοτόκια) [pronounced <i>proh-toht-OHK-ee-ah</i> ]	<i>birthright, rights [or privileges] of primogeniture, the rights or advantages of the firstborn son</i>	neuter plural noun	Strong's #4415

This word references the religious leadership of a family (the firstborn belongs to God); and the double-portion of the father's wealth went to him. It appears that this noun is only found in the plural form.

636. **Adjective/noun:** prôtotokos (πρωτοτόκος) [pronounced *proh-tot-OK-oss*], which means *firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]*. Used as an adjective only in Luke 2:7; elsewhere as a noun. Balz, Strong, Thayer and Zodhiates. Strong's #4416. Doctrine of the Firstborn 2Sam. 13:21 Luke 2:7 Colossians 1:15, 18 Hebrews 1:6 11:28 12:23

prōtotokos (πρωτοτόκος) [pronounced <i>proh-tot-OK-oss</i> ]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	masculine singular adjective/noun; nominative case	Strong's #4416
prōtotokoi (πρωτοτόκοι) [pronounced <i>proh-tot-OK-oy</i> ]	<i>gathering of firstborn [of man or animals]; beginnings [first] [of a new series]; figuratively: preeminent ones [chiefs, supreme heads, those with the highest ranking]</i>	masculine plural adjective/noun; nominative case	Strong's #4416

637. X

638. X

639. neuter\_noun pterugion (πτερύγιον) [pronounced *pter-OOG-ee-on*], which means, *an extremity (top corner), a pinnacle*. Thayer: 1) a wing, a little wing; 2) any pointed extremity; 2a) of fins of fishes; 2b) of part of a dress hanging down in the form of a wing; 2c) of the top of the temple at Jerusalem. Thayer and Strong definitions only. Strong's #4419. Luke 4:9\*\*

pterugion (πτερύγιον) [pronounced <i>pter-OOG-ee-on</i> ]	<i>an extremity (top corner), a pinnacle</i>	neuter singular noun	Strong's #4419
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640. Feminine\_noun: ptérux (πτέρυξ) [pronounced *PTEHR-oox*], which means, *wings, feathers*. Strong's #4420. Luke 13:34 \*\*\*\*\*

ptérux (πτέρυξ) [pronounced <i>PTEHR-oox</i> ]	<i>wings, feathers</i>	feminine plural noun; accusative case	Strong's #4420
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641. X

642. verb: ptoéo (πτοέω) [pronounced *ptoh-EH-oh*], which means, *to terrify, to scare, to frighten*. Strong's #4422. Luke 21:9 24:37\*\*

ptoéo (πτοέω) [pronounced <i>ptoh-EH-oh</i> ]	<i>to terrify, to scare, to frighten</i>	2 <sup>nd</sup> person plural, aorist passive subjunctive	Strong's #4422
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ptoéo (πτοέω) [pronounced <i>ptoh-EH-oh</i> ]	<i>being terrified, having been scare, being frighten</i>	masculine plural, aorist passive participle, nominative case	Strong's #4422
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643. X

644. propernounlocation: Ptolemaís (Πτολεμαῖς) [pronounced *ptol-em-ah-IHS*], which means, *warlike; transliterated, Ptolemais*. Strong's #4424. Acts 21:7\*

Ptolemaís (Πτολεμαῖς) [pronounced <i>ptol-em-ah-IHS</i> ]	<i>warlike; transliterated, Ptolemais</i>	feminine singular proper noun; a location, accusative case	Strong's #4424
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Thayer: *Ptolemais (or Accho) [was] a maritime city of Phoenicia, which got its name, apparently, from Ptolemy Lathyrus, who captured it 103 BC, and rebuilt it more beautifully.*

645. neuter\_noun ptuon (πτύον) [pronounced *PTOO-on*], which means, *a winnowing shovel, a winnowing fork; a fan*. Thayer and Strong definitions only. Strong's #4425. Luke 3:17

ptuon (πτύον) [pronounced PTOO-on]	<i>a winnowing shovel, a winnowing fork; a fan</i>	neuter singular noun	Strong's #4425
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646. X

647. X

648. verb ptussô (πτύσσω) [pronounced PTOOOS-so], which means, *to roll up, to furl, to fold [together, up]*. Thayer and Strong definitions only. Strong's #4428. Luke 4:20

ptussô (πτύσσω) [pronounced PTOOOS-so]	<i>to roll up, to furl, to fold [together, up]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4428
ptussô (πτύσσω) [pronounced PTOOOS-so]	<i>rolling up, furling, folding [together, up]</i>	masculine singular, aorist active participle; nominative case	Strong's #4428

649. X

650. X

651. feminine\_noun ptosis (πτῶσις) [pronounced PTOH-sis], which means, *a falling, downfall; a fail*. Thayer and Strong definitions only. Strong's #4431. Luke 2:34

ptosis (πτῶσις) [pronounced PTOH-sis]	<i>a falling, downfall; a fail</i>	feminine singular noun; accusative case	Strong's #4431
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652. X

653. X

654. Adjective: ptôchos (πτωκός) [pronounced ptoh-KHOSS], which means *poor, miserable, beggarly, impotent*. Strong's #4434. Psalm 10:14 4:18 6:20 7:22 14:13 16:20 18:22 19:8 21:3 Galatians 2:10 4:9

ptôchos (πτωκός) [pronounced ptoh-KHOSS]	<i>poor (man, woman), beggar, pauper; miserable, beggarly, wretched; impotent</i>	adjective	Strong's #4434
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Thayer's complete set of definitions: 1) *reduced to beggary, begging, asking alms*; 2) *destitute of wealth, influence, position, honour*; 2a) *lowly, afflicted, destitute of the Christian virtues and eternal riches*; 2b) *helpless, powerless to accomplish an end*; 2c) *poor, needy*; 3) *lacking in anything*; 3a) *as respects their spirit*; 3a1) *destitute of wealth of learning and intellectual culture which the schools afford (men of this class most readily give themselves up to Christ's teaching and proved them selves fitted to lay hold of the heavenly treasure)*.

655. X

656. propernounperson: Puthōn (Πύθων) [pronounced POO-thone], which means, *divination, foretelling; inspiration; transliterated, Python*. Strong's #4436. Acts 16:16\*

Puthōn (Πύθων) [pronounced POO-thone]	<i>divination, foretelling; inspiration; transliterated, Python</i>	masculine singular proper noun; a person; accusative case	Strong's #4436
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Thayer: *In Greek mythology the name of the Pythian serpent or dragon that dwelt in the region of Pytho at the foot of Parnassus in Phocis, and was said to have guarded the oracle at Delphi and been slain by Apollo.*

657. adjective puknos (πυκνός) [pronounced pook-NOS], which means, *thick, dense, compact; in reference to time; frequent, frequently, often, recurring; vigorously, diligently; often, more frequently, more often*. Thayer and Strong definitions only. Strong's #4437. Luke 5:33 24:26



puknos (πυκνός) [pronounced <i>pook-NOS</i> ]	<i>thick, dense, compact; in reference to time; frequent, frequently, often, recurring; vigorously, diligently; often, more frequently, more often</i>	neuter plural adjective; accusative case	Strong's #4437
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658. X

659. feminine\_noun pulê (πύλη) [pronounced *POO-lay*], which means, *a gate, that is, the leaf or wing of a folding entrance*. Thayer: 1) a gate; 1a) of the larger sort; 1a1) in the wall of either a city; 1a2) a palace; 1a3) a town; 1a4) the temple; 1a5) a prison; 2) the gates of hell (likened to a vast prison); 3) metaphorically the access or entrance into any state. Thayer and Strong definitions only. Strong's #4439. Luke 7:12 Acts 3:10 9:24 12:10 16:13 Hebrews 13:12

pulê (πύλη) [pronounced <i>POO-lay</i> ]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4439
pulai (πύλαι) [pronounced <i>POO-lie</i> ]	<i>a gate, that is, the leaf or wing of a folding entrance</i>	feminine plural noun; accusative case	Strong's #4439

660. Masculine\_noun: pulôn (πυλών) [pronounced *poo-LONE*], which means, *gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule*. Strong's #4440. Luke 16:20 Acts 10:17 12:13 14:13

pulôn (πυλών) [pronounced <i>poo-LONE</i> ]	<i>gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule</i>	masculine singular noun, accusative case	Strong's #4440
pulônes (πυλώνες) [pronounced <i>poo-LONE-ehs</i> ]	<i>gates [into a city, into a building], doorways [of a building or city]; by implication, a portals or vestibules</i>	masculine plural noun, accusative case	Strong's #4440

661. Verb: punthánomai (πυνθάνομαι) [pronounced *poon-THAHN-om-ahee*], which means, *to ask, to question, to ascertain by inquiry (as a matter of information merely)*. Strong's #4441. Luke 15:26 18:36 Acts 4:7 10:18 21:33 23:19, 34

punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i> ]	<i>to ask, to question, to ascertain by inquiry (as a matter of information)</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #4441
punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i> ]	<i>asking, questioning, ascertaining by inquiry (as a matter of information)</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #4441

Strong distinguishes between several similar verbs: *to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from ἐρωτάω [G2065], which properly means a request as a favor; and from αἰτέω [G154], which is strictly a demand for something due; as well as from ζητέω [G2212], which implies a search for something hidden; and from δέομαι [G1189], which involves the idea of urgent need); by implication, to learn (by casual intelligence).*

662. Neuter\_noun: pûr (πῦρ) [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 1Cor. 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. 2Sam. 14:30 The Doctrine of Sheol/Hades (Job 7:9 1Sam. 28:15) The Doctrine of Tongues (Acts 2:3) Luke 3:9 9:54 12:49 17:29 22:55 Acts 2:3, 19 7:30 28:5 2Thessalonians 1:8 Hebrews 1:7 10:27 11:34 12:18

pûr (πύρ) [pronounced <i>pur</i> ]	<i>fire</i>	neuter singular noun; locative, dative, instrumental case	Strong's #4442
663. noun: purá (πυρά) [pronounced <i>poo-RAH</i> ], which means, <i>fire, a pile of burning fuel</i> . Strong's #4443. Acts 28:2, 3**			
purá (πυρά) [pronounced <i>poo-RAH</i> ]	<i>fire, a pile of burning fuel</i>	feminine singular noun, accusative case	Strong's #4443
664. Masculine_noun: purgos (πύργος) [pronounced <i>POOR-goss</i> ], which means, <i>tower; castle; a fortified structure rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction</i> . Strong's #4444. Luke 13:4 14:28 ****			
purgos (πύργος) [pronounced <i>POOR-goss</i> ]	<i>tower; castle; a fortified structure rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction</i>	masculine singular noun, nominative case	Strong's #4444
665. X			
666. masculine_noun puretos (πυρετός) [pronounced <i>poo-reht-OSS</i> ], which means, <i>fever, fiery heat, inflamed, feverish</i> . Thayer and Strong definitions only. Strong's #4446. Luke 4:38 Acts 28:8 ***** *			
puretos (πυρετός) [pronounced <i>poo-reht-OSS</i> ]	<i>fever, fiery heat, inflamed, feverish</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4446
667. X			
668. verb: purōō (πυρόω) [pronounced <i>poo-ROE-oh</i> ], which means, <i>to burn; to be refined by heat</i> . Strong's #4448. Revelation 3:18			
669. X			
670. adjective: purrhós (πυρρός) [pronounced <i>poor-HROS</i> ], which means, <i>fiery red; transliterated, Pyrrhus</i> . Strong's #4450. Acts 20:4 **			
purrhós (πυρρός) [pronounced <i>poor-HROS</i> ]	<i>fiery red; transliterated, Pyrrhus</i>	masculine singular adjective, genitive/ablative case	Strong's #4450
This adjective is treated by most translations in Acts 20:4 as a proper noun, referring to the name of So pater's father.			
671. X			
672. X			
673. Verb: pōlēō (πωλέω) [pronounced <i>poh-LEH-oh</i> ], which means, <i>to sell, to barter; seller</i> . Strong's #4453. Luke 12:6, 33 17:28 18:22 19:45 22:36 Acts 4:34 5:1			
pōlēō (πωλέω) [pronounced <i>poh-LEH-oh</i> ]	<i>to sell, to barter; seller; that which is sold</i>	3 <sup>rd</sup> person plural, present passive indicative	Strong's #4453
pōlēō (πωλέω) [pronounced <i>poh-LEH-oh</i> ]	<i>(let him) sell, barter</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4453
pōlēō (πωλέω) [pronounced <i>poh-LEH-oh</i> ]	<i>selling, bartering; being sold; seller; that which is sold</i>	masculine plural, present active participle, accusative case	Strong's #4453
674. noun: pôlos (πῶλος) [pronounced <i>po'-los</i> ], which means, <i>foal, filly, a young ass, colt, the young of a horse or ass</i> . Strong's #4454. Luke 11:30			

pōlos (πῶλος) [pronounced po'-los]	foal, filly, a young ass, colt, the young of a horse or ass	masculine noun, accusative case	Strong's #4454
675. adverb: rōpote (πῶποτε) [pronounced PO-poht-eh], which means, <i>ever; at any time; (with negative particle) at no time</i> . Strong's #4455.			
rōpote (πῶποτε) [pronounced PO-poht-eh]	ever; at any time; (with negative particle) at no time	adverb	Strong's #4455
676. Verb: pōroō (πωρόω) [pronounced pon-ROH-oh], which means, 1) to cover with a thick skin, to harden by covering with a callus; 2) metaphorically; 2a) to make the heart dull; 2b) to grow hard, callous, become dull, lose the power of understanding. Thayer definition only. Strong's #4456.			
677. Noun feminine: pōrōsis (πῶρωσις) [pronounced POH-roh-sis], which means, 1) the covering with a callus; 2) obtrusiveness of mental discernment, dulled perception; 3) the mind of one has been blunted; 3a) of stubbornness, obduracy. Thayer definition only. Strong's #4457.			
678. adverb: pōs (πῶς) [pronounced pohç], which means, <i>somehow, anyhow; by any (some) means, at all, perhaps</i> . Strong's #4458. Galatians 2:2 4:11 1Thessalonians 3:5			
pōs (πῶς) [pronounced pohç]	somehow, anyhow; by any (some) means, at all, perhaps	adverb; an enclitic particle of indefiniteness of manner	Strong's #4458
679. Particle pōs (πῶς) [pronounced pohç], which means, <i>how, in what manner, in what way</i> . Thayer and Strong definitions only. Strong's #4459. Luke 1:34 6:42 8:18 10:26 11:18 12:11 14:7 18:24 20:41 22:2 Acts 2:8 4:21 8:31 9:27 11:13 12:17 15:36 20:18 Galatians 2:14 4:9 1Thessalonians 1:9 4:1 2Thessalonians 3:7 Hebrews 2:3			
pōs (πῶς) [pronounced pohç]	how, in what manner, in what way	interrogative particle	Strong's #4459

## P ρ Rho

1. proper\_noun: Rhaáb (ῥαάβ) [pronounced hrah-AHB], which means, *wide; transliterated, Rahab*. Strong's #4460. Hebrews 11:31 \*\*

Rhaáb (ῥαάβ) [pronounced hrah-AHB]	wide; transliterated, Rahab	proper singular noun; indeclinable	Strong's #4460
2. X			
3. X			
4. verb: rhabdízō (ῥαβδίζω) [pronounced hrah-DIHD-zo], which means, <i>to beat with a rod, to strike with a stick</i> . Strong's #4463. Atcs 16:22 **			
rhabdízō (ῥαβδίζω) [pronounced hrah-DIHD-zo]	to beat with a rod, to strike with a stick	present active infinitive	Strong's #4463
5. Feminine_noun: hrabdos (ῥάβδος) [pronounced HRAB-doss], which means, <i>cane, rod, sceptre, staff; baton of royalty</i> . Strong's #4464. Luke 9:3 Hebrews 1:8 9:4 11:21			
hrabdos (ῥάβδος) [pronounced HRAB-doss]	cane, rod, sceptre, staff; baton of royalty	feminine singular noun, accusative case	Strong's #4464

Thayer meanings: *a staff, a walking stick, a twig, rod, branch; a rod with which one is beaten; a staff; as used on a journey, or to lean upon, or by shepherds; when applied to kings; with a rod of iron, indicates the severest, most rigorous rule; a royal sceptre.*

6. noun: rhabdoûchos (ῥαβδοῦχος) [pronounced *hrab-DOO-khoss*], which means, *one who carries the rods, the fasces; a (Roman) lictor, a public official who bore the rods (fasces or staff); other insignia of office before a magistrate; constable, executioner.* Strong's #4465. Acts 16:35 \*\*

rhabdoûchos (ῥαβδοῦχος) [pronounced <i>hrab-DOO-khoss</i> ]	<i>one who carries the rods (fasces); a (Roman) lictor, a public official who bore the rods (fasces or staff); other insignia of office before a magistrate; constable, executioner</i>	masculine singular noun; nominative case	Strong's #4465
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rhabdoûchoi (ῥαβδοῦχοι) [pronounced <i>hrab-DOO-khoy</i> ]	<i>those who carries the rods (fasces); (Roman) lictors, public officials who bore the rods (fasces or staff); other insignia of office before a magistrate; constables, executioners</i>	masculine plural noun; nominative case	Strong's #4465
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7. masculine\_proper\_noun Rhagau (Ῥαγαῦ) [pronounced *hrag-OW*], Which means, *associate you: feed you; transliterated, Reu, Ragau.* He was one of the ancestors of Christ. Thayer and Strong definitions only. Strong's #4466. Luke 3:35\*

Rhagau (Ῥαγαῦ) [pronounced <i>hrag-OW</i> ]	<i>associate you: feed you; transliterated, Reu, Ragau</i>	masculine singular proper noun	Strong's #4466
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8. noun: rhaidioúrgēma (ῥαδιοῦργημα) [pronounced *hrad-ee-OORG-ay-mah*], which means, *crime, villainy.* Strong's #4467. Acts 18:14\*

rhaidioúrgēma (ῥαδιοῦργημα) [pronounced <i>hrad-ee-OORG-ay-mah</i> ]	<i>crime, villainy</i>	neuter singular noun; nominative case	Strong's #4467
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9. noun: rhaidiourgía (ῥαδιοῦργία) [pronounced *hrad-ee-oorg-EE-a*], which means, *recklessness, unscrupulous, cunning, malignity, wickedness.* Strong's #4468. Acts 13:10\*

rhaidiourgía (ῥαδιοῦργία) [pronounced <i>hrad-ee-oorg-EE-a</i> ]	<i>recklessness, unscrupulous, cunning, malignity, wickedness; fraud</i>	feminine singular noun, genitive/ablative case	Strong's #4468
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Thayer definitions: 1) *ease in doing, faculty; 2) levity or easiness in thinking or acting; 2a) love of a lazy effeminate life; 3) unscrupulous, cunning, mischief.*

10. Noun: rhaka (ῥακά) (Aramaic transliterated into Greek)) [pronounced *rhak-AH*], which means, 1) empty, i.e. senseless, empty headed man; 2) a term of reproach used among the Jews in the time of Christ. Part of Speech: noun. Thayer Definition Only. Strong's #4469.

11. X

12. X

13. X

14. Verb: rhantizô (ῥαντίζω) [pronounced *hran-TIHD-zoh*], which means, *to sprinkle, to asperse (ceremonially or figuratively); to cleanse by sprinkling, hence to purify, to cleanse.* Strong's #4472. Hebrews 9:13, 19 10:22 \*\*\*\*

rhantizô (ῥαντίζω) [pronounced <i>hran-TIHD-zoh</i> ]	<i>to sprinkle, to asperse (ceremonially or figuratively); to cleanse by sprinkling, hence to purify, to cleanse</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4472
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rhantizō (ῥαντίζω) [pronounced <i>hran-TIHD-zoh</i> ]	<i>sprinkling, dispersing (ceremonially or figuratively); cleansing by sprinkling, hence purifying, cleansing</i>	feminine singular, present active participle; nominative case	Strong's #4472
15. noun: rhantismós (ῥαντισμός) [pronounced <i>hran-tihs-MOSS</i> ], which means, <i>a sprinkling (for purification); blood of sprinkling; one appointed for sprinkling (serving to purify), aspersion</i> . Strong's #4473. Hebrews 12:24 **			
rhantismós (ῥαντισμός) [pronounced <i>hran-tihs-MOSS</i> ]	<i>a sprinkling (for purification); blood of sprinkling; one appointed for sprinkling (serving to purify), aspersion</i>	masculine singular noun; genitive/ablative case	Strong's #4473
16. Verb: hrapizō (ῥαπίζω) [pronounced <i>hrap-IHD-zoh</i> ], and it means <i>to slap with an open palm</i> . Half of Thayer. Strong's #4474.			
17. X			
18. noun: raphís (ῥαφίς) [pronounced <i>hraf-ECE</i> ], which means, <i>needle</i> . Strong's #4476. Luke 18:25 *** 2			
raphís (ῥαφίς) [pronounced <i>hraf-ECE</i> ]	<i>needle</i>	feminine singular noun, genitive/ablative case	Strong's #4476
19. X			
20. X			
21. noun: stulos (στῦλος) [pronounced <i>STOO-loss</i> ], which means, <i>pillar, column, post; figuratively, support</i> . Strong's #4769. Galatians 2:9 ****			
stulos (στῦλος) [pronounced <i>STOO-loss</i> ]	<i>pillar, column, post; figuratively, support</i>	masculine singular noun, nominative case	Strong's #4769
stuloi (στῦλοι) [pronounced <i>STOO-loi</i> ]	<i>pillars, columns, posts; figuratively, support</i>	masculine plural noun, nominative case	Strong's #4769
22. X			
23. X			
24. proper noun person: Rhemphán (Ῥεμφάν) [pronounced <i>hrem-FAN</i> ], which means, <i>the shrunken (as lifeless); transliterated, Rephan</i> . Strong's #4481. Acts 7:43*			
Rhemphán (Ῥεμφάν) [pronounced <i>hrem-FAN</i> ]	<i>the shrunken (as lifeless); transliterated, Rephan</i>	proper noun person; indeclinable	Strong's #4481

Thayer: *The name of an idol worshipped secretly by the Israelites in the wilderness.*

From Strong's Exhaustive Concordance (enhanced): *[This is an] incorrect transliteration for a word of Hebrew origin (רֵמְפָן [H3594]); Strong's: Remphan (i.e. Kijun), an Egyptian idol.*

25. verb: rhéō (ῥέω) [pronounced *HREH-oh*], which means, *to say; to flow, to run (as water runs)*. Strong's #4482. Galatians 3:16\*

rhéō (ῥέω) [pronounced <i>HREH-oh</i> ]	<i>to say; to flow, to run (as water runs)</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4482
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This verb, which is said to occur only here in Galatians, is exactly the same as Strong's #4483. I have no idea why they are listed separately

26. verb: rhéō (ῥέω) [pronounced *HREH-oh*], which means, *to say, to utter, to speak (of), to command; to make*. Strong's #4483. Luke 22:13 Hebrews 10:15

rhêō (ῥέω) [pronounced HREH-oh]	to say, to utter, to speak (of), to command; to make	3 <sup>rd</sup> person singular, pluperfect active indicative (Attic form)	Strong's #4483
27. propernounlocation: Rhêgion (Ῥήγιον) [pronounced HRAYG-ee-on], which means, <i>breach</i> ; transliterated, <i>Rhegium</i> . Strong's #4484. Acts 28:13*			
Rhêgion (Ῥήγιον) [pronounced HRAYG-ee-on]	<i>breach</i> ; transliterated, <i>Rhegium</i>	neuter singular proper noun; a location; accusative case	Strong's #4484 (hapax legomena)
Thayer: <i>Rhegium [was] an Italian town situated on the Bruttian coast, just at the southern entrance of the Straits of Messina.</i>			
28. neuter_noun rhêgma (ῥήγμα) [pronounced HRAYG-mah], which means, <i>ruin (ed, s), something torn, a fragment</i> . Thayer: 1) that which has been broken or rent asunder; 1a) a fracture, breach, cleft; 1b) rent clothes; 1c) fall, ruin. Thayer and Strong definitions only. Strong's #4485. Luke 6:49*			
rhêgma (ῥήγμα) [pronounced HRAYG-mah]	<i>ruin (ed, s), something torn, a fragment</i>	neuter singular noun; nominative case	Strong's #4485
29. verb rhêgnumi/rhêssô (ῥήγνυμι/ῥήσσω) [pronounced HRAYG-noo-mee, HRACE-soh], which means, to break (forth), to burst [asunder], to rend, to tear [apart]; to wreck, to crack; to shatter [into minute fragments; but without a reduction to the constituent particles], to disrupt, to lacerate; by implication, to convulse (with spasms); figuratively, to give vent to, to express joyful emotions. Thayer: 1) to rend, burst or break asunder, break up, break through; 1a) to tear in pieces; 1b) to break forth; 1b1) into joy, of infants or dumb persons beginning to speak; 1c) to distort, convulse; 1c1) of a demon causing convulsions in a man possessed; 1c2) to dash down, hurl to the ground (a common occurrence in cases of demon possession and epilepsy). Thayer and Strong definitions only. Strong's #4486. Luke 5:37 9:42 Galatians 4:27			
rhêgnumi/rhêssô (ῥήγνυμι/ῥήσσω) [pronounced HRAYG-noo-meet, HRACE-soh]	to break (forth), to burst [asunder], to rend, to tear [apart]; to wreck, to crack; to shatter [into minute fragments; but without a reduction to the constituent particles], to disrupt, to lacerate; by implication, to convulse (with spasms); figuratively, to give vent to, to express joyful emotions	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4486
rhêgnumi/rhêssô (ῥήγνυμι/ῥήσσω) [pronounced HRAYG-noo-meet, HRACE-soh]	break (forth), burst [asunder], rend, tear [apart]; wreck, crack; shatter [into minute fragments; disrupt, lacerate; by implication, convulse (with spasms); figuratively, give vent to, express joyful emotions	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4486
30. <b>Neuter_noun:</b> hrêma (ῥῆμα, αὐτός BDB #, τό) [pronounced HRAY-mah], which means <i>speech, discourse, utterance; words, that which is spoken</i> . Strong's #4487. The Doctrine of Tongues (Acts 2:14) 1Sam. 14:42 Luke 1:37 2:15, 17 3:2 5:5 7:1 9:45 18:34 20:26 22:4, 61 24:8 Acts 2:14 5:20, 32 10:22, 37 11:14, 15 13:42 16:38 26:25 28:25 Hebrews 1:3 6:4 11:3 12:19			
hrêma (ῥῆμα, αὐτός, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487

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

hrēmata (ῥήματα) [pronounced HRAY- maht-ah]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
31.	masculine_proper_noun Rhêsa (ῤησά) [pronounced hray-SAH], which means, <i>head</i> ; transliterated, <i>Rhesa</i> . He is the son of Zerubbabel in the genealogy of Christ. Thayer and Strong definitions only. Strong's #4488. Luke 3:27*		
Rhêsa (ῤησά) [pronounced hray- SAH]	<i>head</i> ; transliterated, <i>Rhesa</i>	masculine singular proper noun	Strong's #4488
32.	noun: rhêtôr (ῥήτωρ) [pronounced HRAY-tore], which means, <i>a speaker, an orator; of a forensic orator or advocate</i> . Strong's #4489. Acts 24:1*		
rhêtôr (ῥήτωρ) [pronounced HRAY- tore]	<i>a speaker, an orator; of a forensic orator or advocate</i>	masculine singular noun, genitive/ablative case	Strong's #4489
33.	X		
34.	feminine_noun rhiza (ρίζα) [pronounced HRID-zah], which means, <i>a root; that which like a root springs from a root, a sprout, shoot; metaphorically offspring, progeny</i> . Thayer and Strong definitions only. Strong's #4491. Luke 3:9 8:13 Hebrews 12:15		
rhiza (ρίζα) [pronounced HRID- zah]	<i>a root; that which like a root springs from a root, a sprout, shoot; metaphorically offspring, progeny</i>	feminine singular noun; accusative case	Strong's #4491
35.	Verb: rhizoô (ρίζω) [pronounced hrihd-ZOH-oh], which means, <i>to be firmly rooted, to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded</i> . Thayer definitions only. Strong's #4492. Doctrine of Grace Apparatus for Perception Colossians 2:7 **		
rhizoô (ρίζω) [pronounced hrihd- ZOH-oh]	<i>to be firmly rooted, to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4492
rhizoô (ρίζω) [pronounced hrihd- ZOH-oh]	<i>to be firmly rooted, to cause to strike root, to strengthen with roots, to render firm, to fix, establish, cause a person or a thing to be thoroughly grounded</i>	masculine plural; perfect passive participle; nominative case	Strong's #4492

36. X

37. X

38. verb: rhiptēō (ῥιπτέω) [pronounced *hrip-TEH-oh*], which means, *to cast, throw (down); to cast (forward, before); to set down (with the suggestion of haste and want of care); to throw to the ground, to prostrate*. Strong's #4495. Acts 22:23\*

rhiptēō (ῥιπτέω) [pronounced <i>hrip-TEH-oh</i> ]	<i>to throw (off, down, to the ground); to cast (forward, before); to set down (with the suggestion of haste and want of care); to be prostrate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4495
rhiptēō (ῥιπτέω) [pronounced <i>hrip-TEH-oh</i> ]	<i>throwing (off, down, to the ground); casting (forward, before); setting down (with the suggestion of haste and want of care); being prostrate</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4495

39. verb rhiptō (ῥίπτω) [pronounced *HRIP-toh*], which means, *to cast, throw; throw down, to toss [down], to fling; to cast forward or before; to set down (with the suggestion of haste and want of care); to throw to the ground, prostrate; to deposit; to scatter abroad*. Thayer and Strong definitions only. Strong's #4496. Luke 4:35 17:2 Acts 27:19, 29

rhiptō (ῥίπτω) [pronounced <i>HRIP-toh</i> ]	<i>to cast, throw [down], to toss [down], to fling; to cast forward or before; to set down (with the suggestion of haste and want of care); to throw to the ground, prostrate; to deposit; to scatter abroad</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4496
rhiptō (ῥίπτω) [pronounced <i>HRIP-toh</i> ]	<i>casting, throwing [down], tossing [down], flinging; casting [forward or before]; setting down (with the suggestion of haste and want of care); throwing to the ground, lying prostrate; depositing; scattering abroad</i>	neuter singular, aorist active participle; nominative case	Strong's #4496

40. X

41. propernounperson: Rhódē (Ῥόδη) [pronounced *HROD-ay*], which means, *rose*; transliterated, *Rhoda, Rode*. Strong's #4498. Acts 12:13\*

Rhódē (Ῥόδη) [pronounced <i>HROD-ay</i> ]	<i>rose</i> ; transliterated, <i>Rhoda, Rode</i>	feminine singular proper noun; a person; nominative case	Strong's #4498
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42. propernounlocation: Rhódos (Ῥόδος) [pronounced *HROD-oss*], which means, *rosy*; transliterated, *Rhodes, Rodos*. Strong's #4499. Acts 21:1\*

Rhódos (Ῥόδος) [pronounced <i>HROD-oss</i> ]	<i>rosy</i> ; transliterated, <i>Rhodes, Rodos</i>	feminine singular proper noun; a location; accusative case	Strong's #4499
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Thayer: *Rhodes [was] a well known island of the Cyclades opposite Caria and Lycia, with a Rhodes as the capital city.*

43. feminine\_noun hromphaia (ῥομφαία) [pronounced *hrom-FAH-yah*], which means, *a large sword; properly a long Thracian javelin, also a kind of long sword wont to be worn on the right shoulder; a long and broad cutlass (any weapon of the kind, literally or figuratively)*. Thayer and Strong definitions only. Strong's #4501. Luke 2:35



hromphaia (ρόμφαία) [pronounced <i>hrom-FAH-yah</i> ]	<i>a large sword; properly a long Thracian javelin, also a kind of long sword wont to be worn on the right shoulder; a long and broad cutlass (any weapon of the kind, literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #4501
44.	X		
45.	X		
46.	X		
47.	Feminine_noun: hrumē (ρύμη) [pronounced <i>HROO-may</i> ], which means, <i>street, alley, avenue (crowded), lane</i> . Strong's #4505. Luke 14:21 Acts 9:11 12:10 ****		
hrumē (ρύμη) [pronounced <i>HROO-may</i> ]	<i>street, alley, avenue (crowded), lane</i>	feminine singular noun, accusative case	Strong's #4505
Thayer definitions: 1) <i>a swing, rush, force, trail, of a body in motion</i> ; 2) <i>a tract of way in a town shut in by buildings on both sides</i> ; 3) <i>a street, a lane</i> . Some differences may exist between singular and plural regarding these definitions.			
48.	Verb rhuomai (ρύομαι) [pronounced <i>RHOO-ohm-ahee</i> ], which means, <i>to draw to one's self, to rescue, to deliver, to save</i> ; as a participle: <i>savior, deliverer</i> . Thayer and Strong definitions only. Strong's #4506. Luke 11:4 Colossians 1:13 1Thessalonians 1:10 2Thessalonians 3:2		
rhuomai (ρύομαι) [pronounced <i>RHOO-ohm-ahee</i> ]	<i>to draw to one's self, to rescue, to deliver, to save</i> ; as a participle: <i>savior, deliverer</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4506.
rhuomai (ρύομαι) [pronounced <i>RHOO-ohm-ahee</i> ]	as an active participle: <i>savior, deliverer</i> ; as a passive participle: <i>those having been saved</i>	masculine plural, aorist passive participle; accusative case	Strong's #4506.
R. B. Thieme, Jr.: This is not the normal word for deliverance; it means to be drowning and someone grabs you and pulls you out. To be snatched out of a very difficult situation.			
49.	X		
50.	X		
51.	X		
52.	X		
53.	Feminine_noun: rhusis (ρύσις) [pronounced <i>HROO-sis</i> ], which means, <i>a flowing issue, bleeding, blood discharge</i> . Strong's #4511. Luke 8:43 ***		
rhusis (ρύσις) [pronounced <i>HROO-sis</i> ]	<i>a flowing issue, bleeding, blood discharge</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4511
54.	X		
55.	properadjective: Rhōmaïkός (Ῥωμαϊκός) [pronounced <i>rho-mah-ee-KOSS</i> ], which means, <i>of Rome's strength</i> ; transliterated, <i>Roman, Romanc; Latin</i> . Strong's #4513. Luke 23:38*		
Rhōmaïkός (Ῥωμαϊκός) [pronounced <i>rho-mah-ee-KOSS</i> ]	<i>of Rome's strength</i> ; transliterated, <i>Roman, Romanc; Latin</i>	neuter plural proper adjective; dative, locative, instrumental case	Strong's #4513
56.	properadjectivegrouping: Rhōmaïos (Ῥωμαῖος) [pronounced <i>hro-MAH-yoss</i> ], which means, <i>Roman, resident of Rome, Roman citizen</i> . Strong's #4514. Acts 16:21, 37 22:25 23:27 25:16 28:17		

Rhōmaïos (Ῥωμαῖος) [pronounced <i>hro-MAH-yoss</i> ]	<i>Roman, resident of Rome, Roman citizen</i>	masculine singular, proper adjective grouping; nominative case	Strong's #4514
Rhōmaïoi (Ῥωμαῖοι) [pronounced <i>hro-MAH-yoy</i> ]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; nominative case	Strong's #4514

57. X

58. propernounlocation: Rhômē (Ῥώμη) [pronounced *HROH-may*], which means, *strength*; transliterated, *Rome*. Strong's #4516. Acts 18:2 19:21 23:11 28:14 (Galatians 6:18) \*\*\*\*\* \*\*\*

Rhômē (Ῥώμη) [pronounced <i>HROH-may</i> ]	<i>strength</i> ; transliterated, <i>Rome</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #4516
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Thayer: *Rome [was] the famous capital of the ancient world.*

59. verb: rhōnnumi (ῥώννυμι) [pronounced *HRONE-noo-mee*], which means, *to make strong, to strengthen; to be strong, to thrive, to prosper*; in the usual formula in closing of a letter, *farewell*. Strong's #4517. Acts 15:29 (23:30)\*\*

rhōnnumi (ῥώννυμι) [pronounced <i>HRONE-noo-mee</i> ]	<i>to make strong, to strengthen; to be strong, to thrive, to prosper</i> ; in the usual formula in closing of a letter, <i>farewell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4517
rhōnnumi (ῥώννυμι) [pronounced <i>HRONE-noo-mee</i> ]	<i>make strong, strengthen; be strong, thrive, prosper</i> ; in the usual formula in closing of a letter, <i>farewell</i>	2 <sup>nd</sup> person singular, perfect passive imperative	Strong's #4517
rhōnnumi (ῥώννυμι) [pronounced <i>HRONE-noo-mee</i> ]	<i>make strong, strengthen; be strong, thrive, prosper</i> ; in the usual formula in closing of a letter, <i>farewell</i>	2 <sup>nd</sup> person plural, perfect passive imperative	Strong's #4517

## Σ σ Sigma

- 1.
2. Transliterated Verb: Sabachthani (σαβαχθανι) [pronounced *sah-bahkh-thah-nee*], which is a Chaldean word that means *you have forsaken Me*. It is a 2<sup>nd</sup> person singular with a 1<sup>st</sup> person suffix, found in Matt. 27:46 and Mark 15:34 quoting from Psalm 22:2. Strong's #4518.
3. Masculine\_noun: sabbatismos (σαββατισμός) [pronounced *sab-bat-is-MOSS*], which means, *a sabbatical rest, a sabbath-keeping; a Christian rest (or, Sabbath); a sabbath parallel*. Thayer: *the blessed rest from toils and troubles looked for in the age to come by the true worshippers of God and true Christians*. Strong's #4520. Hebrews 4:9\*

sabbatismos (σαββατισμός) [pronounced <i>sab-bat-is-MOSS</i> ]	<i>a sabbatical rest, a sabbath-keeping; a Christian rest (or, Sabbath); a sabbath parallel</i>	masculine singular noun; nominative case	Strong's #4520 (hapax legomena)
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4. Neuter\_noun: sabbaton (σάββατον) [pronounced *SAHB-baht-on*], which means *Sabbath [day, week]; seventh day; Saturday*. Thayer: 1) *the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work; 1a) the institution of the sabbath, the law for keeping holy every seventh day of the week; 1b) a single sabbath, sabbath day; 2) seven days, a week*. Thayer

Definition only. Strong's #4521. Luke 4:16 6:1 13:10 14:1 18:12 23:54 24:1 Acts 1:12 13:14, 27 15:21 16:13 17:2 18:4 20:7 Colossians 2:16

sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun	Strong's #4521
sabbata (σάββατα) [pronounced SAHB-baht-ah]	<i>Sabbaths [day, week]; seven days, seven day period; seven-day feast; week, Saturdays</i>	neuter plural noun	Strong's #4521

This noun, in the singular or plural, is not found in the book of Hebrews. There is a different word, similar to this one, which is found once in Hebrews 4:9.

This word is found many times in the gospels and Acts; but only twice in the epistles: 1Corinthians 16:2 Colossians 2:16.

5. X

6. Proper\_noun: Saddoukaîos (Σαδδουκαῖος) [pronounced sad-doo-KAH-yoss], which means, *the righteous; follower of a certain heretical Israelite cult*; transliterated, *Sadducee, a Sadducæan, Tsadokian*. Strong's #4523. Luke 20:27 Acts 4:1 5:17 23:6

Saddoukaîos (Σαδδουκαῖος) [pronounced sad-doo-KAH-yoss]	<i>the righteous; follower of a certain heretical Israelite cult</i> ; transliterated, <i>Sadducee, a Sadducæan, Tsadokian</i>	proper masculine singular noun; genitive/ablative case	Strong's #4523
Saddoukaîoi (Σαδδουκαῖοι) [pronounced sad-doo-KAH-yoy]	<i>the righteous ones; followers of a certain heretical Israelite cult</i> ; transliterated, <i>Sadducees, Sadducæans, Tsadokians</i>	proper masculine plural noun; genitive/ablative case	Strong's #4523

Thayer on the Sadducees: *[They were] a religious party at the time of Christ among the Jews, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as the divine authority. They [also] denied the following doctrines:; 1a) resurrection of the body; 1b) immortality of the soul; 1c) existence of spirits and angels; 1d) divine predestination, affirmed free will.*<sup>61</sup>

We might understand them to be rationalists or empiricists.

7. X

8. verb: saínō (σαίνω) [pronounced SAH-ee-no], which means, *to shake; to wag a tail (of a dog); metaphorically: to flatter, to fawn upon; to move (the mind of one); agreeably; to agitate, to disturb, to trouble*. Strong's #4525. 1Thessalonians 3:3\*

saínō (σαίνω) [pronounced SAH-ee-no]	<i>to shake; to wag a tail (of a dog); metaphorically: to flatter, to fawn upon; to move (the mind of one); agreeably; to agitate, to disturb, to trouble</i>	present passive infinitive	Strong's #4525
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These definitions are all over the place.

9. Masculine\_noun: sakkos (σάκκος) [pronounced SAK-koss], which means, *sack, sackcloth; clothing made of cheap rough material (often indicating sorrow or repentance)*. Strong's #4526. Luke 10:13 \*\*\*\*

sakkos (σάκκος) [pronounced SAK-koss]	<i>sack, sackcloth; clothing made of cheap rough material (often indicating sorrow or repentance)</i>	masculine singular noun; dative, locative, instrumental case	Strong's #4526
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<sup>61</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #4523.

Full BDB meanings: *a sack; a receptacle for holding or carrying various things, as money, food, etc.; a course cloth, a dark course stuff made especially from the hair of animals; a garment of the like material, and clinging to the person like a sack, which was wont to be worn (or drawn over the tunic instead of the cloak or mantle) by mourners, penitents, suppliants and also by those who like the Hebrew prophets, lead an austere life.*

10. masculine\_proper\_noun Sala (Σαλά) [pronounced *sal-AH*], which means, *sprout*; transliterated *Salah, Shelach*. Thayer and Strong definitions only. Strong's #4527. Luke 3:32, 35\*

Sala (Σαλά) [pronounced <i>sal-AH</i> ]	<i>sprout</i> ; transliterated <i>Salah, Shelah, Shelach</i>	masculine singular proper noun	Strong's #4527
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He is the son of Arphaxad, and father of Eber.

11. masculine\_proper\_noun Salathiël (Σαλαθιήλ) [pronounced *sal-ath-ee-ALE*], which means, *I have asked of God*; transliterated *Shealtiel*. He was the son of Jeconiah in the genealogy of Christ. Thayer and Strong definitions only. Strong's #4528. Luke 3:27\*\*\*

Salathiël (Σαλαθιήλ) [pronounced <i>sal-ath-ee-ALE</i> ]	<i>I have asked of God</i> ; transliterated <i>Shealtiel, Salathiel</i>	masculine singular proper noun	Strong's #4528
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He was the son of Jeconiah in the genealogy of Christ. His name comes from the Hebrew: #7597.

12. propernounlocation: Salamis (Σαλαμίς) [pronounced *sal-am-ECE*], which means, *salt; wave*; transliterated, *Salamis*. Strong's #4529. Acts 13:5\*

Salamis (Σαλαμίς) [pronounced <i>sal-am-ECE</i> ]	<i>salt; wave</i> ; transliterated, <i>Salamis</i>	feminine singular proper noun; a location; dative, locative or instrumental case	Strong's #4529
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Thayer: [*Salamis is*] *a principal city at the east end of the island of Cyprus.*

13. X

14. verb saleuō (σαλεύω) [pronounced *sal-YOO-oh*], which means, *to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple* or (by implication) *to destroy; to disturb, to incite*. Thayer: 1) a motion produced by winds, storms, waves, etc; 1a) to agitate or shake; 1b) to cause to totter; 1c) to shake thoroughly, of a measure filled by shaking its contents together; 2) to shake down, overthrow; 2a) to cast down from one's (secure and happy) state; 2b) to move, agitate the mind, to disturb one. Thayer and Strong definitions only. Strong's #4531. Luke 6:38, 48 7:24 21:26 Acts 2:25 4:31 16:26 17:13 2Thessalonians 2:2 Hebrews 12:26, 27

saleuō (σαλεύω) [pronounced <i>sal-YOO-oh</i> ]	<i>to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple</i> ; (by implication) <i>to destroy; to disturb, to incite</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4531
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saleuō (σαλεύω) [pronounced <i>sal-YOO-oh</i> ]	<i>moving, shaking (together), being shaken, stirring up, agitating, rockkick, toppling</i> ; or (by implication) <i>destroying; disturbing, inciting</i>	masculine plural, present active participle, nominative case	Strong's #4531
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15. propernounlocation: Salēm (Σαλήμ) [pronounced *sal-AME*], which means, *peace*; transliterated, *Salem*. Strong's #4532. Hebrews 7:1 \*\*

Salēm (Σαλήμ) [pronounced <i>sal-AME</i> ]	<i>peace</i> ; transliterated, <i>Salem</i>	proper noun location; indeclinable	Strong's #4532
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16. X

17. propernounlocation: Salmônē (Σαλμώνη) [pronounced *sal-MO-nay*], which means, *clothed*; transliterated, *Salmone*. Strong's #4534. Acts 27:7\*



Salmōnē (Σαλμώνη) [pronounced <i>sal-MO-nay</i> ]	<i>clothed</i> ; transliterated, <i>Salmone</i>	feminine singular proper noun; a location; accusative case	Strong's #4534
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Thayer: *Salmone [was] a bold promontory on the east point of the island of Crete.*

18. noun: sálos (σάλος) [pronounced *SAL-oss*], which means, *surge, tossing, swell; vibration; wave*. Strong's #4535. Luke 21:25\*

sálos (σάλος) [pronounced <i>SAL-oss</i> ]	<i>surge, tossing, swell; vibration; wave</i>	masculine singular noun, genitive/ablative case	Strong's #4535
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19. Feminine\_noun: salpīx (σάλπιγξ) [pronounced *SAL-pinx*], which means *trumpet*. Thayer. Strong's #4536. 1Thessalonians 4:16 Hebrews 12:19

salpīx (σάλπιγξ) [pronounced <i>SAL-pinx</i> ]	<i>trumpet</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4536
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20. X

21. X

22. X

23. proper\_noun: Samáreia (Σαμάρεια) [pronounced *sam-AR-i-ah*], which means, *Samaria*. Strong's #4540. Luke 17:11 Acts 1:8 8:1, 5, 9 9:31 15:3

Samáreia (Σαμάρεια) [pronounced <i>sam-AR-i-ah</i> ]	<i>guardianship</i> ; transliterated from the Hebrew into Greek and English: <i>Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540
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Thayer: *a territory in Palestine, which had Samaria as its capital.*

24. Proper\_noun: Samareitēs (Σαμαρείτης) [pronounced *sam-ahr-ī-tace*], which means, *an inhabitant of the city (or region) of Samaria*; transliterated, *Samaritan, Samarite*. Strong's #4541. Luke 9:52 10:33 17:16 Acts 8:25

Samareitēs (Σαμαρείτης) [pronounced <i>sam-ahr-ī-tace</i> ]	<i>an inhabitant of the city (or region) of Samaria</i> ; transliterated, <i>Samaritan, Samarite</i>	proper singular noun, genitive/ablative case	Strong's #4541
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Samareitai (Σαμαρείται) [pronounced <i>sam-ahr-ī-tie</i> ]	<i>inhabitants of the city (or region) of Samaria</i> ; transliterated, <i>Samaritans, Samarites</i>	proper plural noun, genitive/ablative case	Strong's #4541
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25. X

26. propernounlocation: Samothráikē (Σαμοθράκη) [pronounced *sam-oth-rak'-ay*], which means, *a sign of rags*; transliterated, *Samothrace, Samothracia*. Strong's #4543. Acts 16:11\*

Samothráikē (Σαμοθράκη) [pronounced <i>sam-oth-RAK-ay</i> ]	<i>a sign of rags</i> ; transliterated, <i>Samothrace, Samothracia</i>	feminine singular proper noun; a location; accusative case	Strong's #4543
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Thayer: *Samothracia [was] an island on the Aegean Sea, about 38 Miles (60 km) from the coast of Thrace at the mouth of the river Hebrus.*

27. propernounlocation: Samos (Σάμος) [pronounced *SAM-oss*], which means, *a sandy bluff*; transliterated, *Samos*. Strong's #4544. Acts 20:15\*

Samos (Σάμος) [pronounced SAM-oss]	<i>a sandy bluff</i> ; transliterated, <i>Samos</i>	feminine singular proper noun; a location; accusative case	Strong's #4544
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Thayer: *Samos [was] an island off that part of Asia Minor where Ionia touches Caria.*

28. Masculine\_proper\_noun: Samouêl (Σαμουήλ, ό) [pronounced *sahm-oo-ALE*], which means *his name is of God* and is transliterated *Samuel*. Strong's #4545. Acts 2:24 13:20 Hebrews 11:32\*\*\*

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
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Thayer: *Samuel [was] the son of Elkanah and Hannah, the last of the judges, a distinguished prophet, and a founder of the prophetic order, he gave the Jews there first kings, Saul, David.*

29. 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) Hebrews 11:32\*

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 (hapax legomena)
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Thayer: *Samson [was] a famous judge of Israel renowned for his physical strength.*

30. X

31. noun: sandálion (σανδάλιον) [pronounced *san-DAHL-ee-on*], which means, *sandal, a slipper or sole-pad*. Strong's #4547. Acts 12:8 \*\*

sandálion (σανδάλιον) [pronounced <i>san-DAHL-ee-on</i> ]	<i>sandal, a slipper or sole-pad</i>	masculine singular noun; nominative case	Strong's #4547
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sandália (σανδάλια) [pronounced <i>san-DAHL-ee-ah</i> ]	<i>sandals, slippers or sole-pads</i>	masculine plural noun; nominative case	Strong's #4547
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This is a sole made of wood or leather, covering the bottom of the foot and bound on with thongs.

32. noun: sanís (σανίς) [pronounced *san-ECE*], which means, *board, plank*. Strong's #4548. Acts 27:44\*

sanís (σανίς) [pronounced <i>san-ECE</i> ]	<i>board, plank</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4548 (hapax legomena)
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sanídes (σανίδες) [pronounced <i>san-EED-ehs</i> ]	<i>boards, planks</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4548 (hapax legomena)
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33. Masculine\_proper\_noun: Saoul (Σαούλ) [pronounced *sah-OOL*], which means *desired* and is transliterated *Saul*. Strong's #4549. 1Sam. 13:15 14:23 (22b) Acts 9:4 13:21 22:7 26:14

Saoul (Σαούλ) [pronounced <i>sah-OOL</i> ]	<i>desired</i> and is transliterated <i>Saul</i>	indeclinable masculine proper noun	Strong's #4549
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The Greek transliterates this from the Hebrew, which is common for a proper name.

34. adjective sapos (σαπρός) [pronounced *sap-ROSS*], which means, *rotten, putrefied; corrupted by one and no longer fit for use, worn out; of poor quality, bad, unfit for use, worthless*. Thayer and Strong definitions only. Strong's #4550. Luke 6:43

sapros (σαπρός) [pronounced sap-ROSS]	<i>rotten, putrefied; corrupted by one and no longer fit for use, worn out; of poor quality, bad, unfit for use, worthless</i>	neuter singular adjective; nominative case	Strong's #4550
35. Propernoun: Sappheirē (Σαπφείρη) [pronounced sap-Fl-ray], which means, <i>sapphire</i> ; transliterated, <i>Sapphira</i> . Strong's #4551. Acts 5:1*			
Sappheirē (Σαπφείρη) [pronounced sap-Fl-ray]	<i>sapphire</i> ; transliterated, <i>Sapphira</i>	proper noun; nominative case	Strong's #4551
36.	X		
37.	X		
38.	X		
39.	X		
40.	propernounperson: Satân (Σατάν) [pronounced sat-AHN], which means, <i>Satan</i> . Strong's #4566. 2Corinthians 12:7*		
41.	X		
42.	proper_noun/location Sarepta (Σάρεπτα) [pronounced SAR-ep-tah], which means, <i>smelting</i> ; transliterated, <i>Sarepta</i> . The Greek name for Zarephath, a Phoenician town between Tyre and Sidon, but nearer Sidon. Thayer and Strong definitions only. Strong's #4558. Luke 4:26*		
Sarepta (Σάρεπτα) [pronounced SAR-ep-tah]	<i>smelting</i> ; transliterated, <i>Sarepta</i>	neuter plural, proper singular noun/person, location; accusative case	Strong's #4558
43.	sarkikos (σαρκικός) [pronounced sar-kee-KOSS] Strong's #4559.		
44.	adjective: sárkinos (σάρκινος) [pronounced SAHR-kee-noss], which means, <i>fleshly, consisting of flesh, composed of flesh; pertaining to the body (as earthly and perishable material); similar to flesh; soft</i> . Strong's #4560. Hebrews 7:16* see below		
sárkinos (σάρκινος) [pronounced SAHR-kee-noss]	<i>fleshly, consisting of flesh, composed of flesh; pertaining to the body (as earthly and perishable material); physical; similar to flesh; carnal; soft</i>	feminine singular adjective; genitive/ablative case	Strong's #4560 (hapax legomena)
45.	adjective: sárkinos (σάρκινος) [pronounced SAHR-kee-noss], which means, <i>fleshly</i> . Strong's #4560. Romans 7:14		
46.	Feminine_noun: sarx (σάρξ) [pronounced sarx], which means, <i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i> . Thayer Definition only. Strong's #4561. Luke 24:39 Acts 2:17 Galatians 1:16 2:16 3:3 4:13, 23 5:13 6:8 Colossians 1:22 2:1 3:22 Hebrews 2:14 5:7 9:10 10:20 12:9		
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; nominative case	Strong's #4561

Thayer definitions: 1) *flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts*; 2) *the body*; 2a) *the body of a man*; 2b) *used of natural or physical origin, generation or relationship*; 2b1) *born of natural generation*; 2c) *the sensuous nature of man, "the animal nature"*; 2c1) *without any suggestion of depravity*; 2c2) *the animal nature with cravings which incite to sin*; 2c3) *the physical nature of man as subject to suffering*; 3) *a living creature (because possessed of a body of flesh) whether man or beast*; 4) *the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God*.

47. masculine\_proper\_noun Sarouch (Σαρούχ) [pronounced sar-OOCH], which means, *intertwined*; transliterated, *Serug, Saruch*. He was the son of Reu in the genealogy of Christ. Thayer and Strong definitions only. Strong's #4562. Luke 3:35\*

Sarouch (Σαρούχ) [pronounced sar- OOCH]	<i>intertwined; transliterated, Serug, Saruch</i>	masculine singular proper noun	Strong's #4562
48. Verb: sarōō (σαρόω) [pronounced sahr-OH-oh], which means, <i>to sweep, to clean by sweeping</i> . Strong's #4563. Luke 11:25 15:8 ***			
sarōō (σαρόω) [pronounced sahr-OH- oh]	<i>to sweep, to clean by sweeping</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4563
sarōō (σαρόω) [pronounced sahr-OH- oh]	<i>sweeping, cleaning by sweeping</i>	masculine singular, perfect passive participle, accusative case	Strong's #4563
49. propernounperson: Sárriha (Σάρριχα) [pronounced SAR-hrah], which means, <i>princess; transliterated, Sara, Sarah</i> . Strong's #4564. Hebrews 11:11 ****			
Sárriha (Σάρριχα) [pronounced SAR- hrah]	<i>princess; transliterated, Sara, Sarah</i>	feminine singular proper noun; a person; nominative case	Strong's #4564
50. propernounlocation: Sárōn (Σάρων) [pronounced SAHR-one], which means, <i>plain or level; transliterated, Sharon</i> . Strong's #4565. Acts 9:35*			
Sárōn (Σάρων) [pronounced SAHR- one]	<i>plain or level; transliterated, Sharon</i>	proper noun location	Strong's #4565
Thayer: <i>Sharon [is] a level region extending from Caesarea of Palestine as far as Joppa, abounding in good pasture and famous for its fertility.</i>			
51. X			
52. Noun_proper_masculine: Satanas (Σατανᾶς) [pronounced sat-an-AS], which means, <i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i> . Thayer definition only. Strong's #4567. Job 1:6 Luke 10:18 11:18 13:16 22:3, 31 Acts 5:3 26:18 1Thessalonians 1:18 2Thessalonians 2:9			
Satanas (Σατανᾶς) [pronounced sat-an- AS]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i>	masculine singular proper noun, accusative case	Strong's #4567
Although there is the form we are familiar with, simply <i>Satan</i> , that form only occurs once in the NT.			
Full Thayer meanings: 1) <i>adversary (one who opposes another in purpose or act), the name given to; 1a) the prince of evil spirits, the inveterate adversary of God and Christ; 1a1) he incites apostasy from God and to sin; 1a2) circumventing men by his wiles; 1a3) the worshippers of idols are said to be under his control; 1a4) by his demons he is able to take possession of men and inflict them with diseases; 1a5) by God's assistance he is overcome; 1a6) on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, but shortly after will be given over to eternal punishment; 1b) a Satan-like man.</i>			
53. Neuter_noun: sáton (σάτον) [pronounced SAT-ohn], which means, <i>a dry measure, 3 gallons (13–14 liters); transliterated saton, seah</i> . Strong's #4568. Luke 13:21 **			
sáton (σάτον) [pronounced SAT-ohn]	<i>a dry measure, 3 gallons (13 or 14 liters); transliterated saton, seah</i>	neuter singular noun, accusative case	Strong's #4568
54. propernounperson: Saûlos (Σαῦλος) [pronounced SOW-loss], which means, <i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i> . Strong's #4569. Acts 7:58 8:1 9:1 11:25 12:25 13:1			



Saûlos (Σαῦλος) [pronounced SOW-loss]	<i>desires; transliterated, Saul, Saulos, Saulus, Shaul</i>	masculine singular proper noun, nominative case	Strong's #4569
55. verb: sbénnumi (σβέννυμι) [pronounced SBEHN-noo-mee], which means, <i>to quench, to extinguish, (of fire or things on fire); to be quenched, to go out; metaphorically to quench, to suppress, stifle; of divine influence.</i> Strong's #4570. 1Thessalonians 5:19 Hebrews 11:34 ***** ***			
sbénnumi (σβέννυμι) [pronounced SBEHN-noo-mee]	<i>to quench, to extinguish, (of fire or things on fire); to be quenched, to go out; metaphorically to quench, to suppress, stifle (of divine influence)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4570
sbénnumi (σβέννυμι) [pronounced SBEHN-noo-mee]	<i>quench, extinguish, (a fire or things on fire); be quenched, go out; metaphorically quench, suppress, stifle (of divine influence)</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4570
56. X			
57. X			
58. verb: sebázomai (σεβάζομαι) [pronounced seb-AD-zom-ahee], which means, <i>to worship.</i> Strong's #4573. Romans 1:25*			
59. noun: sébasma (σέβασμα) [pronounced SEHB-as-mah], which means, <i>an object of worship, whatever is religiously honoured, used of a temple, altar, statue, idolatrous image.</i> Strong's #4574. Acts 17:23 2Thessalonians 2:4**			
sébasma (σέβασμα) [pronounced SEHB-as-mah]	<i>an object of worship, whatever is religiously honoured, used of a temple, altar, statue, idolatrous image</i>	neuter singular noun, accusative case	Strong's #4574
sébasmata (σέβασματα) [pronounced SEHB-as-mah-tah]	<i>objects of worship, whatever things are religiously honored, used of a temples, altars, statues, idolatrous images</i>	neuter plural noun, accusative case	Strong's #4574
60. adjective: Sebastós (σεβαστός) [pronounced seb-as-TOSS], which means, <i>revered, reverend, venerable; the title of the Roman emperors; Augustan, taking its name from the emperor; a title of honour which used to be given certain legions, or cohorts, or battalions, "for valour".</i> Strong's #4575. Acts 25:21 27:1 ***			
sebastós (σεβαστός) [pronounced seb-as-TOSS]	<i>revered, reverend, venerable; the title of the Roman emperors; Augustan, taking its name from the emperor; a title of honour which used to be given certain legions, or cohorts, or battalions, "for valour"</i>	masculine singular adjective, genitive/ablative case	Strong's #4575
61. verb: sébomai (σέβομαι) [pronounced SEB-om-ahee], which means, <i>to show reverence for, to revere, to adore, to be devout, to be religious, to be pious, to worship.</i> Strong's #4576. Acts 13:43, 50 16:14 17:4, 17 18:7, 13 19:27 ***** *****			
sébomai (σέβομαι) [pronounced SEB-om-ahee]	<i>to show reverence for, to revere, to adore, to be devout, to be religious, to be pious, to worship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4576
sébomai (σέβομαι) [pronounced SEB-om-ahee]	<i>showing reverence for, revering, adoring, being devout, being religious, a pious person, religious types; worshiping</i>	masculine plural, present (deponent) middle/passive participle, genitive/ablative case	Strong's #4576
62. X			

63. noun: seismós (σεισμός) [pronounced *sice-MOSS*], which means, *a shaking, a commotion, (of the air) tempest, a gale, (of the ground) an earthquake*. Strong's #4578. Luke 21:11 Acts 16:25

seismós (σεισμός) [pronounced <i>sice-MOSS</i> ]	<i>a shaking, a commotion, (of the air) tempest, a gale, (of the ground) an earthquake</i>	masculine plural noun, nominative case	Strong's #4578
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64. verb: seîō (σείω) [pronounced *Sĭ-oh*], which means, *to shake, to agitate, to cause to tremble; of men, to be thrown into a tremor, to quake for fear; metaphorically to agitate the mind, to throw into a state of fear or concern*. Strong's #4579. Hebrews 12:26 \*\*\*\*\*

seîō (σείω) [pronounced <i>Sĭ-oh</i> ]	<i>to shake, to agitate, to cause to tremble; of men, to be thrown into a tremor, to quake for fear; metaphorically to agitate the mind, to throw into a state of fear or concern</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #4579
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65. propernounperson: Sekoûndos (Σεκοῦνδος) [pronounced *sek-OON-doss*], which means, *second; transliterated, Secundus*. Strong's #4580. Acts 20:4\*

Sekoûndos (Σεκοῦνδος) [pronounced <i>sek-OON-doss</i> ]	<i>second; transliterated, Secundus</i>	masculine singular proper noun; a person; nominative case	Strong's #4580
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66. propernounlocation: Seleúkeia (Σελεύκεια) [pronounced *sel-YOOK-i-ah*], which means, *white light; transliterated, Seleucia*. Strong's #4581. Acts 13:4\*

Seleúkeia (Σελεύκεια) [pronounced <i>sel-YOOK-i-ah</i> ]	<i>white light; transliterated, Seleucia; a city in Syria</i>	feminine singular proper noun, a location; accusative case	Strong's #4581
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67. noun: selênē (σελήνη) [pronounced *sehl-AY-nay*], which means, *moon; probably akin to the alternate of αἰρέομαι [G138], through the idea of attractiveness*. Strong's #4582. Luke 21:25 Acts 2:20 \*\*\*\*\* \*\*\*\*

selênē (σελήνη) [pronounced <i>sehl-AY-nay</i> ]	<i>moon; from selas (brilliancy); probably akin to the alternate of αἰρέομαι [G138], through the idea of attractiveness</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4582
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68. X

69. masculine\_proper\_noun Semi (Σεμί) [pronounced *sem-eh-EE*], which means, *harkeners: my report; transliterated Semi, Semei, Shimei*. He is the father of Mattathias in the genealogy of Christ. Thayer and Strong definitions only. Strong's #4584. Luke 3:26\*

Semi (Σεμί) [pronounced <i>sem-eh-EE</i> ]	<i>harkeners: my report; transliterated Semi, Semei, Shimei</i>	masculine singular proper noun	Strong's #4584
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70. X

71. X

72. X

73. propernounperson: Sérgios (Σέργιος) [pronounced *SERG-ee-oss*], which means, *earth-born: born a wonder; transliterated, Sergius*. Strong's #4588. Acts 13:7\*

Sérgios (Σέργιος) [pronounced <i>SERG-ee-oss</i> ]	<i>earth-born: born a wonder; transliterated, Sergius</i>	masculine singular proper noun; a person; dative, locative or instrumental case	Strong's #4588
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Thayer: [He was] surnamed Paulus, a deputy or proconsul of Cyprus and converted to Christianity by Paul.

74. masculine\_proper\_noun Sêth (Σήθ) [pronounced sayth], which means, *compensation*; transliterated, *Seth*, *Sheth*. He was the third son of Adam and the father of Enos. Thayer and Strong definitions only. Strong's #4589. Luke 3:38\*

Sêth (Σήθ) [pronounced sayth]	<i>compensation</i> ; transliterated, <i>Seth</i> , <i>Sheth</i>	masculine singular proper noun	Strong's #4589
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75. masculine\_proper\_noun Sêm (Σήμ) [pronounced same], which means, *name*; transliterated, *Sem*, *Shem*. He was the eldest son of Noah. Thayer and Strong definitions only. Strong's #4590. Luke 3:36\*

Sêm (Σήμ) [pronounced same]	<i>name</i> ; transliterated, <i>Sem</i> , <i>Shem</i>	masculine singular proper noun	Strong's #4590
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76. verb: sêmaînō (σημαίνω) [pronounced say-MAH-ee-no], which means, *to signify, to give a sign, to indicate; to make known, to mark*. Strong's #4591. Acts 11:28 25:27 \*\*\*\*\* \*

sêmaînō (σημαίνω) [pronounced say-MAH- ee-no]	<i>to signify, to give a sign, to indicate; to make known, to mark</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4591
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77. Neuter\_noun: sêmeion (σημεῖον) [pronounced say-MY-on], which means *sign, mark, token, miracle*. Strong's #4592. The Doctrine of Tongues (1Cor. 14:22) 1Sam. 10:1 Luke 2:12, 34 11:16, 29 21:7, 25 23:8 Acts 2:19, 20 4:16, 30 5:12 6:8 7:36 8:6, 13 14:3 15:12 2Thessalonians 2:9 3:17 Hebrews 2:4

sêmeion (σημεῖον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; accusative case	Strong's #4592
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sêmeia (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural 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

sêmeia (σημεῖα) [pronounced say-MY-ah]	<i>signs, marks, tokens, miracles</i>	neuter plural noun; accusative case	Strong's #4592
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78. verb: sêmeiōō (σημεῖω) [pronounced say-mi-OH-oh], which means, *to take note, to mark, to note, to distinguish by marking; to mark or note for one's self*. Strong's #4593. 2Thessalonians 3:14\*

sêmeiōō (σημεῖω) [pronounced say-mi- OH-oh]	<i>to take note, to mark, to note, to distinguish by marking; to mark or note for one's self</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4593
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sêmeiōō (σημεῖω) [pronounced say-mi- OH-oh]	<i>take note, mark, note, distinguish by marking; mark or note for one's self</i>	2 <sup>nd</sup> person plural, present middle imperative	Strong's #4593
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79. Adverb: sêmeron (σήμερον) [pronounced SAY-mer-on], which means, *today; 1) this (very) day; 2) what has happened today*. Thayer definition only. Strong's #4594. 2Sam. 15:20 Luke 2:11 4:21 5:26 12:28 13:32 19:5 22:34 23:43 Acts 4:9 13:33 19:40 20:26 22:3 24:21 26:2 27:33 Hebrews 1:5 3:7, 13 4:6 5:5 13:8

sêmeron (σήμερον) [pronounced SAY-mer- on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
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80. X

81. X

82. 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
83. Neuter\_noun: sês (σής) [pronounced sace], which means, *moth, clothes moth*. Strong's #4597. Luke 12:33 \*\*\*

sês (σής) [pronounced sace]	<i>moth, clothes moth</i>	masculine or neuter singular noun, nominative case	Strong's #4597
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The Interlinear Westcott-Hort NT (1881) /w Strong's numbers and morphological codes lists this as a masculine noun; Thayer has it as a neuter noun.

84. X
85. X
86. feminine\_noun siagôn (σιαγών) [pronounced see-ag-ONE], which means, *chin, side of face, jaw, jaw bone*. Thayer and Strong definitions only. Strong's #4600. Luke 6:29 \*\*

siagôn (σιαγών) [pronounced see-ag-ONE]	<i>chin, cheek, side of face, jaw, jaw bone</i>	feminine singular noun; accusative case	Strong's #4600
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87. **Verb:** sigaô (σιγάω) [pronounced see-GAH-oh], which means *to be silent, to be still, to keep silence; to cease talking; to be concealed*. It appears to involve a cessation of talking (Acts 15:12, 13 1Cor. 14:30, 31). Thayer definitions: 1) *to keep silence, hold one's peace*; 2) *to be kept in silence, be concealed*. only. Strong's #4601. The Doctrine of Tongues (1Cor. 14:28, 34) Luke 9:36 18:39 20:26 Acts 12:17 15:12

sigaô (σιγάω) [pronounced see-GAH-oh]	<i>to be silent, to be still, to keep silence; to cease talking; to be concealed</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4601
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88. noun: sigê (σιγή) [pronounced see-gay], which means, *silence, a hush, quiet*. Strong's #4602. Acts 21:40 \*\*

sigê (σιγή) [pronounced see-gay]	<i>silence, a hush, quiet</i>	feminine singular noun, genitive/ablative case	Strong's #4602
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89. adjective: sidêreos (σιδήρεος) [pronounced sid-AY-reh-oss], which means, *(made of) iron*. Strong's #4603. Acts 12:10 \*\*\*\*\*

sidêreos (σιδήρεος) [pronounced sid-AY-reh-oss]	<i>(made of) iron</i>	feminine singular adjective; accusative case	Strong's #4603
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90. X

91. propernoun/location Sidon (Σιδών) [pronounced sihd-OWN], which means, *hunting; transliterated, Sidon, Zidon, Tsidon*. This was an ancient and wealthy city of Phoenicia, on the east coast of the Mediterranean Sea, less than 20 miles (30 km) north of Tyre. Thayer and Strong definitions only. Strong's #4605. Luke 6:17 10:13 Acts 27:3

Sidon (Σιδών) [pronounced sihd-OWN]	<i>hunting; transliterated, Sidon, Zidon, Tsidon</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #4605
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92. adjective Sidônios (Σιδώνιος) [pronounced sid-OH-nee-oss], which means, *of Sidon, an inhabitant of Sidon, a Sidonian*. Thayer and Strong definitions only. Might occur 0, 1 or 2x. Strong's #4606. Luke 4:26 Acts 12:20\*



Sidōnios (Σιδώνιος) [pronounced <i>sid-OH-nee-oss</i> ]	<i>of Sidon, an inhabitant of Sidon, a Sidonian</i>	feminine singular noun/adjective, genitive/ablative case	Strong's #4606
Sidōnioi (Σιδώνιοι) [pronounced <i>sid-OH-nee-oy</i> ]	<i>those of Sidon, inhabitants of Sidon, residents of Sidon, Sidonians</i>	masculine plural noun/adjective; dative, locative or instrumental case	Strong's #4606

93. noun: sikários (σικάριος) [pronounced *sik-AHR-ee-oss*], which means, *assassin; killer, murderer*. Strong's #4607. Acts 21:38\*

sikários (σικάριος) [pronounced <i>sik-AHR-ee-oss</i> ]	<i>assassin; killer, murderer</i>	masculine singular noun	Strong's #4607
sikarioi (σικάριοι) [pronounced <i>sik-AHR-ee-oy</i> ]	<i>assassins; killers, murderers</i>	masculine plural noun	Strong's #4607

Thayer: *[This was] one who carries a dagger or short sword under his clothing, that he may kill secretly and treacherously any one he wishes to.*

94. Neuter\_noun: sikera (σίκερα) [pronounced *SIHK-er-ah*], which means, *strong drink, an intoxicating beverage, different from wine; it was a artificial product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey*. Thayer and Strong definitions only. Strong's #4608. Luke 1:15

sikera (σίκερα) [pronounced <i>SIHK-er-ah</i> ]	<i>strong drink, an intoxicating beverage, different from wine</i>	neuter singular noun; accusative case	Strong's #4608
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It was a artificial product, made of a mixture of sweet ingredients, whether derived from grain and vegetables, or from the juice of fruits (dates), or a decoction of honey.

95. propernounperson: Silas (Σίλας) [pronounced *SEE-las*], which means, *woody; transliterated, Silas*. Strong's #4609. Acts 15:22 16:19 17:4 18:5

Silas (Σίλας) [pronounced <i>SEE-las</i> ]	<i>woody; transliterated, Silas</i>	masculine singular proper noun, a person; accusative case	Strong's #4609
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Thayer: *[Silas is] a Roman citizen, the companion of the apostle Paul on several of his missionary journeys.*

96. propernounperson: Silouanós (Σιλουανός) [pronounced *sil-oo-an-OSS*], which means, *woody; transliterated, Silvanus*. Strong's #4610. 1Thessalonians 1:1 2Thessalonians 1:1 \*\*\*\*

Silouanós (Σιλουανός) [pronounced <i>sil-oo-an-OSS</i> ]	<i>woody; transliterated, Silvanus</i>	masculine singular proper noun; a person; nominative case	Strong's #4610
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Thayer: *Silas (Silvan us) [was] a Roman citizen, the companion of the apostle Paul on several of his missionary journeys.*

97. Proper\_noun: Silōám (Σιλωάμ) [pronounced *sihl-oh-AM*], which means, *sent (from the Hebrew); a specific tower/fountain in Jerusalem; transliterated, Siloam*. Strong's #4611. Luke 13:4 \*\*\*

Silōám (Σιλωάμ) [pronounced <i>sihl-oh-AM</i> ]	sent (from the Hebrew); a specific tower/fountain in Jerusalem; transliterated, <i>Siloam</i>	proper noun, location; dative, locative or instrumental case	Strong's #4611
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It is not clear whether these are a fountain and a tower which are near each other (which would make sense).

98. noun: simikínthion (σιμικίνθιον) [pronounced *sim-ee-KIHN-thee-on*], which means, *(a workman's) apron, a narrow apron, or linen covering, which workmen and servants were accustomed to wear.* Strong's #4612. Acts 19:12\*

simikínthion (σιμικίνθιον) [pronounced <i>sihm-ee-KIHN-thee-on</i> ]	<i>(a workman's) apron, a narrow apron, or linen covering, which workmen and servants were accustomed to wear</i>	neuter singular noun, accusative case	Strong's #4612
simikínthia (σιμικίνθια) [pronounced <i>sihm-ee-KIHN-thee-ah</i> ]	<i>aprons, narrow aprons, or linen coverings, which workmen and servants were accustomed to wear</i>	neuter plural noun, accusative case	Strong's #4612

99. masculine\_proper\_noun Simôn (Σίμων) [pronounced *SEE-mohn*], which means, *a rock or stone; transliterated Simon.* Thayer and Strong definitions only. Strong's #4613. Luke 4:38 5:3 6:14 7:40 22:31 23:26 24:34 Acts 1:13 8:9 9:43 10:5 11:13

Simôn (Σίμων) [pronounced <i>SEE-mohn</i> ]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, genitive/ablative case	Strong's #4613
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This is a Hebrew name transliterated into the Greek.

- 1) Peter was one of the apostles
- 2) Simon called Zelotes or the Kanaites
- 3) Simon, father of Judas who betrayed Jesus.
- 4) Simon Magus, the Samaritan wizard
- 5) Simon the tanner, Ac. 10
- 6) Simon the Pharisee, Luke 7:40–44
- 7) Simon of Cyrene who carried the cross of Christ
- 8) Simon the cousin of Jesus, the son of Cleophas
- 9) Simon the leper, so called to distinguish him from others of the same name.

100. propernounlocation: Sinâ (Σινᾶ) [pronounced *see-NAH*], which means, *thorny; transliterated, Sinai, Sina.* Strong's #4614. Acts 7:30 Galatians 4:24 \*\*\*\*

Sinâ (Σινᾶ) [pronounced <i>see-NAH</i> ]	<i>thorny; transliterated, Sinai, Sina</i>	proper noun location, indeclinable	Strong's #4614
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101. Neuter\_noun: sínapi (σίναπι) [pronounced *SIHN-ap-ee*], which means, *mustard (plant).* Strong's #4615. Luke 13:19 17:6 \*\*\*\*\*

sínapi (σίναπι) [pronounced <i>SIHN-ap-ee</i> ]	<i>mustard (plant)</i>	neuter singular noun, genitive/ablative case	Strong's #4615
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102. noun: sindôn (σινδών) [pronounced *sin-DOHN*], which means, *(fine) linen cloth, byssos, bleached linen (the cloth or a garment of it).* Strong's #4616. Luke 23:52 \*\*\*\*\* \*

sindôn (σινδών) [pronounced <i>sin-DOHN</i> ]	<i>(fine) linen cloth, byssos, bleached linen (the cloth or a garment of it)</i>	feminine singular noun; dative, locative, instrumental case	Strong's #4616
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103. verb: siniázō (σινιάζω) [pronounced *sin-ee-AHD-zoh*], which means, *to sift, to shake in a sieve; figuratively, by inward agitation to try one's faith to the verge of overthrow.* Strong's #4617. Luke 22:31\*

siniázō (σινιάζω) [pronounced <i>sin-ee-AHD-zoh</i> ]	<i>to sift, to shake in a sieve; figuratively, by inward agitation to try one's faith to the verge of overthrow</i>	aorist active infinitive	Strong's #4617
104. Adjective: siteutós (σιτευτός) [pronounced <i>siht-yoo-ROSS</i> ], which means, <i>fattened, fattened; grain fed</i> . Strong's #4618. Luke 15:22 ***			
siteutós (σιτευτός) [pronounced <i>siht-yoo-ROSS</i> ]	<i>fattened, fattened; grain fed</i>	masculine singular adjective, accusative case	Strong's #4618
105. X			
106. Neuter_noun: sitómetron (σιτόμετρον) [pronounced <i>siht-OHM-eh-ROHN</i> ], which means, <i>a grain-measure, (proper) food amount (allowance, portion, rations)</i> . Strong's #4620. Luke 12:42*			
sitómetron (σιτόμετρον) [pronounced <i>siht-OHM-eh-ROHN</i> ]	<i>a grain-measure, (proper) food amount (allowance, portion, rations)</i>	neuter singular noun, accusative case	Strong's #4620
107. masculine_noun sitos (σίτος) [pronounced <i>SEE-toss</i> ], which means, <i>wheat, grain, corn</i> . Thayer and Strong definitions only. Strong's #4621. Luke 3:17 12:18 16:7 22:31 Acts 7:12 27:38			
sitos (σίτος) [pronounced <i>SEE-toss</i> ]	<i>wheat, grain, corn</i>	masculine singular noun	Strong's #4621
108. <b>Proper_noun:</b> Sion (Σιών), [pronounced <i>sigh-OWN</i> ]; it means <i>dry, parched place</i> ; and is transliterated <i>Zion, Tziyon</i> or <i>Sion</i> . Strong's #4622. Doctrine of Zion. Hebrews 12:22 ***** **			
Sion (Σιών), [pronounced <i>sigh-OWN</i> ]	<i>dry, parched place; and is transliterated Zion, Tziyon or Sion</i>	indeclinable proper singular noun	Strong's #4622
109. Verb: siôpaô (σιωπάω) [pronounced <i>see-oh-PAH-oh</i> ], which means, <i>to be silent, hold one's peace; used of one's silence because dumb; metaphorically of a calm, quiet sea</i> . Thayer and Strong definitions only. Strong's #4623. Luke 1:20 19:40 Acts 18:9			
siôpaô (σιωπάω) [pronounced <i>see-oh-PAH-oh</i> ]	<i>to be silent, hold one's peace; used of one's silence because dumb; metaphorically of a calm, quiet sea</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #4623
siôpaô (σιωπάω) [pronounced <i>see-oh-PAH-oh</i> ]	<i>being silent, holding one's peace; used of one's silence because dumb; metaphorically of a calm, quiet sea</i>	masculine singular, present active participle; nominative case	Strong's #4623
110. <b>Verb:</b> skandalizô (σκανδαλίζω) [pronounced <i>skan-dal-EED-zoh</i> ], which means, <i>to cause to stumble or fall, to give cause of offense; to trip up; to cause to sin</i> . Thayer: 1) <i>to put a stumbling block or impediment in the way, upon which another may trip and fall, metaphorically to offend; 1a) to entice to sin; 1b) to cause a person to begin to distrust and desert one whom he ought to trust and obey; 1b1) to cause to fall away; 1b2) to be offended in one, i.e. to see in another what I disapprove of and what hinders me from acknowledging his authority; 1b3) to cause one to judge unfavourably or unjustly of another; 1c) since one who stumbles or whose foot gets entangled feels annoyed; 1c1) to cause one displeasure at a thing; 1c2) to make indignant; 1c3) to be displeased, indignant</i> . Thayer Definition only. Strong: <i>To "scandalize"; from G4625; to entrap, that is, trip up (figuratively stumble [transitively] or entice to sin, apostasy or displeasure): - (make to) offend</i> . Bullinger: <i>This is a new word altogether. It is never used in classical Greek, it means to cause to stumble or fall, to give cause of offense</i> . (Bull. P. 73). Strong's #4624. (Psalm 123:6) Luke 7:23 17:2			

skandalizô (σκανδαλίζω) [pronounced skan-dal-EED-zoh]	<i>to cause to stumble or fall, to give cause of offense; to trip up; to cause to sin</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4624
111. <b>Neuter_noun:</b> skandalon (σκάνδαλον) [pronounced SKAN-da-lon], which means, <i>snare, trap; an impediment, a stumbling block, cause for stumbling; an offensive thing</i> . Strong: A “scandal”; probably from a derivative of G2578; a trap stick (bent sapling), that is, snare (figuratively cause of displeasure or sin): - occasion to fall (of stumbling), offence, thing that offends, stumbling-block.. Bullinger: [this word] was [originally] used only of the <i>trigger</i> of a trap to catch animals; but in the New Testament, it is used in a new and moral sense, or that which causes any one to be caught or made to trip (Bull p. 73). Strong's #4625. (Psalm 12:6) Luke 17:1 Galatians 5:11			
skandalon (σκάνδαλον) [pronounced SKAN-da-lon]	<i>snare, trap; an impediment, a stumbling block, cause for stumbling; an offensive thing</i>	neuter plural noun, accusative case	Strong's #4625
Thayer definitions: 1) <i>the movable stick or trigger of a trap, a trap stick; 1a) a trap, snare; 1b) any impediment placed in the way and causing one to stumble or fall, (a stumbling block, occasion of stumbling), i.e. a rock which is a cause of stumbling; 1c) fig. applied to Jesus Christ, whose person and career were so contrary to the expectations of the Jews concerning the Messiah, that they rejected him and by their obstinacy made shipwreck of their salvation; 2) any person or thing by which one is (entrapped) drawn into error or sin.</i>			
112. verb skaptô (σκάπτω) [pronounced SKAP-tow], which means, <i>to dig</i> . Thayer and Strong definitions only. Strong's #4626. Luke 6:48 13:8 16:3***			
skaptô (σκάπτω) [pronounced SKAP-tow]	<i>to dig</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4626
113. noun: skáphē (σκάφη) [pronounced SKAF-ay], which means, <i>small boat, a skiff, anything dug out, hollow vessel, trough, tray, tub</i> . Strong's #4627. Acts 27:16, 30 ***			
skáphē (σκάφη) [pronounced SKAF-ay]	<i>small boat, a skiff, anything dug out, hollow vessel, trough, tray, tub</i>	feminine singular noun, genitive/ablative case	Strong's #4627
114. X			
115. X			
116. propernounperson: Skeuâs (Σκευᾶς) [pronounced skyoo-AS], which means, <i>mind-reader; transliterated, Sceva</i> . Strong's #4630. Acts 19:14*			
Skeuâs (Σκευᾶς) [pronounced skyoo-AS]	<i>mind-reader; transliterated, Sceva</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #4630
117. noun: skeuê (σκευή) [pronounced skyoo-AY], which means, <i>equipment, any apparatus, equipment, or furniture; tackling; of the utensils or tackling of a ship</i> . Strong's #4631. Acts 27:19*			
skeuê (σκευή) [pronounced skyoo-AY]	<i>equipment, any apparatus, equipment, or furniture; tackling; of the utensils or tackling of a ship</i>	feminine singular noun, accusative case	Strong's #4631
118. Neuter_noun: skeuos (σκεῦος) [pronounced SKYOO-oss], which means, <i>a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument</i> . Strong's #4632. Luke 8:16 27:31 Acts 9:15 10:11 11:5 27:17 1Thessalonians 4:4 Hebrews 9:21			



skeuos (σκεῦος) [pronounced SKYOO-oss]	<i>a vessel; an implement, equipment; household utensils; metaphorically; a man of quality, a chosen instrument; the body</i>	neuter singular noun; accusative case	Strong's #4632
skeuoi (σκεῦοι) [pronounced SKYOO-oy]	<i>vessels; implements, equipment; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; men of quality, chosen instruments</i>	neuter plural noun; accusative case	Strong's #4632
119. Feminine_noun: skênê (σκηνή) [pronounced skay-NAY], which means, <i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i> . Strong's #4633. Luke 9:33 16:9 Acts 7:43 15:16 Hebrews 8:2, 5 9:2, 3 11:9 13:10			
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine singular noun, accusative case	Strong's #4633
skênai (σκηναί) [pronounced skay-NIGH]	<i>tents, cloth huts (literally or figuratively); a habitations, tabernacles</i>	feminine plural noun, accusative case	Strong's #4633
120. X			
121. noun: skēnopoios (σκηνοποιός) [pronounced skay-nop-oy-OSS], which means, <i>tentmaker, manufacturer of tents, one that makes small portable tents, of leather or cloth of goat's hair or linen, for the use of travelers</i> . Strong's #4635. Acts 18:3*			
skēnopoios (σκηνοποιός) [pronounced skay-nop-oy-OSS]	<i>tentmaker, manufacturer of tents, one that makes small portable tents, of leather or cloth of goat's hair or linen, for the use of travelers</i>	masculine singular noun; nominative case	Strong's #4635
skēnopoioi (σκηνοποιοί) [pronounced skay-nop-oy-OY]	<i>tentmakers, manufacturers of tents, those who make small portable tents, of leather or cloth of goat's hair or linen, for the use of travelers</i>	masculine plural noun; nominative case	Strong's #4635
122. X			
123. X			
124. Neuter_noun: skênôma (σκήνωμα) [pronounced SKAY-noh-mah], which means <i>a tent, a tabernacle; the temple as God's habitation; the tabernacle of the covenant; used metaphorically of the human body as the dwelling of the soul</i> . Strong's #4638. 2Sam. 7:23 Acts 7:46			
skênôma (σκήνωμα) [pronounced SKAY-noh-mah]	<i>a tent, a tabernacle; the temple as God's habitation; the tabernacle of the covenant; used metaphorically of the human body as the dwelling of the soul</i>	neuter singular noun; accusative case	Strong's #4638
125. Feminine_noun skia (σκία) [pronounced SKEE-ah], which means, <i>shade, shadow; figuratively for darkness of error</i> . Skia is translated shadow three times, referring to types (Col. 2:17 Heb. 8:5 10:1). The English word <i>type</i> best corresponds with skia because it means <i>a shadow, a limited idea or likeness of the reality it foreshadows</i> . Thayer definitions mostly. Thayer definitions mostly. Strong's #4639. Job 15:29 Luke 1:79 Acts 5:15 Colossians 2:17 Hebrews 8:5 10:1 ***** **			
skia (σκία) [pronounced SKEE-ah]	<i>shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4639

Thayer definitions: 1) *shadow*; 1a) *shade caused by the interception of light*; 1b) *an image cast by an object and representing the form of that object*; 1c) *a sketch, outline, adumbration*; 2) *shade, shadow, foreshadowing*.

126. Verb: skirtaō (σκιρτάω) [pronounced *skeer-TAH-oh*], which means, *to leap, to jump; to sympathetically move [in the womb]*. Thayer and Strong definitions only. Strong's #4640. Luke 1:41 6:23

skirtaō (σκιρτάω) [pronounced <i>skeer-TAH-oh</i> ]	<i>to leap, to jump; to sympathetically move [in the womb]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4640
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127. **Feminine\_noun:** sklêrokardia (σκληροκαρδία) [pronounced *sklay-rok-ar-DEE-ah*], which means, *hardness of heart*. Thayer definition only. Strong's #4641.

128. **Adjective:** sklêros (σκληρός) [pronounced *sklay-ROSS*], which means, *dry, hard, tough, harsh, severe*. Thayer definitions: 1) *hard, harsh, rough, stiff*; 1a) *of men: metaphorically harsh, stern, hard*; 1b) *of things: violent, rough, offensive, intolerable*. Thayer Definition only. Strong's #4642. Acts (9:5) Acts 26:14 \*\*\*\*\*  
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sklêros (σκληρός) [pronounced <i>sklay-ROSS</i> ]	<i>dry, hard, tough, harsh, severe</i>	neuter singular adjective, nominative case	Strong's #4642
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129. **Feminine\_noun:** sklêrotês (σκληρότης) [pronounced *sklay-ROHT-ace*], which means, . Thayer definitions: 1) *hardness*; 2) *obstinacy, stubbornness*. Thayer definition only. Strong's #4643.

130. **Adjective:** sklêrotrachêlos (σκληροτραχηλός) [pronounced *sklay-rot-RAKH-ah-los*], which means, *stiff-necked, obstinate, headstrong, strong willed*. Thayer definitions: 1) *stiffnecked*; 2) *stubborn, headstrong, obstinate*. Strong's #4644. Acts 7:51\*

sklêrotrachêlos (σκληροτραχηλός) [pronounced <i>sklay-rot-RAKH-ah-los</i> ]	<i>stiff-necked, obstinate, headstrong, strong willed</i>	masculine plural adjective, vocative	Strong's #4644
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131. **Verb:** sklêrunō (σκληρύνω) [pronounced *sklay-ROO-no*], which means, *to (make one) harden; to be obstinate, stubborn, to develop scar tissue*. Thayer: 1) *to make hard, harden*; 2) *metaphorically*; 2a) *to render obstinate, stubborn*; 2b) *to be hardened*; 2c) *to become obstinate or stubborn*. Strong's #4645. Acts 19:9 Hebrews 3:8 4:7 \*\*\*\*\* \*

sklêrunō (σκληρύνω) [pronounced <i>sklay-ROO-no</i> ]	<i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #4645
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132. adjective skolios (σκολιός) [pronounced *skol-ee-OSS*], which means, *crooked, curved, warped, winding; perverse, wicked; unfair, surly, froward*. Thayer and Strong definitions only. Strong's #4646. Luke 3:5 Acts 2:40

skolios (σκολιός) [pronounced <i>skol-ee-OSS</i> ]	<i>crooked, curved, warped, winding; perverse, wicked; unfair, surly, froward</i>	neuter plural adjective; nominative case	Strong's #4646
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133. noun: skólōps (σκόλοψ) [pronounced *SKOL-ops*], which means, *thorn*. Strong's #4647. 2Corinthians 12:7\*

134. Verb: skopéō (σκοπέω) [pronounced *skohp-EH-oh*], which means, *to look at, to observe, to contemplate; to mark; to fix one's eyes upon, to direct one's attention to, any one; to look to, take heed to yourself*. Strong's #4648. Luke 11:35 Galatians 6:1 \*\*\*

skopéō (σκοπέω) [pronounced <i>skohp-EH-oh</i> ]	<i>to look at, to observe, to contemplate; to mark; to fix one's eyes upon, to direct one's attention to, any one; to look to, take heed to yourself</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #4648
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skopéō (σκοπέω) [pronounced skohp-EH-oh]	<i>looking at, observing, contemplating; marking; fixing one's eyes upon, directing one's attention to (any one); looking to, taking heed to yourself</i>	masculine singular, present active participle; nominative case	Strong's #4648
135. Masculine_noun: skopos (σκοπός) [pronounced skohp-OSS], which means, 1) <i>an observer, a watchman</i> ; 2) <i>the distant mark looked at, the goal or end one has in view</i> . Thayer definition only. Strong's #4649. 2Sam. 13:34			
skopos (σκοπός) [pronounced skop-OSS]	<i>an observer, a watchman; the distant mark looked at, the goal or end one has in view</i>	masculine singular noun:	Strong's #4649
136. Verb: skorpízō (σκορπίζω) [pronounced skohr-PIHD-zoh], which means, <i>to scatter; to dissipate, (figuratively) put to flight, to waste; to be liberal with; to disperse abroad</i> . Strong's #4650. Luke 11:23 *****			
skorpízō (σκορπίζω) [pronounced skohr-PIHD-zoh]	<i>to scatter; to dissipate, (figuratively) put to flight, to waste; to be liberal with; to disperse abroad</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4650
137. Masculine_noun: skorprios (σκορπίος) [pronounced skohr-PEE-oss], which means, <i>scorpion</i> . Strong's #4651. Luke 10:19 11:12 *****			
skorprios (σκορπίος) [pronounced skohr-PEE-oss]	<i>scorpion</i>	masculine plural noun, genitive/ablative case	Strong's #4651
138. Adjective: skoteinós (σκοτεινός) [pronounced skoht-î-NOSS], which means, <i>opaque, dark, full of darkness, covered with darkness</i> . Strong's #4652. Luke 11:34 ***			
skoteinós (σκοτεινός) [pronounced skoht-î-NOSS]	<i>opaque, dark, full of darkness, covered with darkness</i>	neuter singular adjective, nominative case	Strong's #4652
139. Feminine_noun: skotia (σκοτία) [pronounced skoht-EE-ah], which means <i>darkness; the darkness due to want of light; metaphorically used of ignorance of divine things, darkness in association with unhappiness and ruin; darkness and its associated wickedness, and the resultant misery in hell</i> . Strong's #4653. Rebound (1John 1:5) Luke 12:3			
skotia (σκοτία) [pronounced skoht-EE-ah]	<i>darkness; the darkness due to want of light; metaphorically used of ignorance of divine things, darkness in association with unhappiness and ruin; darkness and its associated wickedness, and the resultant misery in hell</i>	feminine singular noun, nominative case	Strong's #4653

This can be used as a figurative term for *sin* and also for the *consequences of sin*.

140. verb: skotízō (σκοτίζω) [pronounced skot-IHD-zo], which means, *to darken*. Strong's #4654. Romans 1:21
141. Neuter\_noun: skotos (σκότος) [pronounced SKOH-toss], which means *[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God*. Thayer, Balz, Zodhiates and my definitions. Strong's #4655. Rebound (1John 1:6) Luke 1:79 11:35 22:53 23:44 Acts 2:20 13:11 26:18 Colossians 1:13 1Thessalonians 5:4, 5

skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; dative, locative, and instrumental cases	Strong's #4655
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Thayer Definition: 1) darkness; 1a) of night darkness; 1b) of darkened eyesight or blindness; 2) metaphorically; 2a) of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery in hell; 2b) persons in whom darkness becomes visible and holds sway.

142. X

143. skubalon (σκύβαλον) [pronounced SKOO-bal-on] Strong's #4657.

144. propernoungrouping: Skuthēs (Σκύθης) [pronounced SKOO-thace], which means, *rude or rough*; (by implication) *a savage*; transliterated, *Scythian*. Strong's #4658. Colossians 3:11\*

Skuthēs (Σκύθης) [pronounced SKOO-thace]	<i>rude or rough; (by implication) a savage; transliterated, Scythian</i>	masculine singular proper noun; grouping; nominative case	Strong's #4658 (hapax legomena)
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Thayer: A Scythian, an inhabitant of Scythia or modern day Russia. By the more civilised nations of antiquity the Scythians were regarded as the wildest of barbarians.

145. adjective: skuthrōpós (σκυθρωπός) [pronounced skoo-thro-POSS], which means, *sad, angry-visaged, gloomy or affecting a mournful appearance, of a sad countenance*. Strong's #4659. Luke 24:17 \*\*

skuthrōpós (σκυθρωπός) [pronounced skoo-thro-POSS]	<i>sad, angry-visaged, gloomy or affecting a mournful appearance, of a sad countenance</i>	masculine plural adjective, nominative case	Strong's #4659
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146. verb skullō (σκύλλω) [pronounced SKOOL-low], which means, 1) *to skin, flay; to rend, mangle*; 2) *to vex, to trouble, to annoy, to harass; to give one's self trouble, trouble one's self*. Thayer and Strong definitions only. Strong's #4660. Luke 7:6 8:49 \*\*\*

skullō (σκύλλω) [pronounced SKOOL-low]	<i>1) to skin, flay; to rend, mangle; 2) to vex, to trouble, to annoy, to harass; to give one's self trouble, trouble one's self</i>	2 <sup>nd</sup> person singular, present passive imperative	Strong's #4660
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147. Neuter\_noun: skulon (σκῦλον,ου,τό) [pronounced SKOO-lohn], which means, *a (beast's) skin stripped off, a pelt; the weapons and valuables stripped off from an enemy, haul, spoils*. Strong's #4661. Luke 11:22\*

skulon (σκῦλον,ου,τό) [pronounced SKOO-lohn]	<i>a (beast's) skin stripped off, a pelt; the weapons and valuables stripped off from an enemy, haul, spoils, plunder; ill-gotten gain</i>	neuter singular noun	Strong's #4661
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148. adjective: skōlēkōbrōtos (σκωληκόβρωτος) [pronounced sko-lay-KOB-ro-toss], which means, *eaten by worms, worm-eaten, diseased with maggots*. Strong's #4662. Acts 12:23\*

skōlēkōbrōtos (σκωληκόβρωτος) [pronounced sko-lay-KOB-ro-toss]	<i>eaten by worms, worm-eaten, diseased with maggots</i>	masculine singular adjective, nominative case	Strong's #4662
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149. X

150. X

151. X

152. X

153. X



154. X

155. X

156. Proper\_noun: Sodoma (Σόδομα) [pronounced *SOD-oh-ah*], which means, *burning*; transliterated, *Sodom*, *Sodoma*, *Sedom*. Strong's #4670. Luke 10:12 17:29

Sodoma (Σόδομα) [pronounced <i>SOD-oh-ah</i> ]	<i>burning</i> ; transliterated, <i>Sodom</i> , <i>Sodoma</i> , <i>Sedom</i>	proper singular noun; transliterated from the Hebrew	Strong's #4670
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157. X

158. X

159. Proper\_noun: Solomôn (Σολομών) [pronounced *sohl-ohm-OHN*], which means, *peaceful* (of Hebrew derivation); transliterated, *Solomon*, *Shelomoh*. Strong's #4672. Luke 11:31 12:27 Acts 3:11 5:12 7:47

Solomôn (Σολομών) [pronounced <i>sohl-ohm-OHN</i> ]	<i>peaceful</i> (of Hebrew derivation); transliterated, <i>Solomon</i> , <i>Shelomoh</i>	proper singular noun; transliterated from the Hebrew	Strong's #4672
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160. feminine noun soros (σορός) [pronounced *sor-OSS*], which means, *an urn, coffin, funereal receptacle, a bier; receptacle for keeping the bones of the dead; the funeral couch or bier on which the Jews carried their dead forth to burial*. Thayer and Strong definitions only. Strong's #4673. Luke 7:14\*

soros (σορός) [pronounced <i>sor-OSS</i> ]	<i>an urn, coffin, funereal receptacle, a bier; receptacle for keeping the bones of the dead; the funeral couch or bier on which the Jews carried their dead forth to burial</i>	feminine singular noun; genitive/ablative case	Strong's #4673
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161. pronoun sos (σός) [pronounced *sohs*], which means, *your, yours, your own*. Thayer and Strong definitions only. Strong's #4674. Luke 5:33 6:30

Masculine possessive pronouns: (pg 97 Greek Enchiridion)

sos (σός) [pronounced <i>sohs</i> ]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, masculine singular, possessive pronoun; nominative case	Strong's #4674 (from #4771)
sou (σοῦ) [pronounced <i>sue</i> ]	<i>of you, from you</i>	2 <sup>nd</sup> person, masculine singular, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
sô (σῶ) [pronounced <i>sow</i> ]		2 <sup>nd</sup> person, masculine singular, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)
son (σόν) [pronounced <i>sohn</i> ]		2 <sup>nd</sup> person, masculine singular, possessive pronoun; accusative case	Strong's #4674 (from #4771)
soi (σοί) [pronounced <i>soy</i> ]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, masculine plural, possessive pronoun; nominative case	Strong's #4674 (from #4771)

σὸν (σῶν) [pronounced sown]	<i>of you [all], from you [all]</i>	2 <sup>nd</sup> person, masculine plural, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
σοῖς) [pronounced soyç]		2 <sup>nd</sup> person, masculine plural, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)
σοῦς) [pronounced sooç]		2 <sup>nd</sup> person, masculine plural, possessive pronoun; accusative case	Strong's #4674 (from #4771)
Feminine:			
σῇ) [pronounced say]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, feminine singular, possessive pronoun; nominative case	Strong's #4674 (from #4771)
σῆς) [pronounced sayç]	<i>of you, from you</i>	2 <sup>nd</sup> person, feminine singular, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
σῇ) [pronounced say]	<i>to your; in your; by means of your, yours, your own</i>	2 <sup>nd</sup> person, feminine singular, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)
σῇν) [pronounced sane]		2 <sup>nd</sup> person, feminine singular, possessive pronoun; accusative case	Strong's #4674 (from #4771)
σαί) [pronounced sigh]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, feminine plural, possessive pronoun; nominative case	Strong's #4674 (from #4771)
σῶν) [pronounced sown]	<i>of you [all], from you [all]</i>	2 <sup>nd</sup> person, feminine plural, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
σαῖς) [pronounced sice]		2 <sup>nd</sup> person, feminine plural, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)

σᾶς) [pronounced sauce]		2 <sup>nd</sup> person, feminine plural, possessive pronoun; accusative case	Strong's #4674 (from #4771)
Neuter:			
son (σόν) [pronounced sohn]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, neuter singular, possessive pronoun; nominative case	Strong's #4674 (from #4771)
sou (σοῦ) [pronounced sue]	<i>of you, from you</i>	2 <sup>nd</sup> person, neuter singular, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
sô (σῶ) [pronounced sow]		2 <sup>nd</sup> person, neuter singular, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)
son (σόν) [pronounced sohn]		2 <sup>nd</sup> person, neuter singular, possessive pronoun; accusative case	Strong's #4674 (from #4771)
sa (σά) [pronounced sah]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, neuter plural, possessive pronoun; nominative case	Strong's #4674 (from #4771)
sôn (σῶν) [pronounced sown]		2 <sup>nd</sup> person, neuter plural, possessive pronoun; genitive/ablative case	Strong's #4674 (from #4771)
σοῖς) [pronounced soyç]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, neuter plural, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)
sa (σά) [pronounced sah]	<i>your, yours, your own</i>	2 <sup>nd</sup> person, neuter plural, possessive pronoun; accusative case	Strong's #4674 (from #4771)

162. X

163. noun: soudáριον (σουδάριον) [pronounced soo-DAHR-ee-on], which means, *face cloth, sweat-cloth*, i.e. *towel (for wiping the perspiration from the face, or binding the face of a corpse), a handkerchief*; transliterated, *sudarium*. Strong's #4676. Luke 19:20 Acts 19:12 \*\*\*\*

soudáριον (σουδάριον) [pronounced soo- DAHR-ee-on]	<i>face cloth, sweat-cloth</i> , a towel (for wiping the perspiration from the face, or binding the face of a corpse), a handkerchief; transliterated, <i>sudarium</i>	neuter singular noun; dative, locative or instrumental case	Str'ong's #4676
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soudária (σουδαρία) [pronounced soo- DAHR-ee-ah]	<i>face cloths, sweat-cloths), towels (for wiping the perspiration from the face, or binding the face of a corpse), handkerchiefs; transliterated, sudarium</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4676
164. Feminine_proper_noun: Sousanna (Σουσάννα) [pronounced soo-SAHN-nah], which means, <i>lily</i> ; transliterated, <i>Susannah (that is, Shoshannah), Susanna</i> . Strong's #4677. Luke 8:3			
Sousanna (Σουσάννα) [pronounced soo- SAHN-nah]	<i>lily; transliterated, Susannah (that is, Shoshannah), Susanna</i>	feminine singular proper noun; nominative case	Strong's #4677
165. <b>Feminine_noun:</b> sophia (σοφία) [pronounced sohf-EE-ah], which means, <i>wisdom</i> [spiritual, human, cosmic]. Thayer: 1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters; 1a) the wisdom which belongs to men; 1a1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs; 1a2) the science and learning; 1a3) the act of interpreting dreams and always giving the sagest advice; 1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision; 1a5) skill in the management of affairs; 1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth; 1a7) the knowledge and practice of the requisites for godly and upright living; 1b) supreme intelligence, such as belongs to God; 1b1) to Christ; 1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures. Thayer definitions only. Strong's #4678. Prov. 1:32 Luke 2:40 7:35 11:31 21:15 Acts 6:3, 10 7:10, 22 Colossians 1:9 2:3 3:16			
sophia (σοφία) [pronounced sohf-EE- ah]	<i>wisdom</i> [spiritual, human, cosmic]	feminine singular noun; nominative case	Strong's #4678
166. sophizô (σοφίζω) [pronounced sof-IHD-zoh] Strong's #4679.			
167. Adjective: sophos (σοφός) [pronounced sof-OSS], which means, <i>wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]</i> . Thayer Definitions: 1) wise; 1a) skilled, expert: of artificers; 1b) wise, skilled in letters, cultivated, learned; 1b1) of the Greek philosophers and orators; 1b2) of Jewish theologians; 1b3) of Christian teachers; 1c) forming the best plans and using the best means for their execution. Strong's #4680. Psalm 146:8 Luke 10:21			
sophos, sophê, sophon (σοφός, σοφή, σοφόν) [pronounced soh-FOSS, soh-FAY, soh-FON]	<i>wise, understanding God; adept at practical application of doctrine; acquainted with the mystery doctrine; skilled in the affairs of life, discreet, judicious, practically wise; skilled in learning, learned, intelligent, enlightened [in human and theological matters]; wise in a worldly sense, educated</i>	masculine plural adjective; nominative case	Strong's #4680

This was a word which Paul appropriated from the Greek. It could refer to wise and respected philosophers as well as to vain quibblers and rhetoricians. Paul did not seem to use it in the latter sense; however, both Paul and Jesus did use this word to refer to those who were educated and/or considered wise by worldly standards (Matt. 11:25 1Cor. 1:26–27). The definitions above and this information was adapted from Zodhiates.<sup>62</sup>

<sup>62</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, pp. 1301–1302.



Thayer definitions: 1) wise; 1a) skilled, expert: of artificers; 1b) wise, skilled in letters, cultivated, learned; 1b1) of the Greek philosophers and orators; 1b2) of Jewish theologians; 1b3) of Christian teachers; 1c) forming the best plans and using the best means for their execution.

168. X

169. Verb: sparassô (σπαράσσω) [pronounced *spahr-AHS-soh*], which means, *to convulse with epilepsy; to rend, to tear*. Strong's #4682. Luke 9:39 \*\*\*\*

sparassô (σπαράσσω) [pronounced <i>spahr-AHS-soh</i> ]	<i>to convulse with epilepsy; to rend, to tear</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4682
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170. Verb: sparganoô (σπαργανώ) [pronounced *spar-gan-OH-oh*], which means, *to wrap with strips; to wrap in swaddling clothes; of an infant just born*. Strong's and Thayer definitions only. Strong's #4683. Luke 2:7, 12\*

sparganoô (σπαργανώ) [pronounced <i>spar-gan-OH-oh</i> ]	<i>to wrap with strips; to wrap in swaddling clothes; of an infant just born</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4683
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sparganoô (σπαργανώ) [pronounced <i>spar-gan-OH-oh</i> ]	<i>wrapped with strips of cloth; wrapped in swaddling clothes</i>	neuter singular, perfect passive participle, accusative case	Strong's #4683
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171. X

172. X

173. verb: spáō (σπάω) [pronounced *SPAH-oh*], which means, *to draw (out) (a sword)*. Strong's #4685. Acts 16:27 \*\*

spáō (σπάω) [pronounced <i>SPAH-oh</i> ]	<i>to draw (out) (a sword)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4685
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spáō (σπάω) [pronounced <i>SPAH-oh</i> ]	<i>drawing (out) (a sword); while drawing out a sword</i>	masculine singular, aorist middle participle, nominative case	Strong's #4685
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174. noun: speîra (σπεῖρα) [pronounced *SPY-rah*], which means, *military cohort; a coil (spira, "spire"), (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors)*. Strong's #4686. Acts 10:1 21:31 27:1 \*\*\*\*\* \*\*

speîra (σπεῖρα) [pronounced <i>SPY-rah</i> ]	<i>military cohort, a regiment, a band; literally, a coil (spira, "spire"), (figuratively) a mass of men; a Roman garrison, a squad; also (by analogy) a squad of Levitical janitors; transliterated, speira, spira, spire</i>	feminine singular noun, genitive/ablative case	Strong's #4686
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Thayer definitions: 1) anything rolled into a circle or ball, anything wound, rolled up, folded together; 2) a military cohort; 2a) the tenth part of legion; 2a1) about 600 men, i.e. legionaries; 2a2) if auxiliaries either 500 or 1000; 2a3) a maniple, or the thirtieth part of a legion; 2b) any band, company, or detachment, of soldiers.

175. Verb: speirô (σπείρω) [pronounced *SPY-roh*], which means, *to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically*. Strong's #4687. Luke 8:5 12:24 19:21 Galatians 6:7, 8

speirô (σπείρω) [pronounced <i>SPY-roh</i> ]	<i>to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4687
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speirō (σπείρω) [pronounced SPY-roh]	sowing, scattering, tossing out seed; receiving seed; a sower, one who scatters seed; sometimes used metaphorically	masculine singular, present active participle; nominative case	Strong's #4687
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176. X

177. X

178. Neuter\_noun: sperma (σπέρμα) [pronounced SPHER-mah], which means *seed, sperm; offspring, descendant; remnant*. Thayer and Strong definitions only. Strong's #4690. Luke 1:55 20:28 Acts 3:25 7:5 13:23 Galatians 3:16 Hebrews 2:16 11:11, 18

sperma (σπέρμα) [pronounced SPHER-mah]	seed, sperm; offspring, descendant; remnant	neuter singular noun; accusative case	Strong's #4690
spermata (σπέρματα) [pronounced SPHER-maht-ah]	seeds, sperm; offsprings, descendants; remnants	neuter plural noun; accusative case	Strong's #4690

Thayer definitions: 1) *from which a plant germinates; 1a) the seed, i.e. the grain or kernel which contains within itself the germ of the future plants; 1a1) of the grains or kernels sown; 1b) metaphorically a seed, i.e. a residue, or a few survivors reserved as the germ of the next generation (just as seed is kept from the harvest for the sowing); 2) the semen virile; 2a) the product of this semen, seed, children, offspring, progeny; 2b) family, tribe, posterity; 2c) whatever possesses vital force or life giving power; 2c1) of divine energy of the Holy Spirit operating within the soul by which we are regenerated.*

179. adjective: spermológos (σπερμολόγος) [pronounced sper-mol-og'-os], which means, *scavenger; seed-picker, picking up seed; of birds, especially of the crow or daw that picks up grain in fields; metaphorically; lounging about the market place and picking up a substance by whatever may chance to fall from the loads of merchandise; hence, beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery; an empty talker, babbler*. Strong's #4691. Acts 17:18\*

spermológos (σπερμολόγος) [pronounced sper-mol-OG-oss]	scavenger; seed-picker, picking up seed; of birds, especially of the crow or daw that picks up grain in fields; metaphorically; lounging about the market place and picking up a substance by whatever may chance to fall from the loads of merchandise; hence, beggarly, abject, vile, (a parasite); getting a living by flattery and buffoonery; an empty talker, babblers	masculine singular adjective (here, used as a substantive); nominative case	Strong's #4691
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180. Verb speudō (σπεύδω) [pronounced SPYOO'-doh], which means, *to make haste; to urge on (diligently or earnestly); by implication to await eagerly*. Thayer: 1) to haste, make haste; 2) to desire earnestly. Thayer and Strong definitions only. Strong's #4692. Luke 2:16 19:5 20:16 22:18

speudō (σπεύδω) [pronounced SPYOO'-doh]	to make haste; to urge on (diligently or earnestly); by implication to await eagerly	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4692
speudō (σπεύδω) [pronounced SPYOO'-doh]	make haste; urge on (diligently or earnestly); by implication await eagerly	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4692

speudô (σπεύδω) [pronounced SPYOO'- doh]	<i>[those] making haste; [the ones] urging on (diligently or earnestly); by implication to await eagerly</i>	masculine plural, aorist active participle; nominative case	Strong's #4692
181. noun: spêlaion (σπήλαιον) [pronounced SPAY-lah-yon], which means, <i>cave, a grotto; a cavern; by implication, a hiding-place or resort.</i> Strong's #4693. Luke 19:46 Hebrews 11:38 *****			
spêlaion (σπήλαιον) [pronounced SPAY-lie- on]	<i>cave, a grotto; a cavern; by implication, a hiding-place or resort</i>	neuter singular noun, accusative case	Strong's #4693
spêlaia (σπήλαια) [pronounced SPAY-lie- ah]	<i>caves, grottos; caverns; by implication, a hiding-places or resorts</i>	neuter plural noun, accusative case	Strong's #4693
182. Feminine_noun: spilas (σπιλάς) [pronounced spee-LAHS], which means, <i>1) a rock in the sea, ledge, reef; 2) metaphorically of men who by their conduct damage others morally, wreck them as it were.</i> Thayer Definition only. Strong's #4694.			
183. X			
184. X			
185. Verb: splagchnizomai (σπλαγχνίζομαι) [pronounced splangkh-NID-zom-ahee], which means, <i>to be moved as to one's bowels, hence to be moved with compassion, have compassion, to feel sympathy, to pity (for the bowels were thought to be the seat of love and pity).</i> Thayer Definition only. Strong's #4697. Luke 7:13 10:33 15:20			
splagchnizomai (σπλαγχνίζομαι) [pronounced splangkh- NID-zom-ahee]	<i>to be moved as to one's bowels, hence to be moved with compassion, have compassion, to feel sympathy, to pity</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4697
186. Neuter_noun splagchnon (σπλάγχνον) [pronounced SPLANGKH-non], which means, <i>bowels, intestines, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections.</i> Thayer and Strong definitions only. Strong's #4698. Luke 1:78 Acts 1:18 Colossians 3:12			
splagchnon (σπλάγχνον) [pronounced SPLANGKH-non]	<i>bowels, intestine, inward part, spleen; pity, sympathy; tenderness, mercy; tender mercy; affection</i>	neuter singular noun; accusative case	Strong's #4698
splagchna (σπλάγχνα) [pronounced SPLANGKH-nah]	<i>bowels, intestines, inward parts, spleen; pity, sympathy; tenderness, mercy; tender mercy; affections</i>	neuter plural noun; accusative case	Strong's #4698
Thayer definitions: <i>1) bowels, intestines, (the heart, lungs, liver, etc.); 1a) bowels; 1b) the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, especially kindness, benevolence, compassion; hence our heart (tender mercies, affections, etc.); 1c) a heart in which mercy resides.</i>			
187. X			
188. X			
189. Noun: steatos (στέατος) [pronounced STEH-a-toss], which means <i>fat.</i> Strong's #none. Job 21:24 Psalm 73:7			
190. Masculine_noun: spodos (σποδός) [pronounced spohd-OSS], which means, <i>ashes, which are put on a person's head or on sackcloth to indicate grieving.</i> Strong's #4700. Luke 10:13 Hebrews 9:13 ***			
spodos (σποδός) [pronounced spohd- OSS]	<i>ashes, which are put on a person's head or on sackcloth to indicate grieving</i>	masculine singular noun; dative, locative, instrumental case	Strong's #4700

191. adjective sporimos (σπόριμος) [pronounced SPOR-ee-mos], which means, *grainfield; cornfield; planted [sown] field; fit for sowing, sown; growing crops*. Thayer and Strong definitions only. Strong's #4702. Luke 6:1

sporimos (σπόριμος) [pronounced SPOR-ee-mos]	<i>grainfield; cornfield; planted [sown] field; fit for sowing, sown; growing crops</i>	masculine plural adjective; genitive/ablative case	Strong's #4702
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192. Masculine\_noun: sporos (σπόρος) [pronounced SPOR-oss], which means, *a sowing, a scattering [of seed]; seed (used in sowing)*. Strong's #4703. Luke 8:5

sporos (σπόρος) [pronounced SPOR-oss]	<i>a sowing, a scattering [of seed]; seed (used in sowing)</i>	masculine singular noun; accusative case	Strong's #4703
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193. **Verb:** spoudazō (σπουδάζω) [pronounced spoo-DAWD-zoh], which means, *to hasten, to make haste; to exert one's self, to endeavour, to give diligence, to be diligent to*. Strong's #4704. Galatians 2:10 1Thessalonians 2:17 Hebrews 4:11

spoudazō (σπουδάζω) [pronounced spoo-DAWD-zoh]	<i>to hasten, to make haste; to exert one's self, to endeavour, to give diligence, to be diligent to</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #4704
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194. X

195. X

196. X

197. X

198. Adverb spoudaiōs (σπουδαίως) [pronounced spoo-DAH-yoce], which means, *diligently, earnestly; promptly, instantly, hastily, with haste*. Thayer and Strong definitions only. Strong's #4709. Luke 7:4 \*\*

spoudaiōs (σπουδαίως) [pronounced spoo-DAH-yoce]	<i>diligently, earnestly; promptly, instantly, hastily, with haste</i>	adverb	Strong's #4709
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199. Feminine\_noun: spoudê (σπουδή) [pronounced spoo-DAY], which means, *speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness; to give all diligence*. Thayer and Strong definitions only. Strong's #4710. Luke 1:39 Hebrews 6:11

spoudê (σπουδή) [pronounced spoo-DAY]	<i>speed, with all dispatch, haste, with haste; earnestness, diligence; eagerness; to give all diligence</i>	feminine singular noun; genitive/ablative case	Strong's #4710
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200. noun: spuris (σπυρίς) [pronounced spoo-REESE], which means, *basket, reed basket, (a plaited basket, a lunch basket, hamper)*. Strong's #4711. Acts 9:25 \*\*\*\*\*

spuris (σπυρίς) [pronounced spoo-REESE]	<i>basket, reed basket, (a plaited basket, a lunch basket, hamper)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4711
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201. noun: stádion (στάδιον) [pronounced STAD-ee-ohn], which means, *stadium, a race course*. Strong's #4712. Luke 24:13 \*\*\*\*\* \*

stádion (στάδιον) [pronounced STAD-ee-ohn]	<i>stadium, a race course</i>	neuter singular noun	Strong's #4712
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stádia (στάδια) [pronounced STAD-ee-ah]	<i>furlong, stadia (a measure of distance); a distance of about 600 feet; transliterated, stadia</i>	neuter plural noun	Strong's #4712
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202. Noun: stamnos (στάμνος) [pronounced STAM-noss], which means, *clay container; among the Greeks an earthen jar, into which wine was drawn off for keeping but also used for other purposes; of the little jar in which the manna was kept, laid up in the ark of the covenant*. Strong's #4713. Hebrews 9:4\*



stamnos (στάμνος) [pronounced STAM-noss]	<i>clay container; among the Greeks an earthen jar, into which wine was drawn off for keeping but also used for other purposes; of the little jar in which the manna was kept, laid up in the ark of the covenant</i>	masculine singular noun, nominative case	Strong's #4713 (hapax legomena)
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203. noun: stásis (στάσις) [pronounced stas'-is], which means, *rebellion; strife, a standing* (properly, *the act of*), (by analogy) *position (existence)*; by implication, *a popular uprising; dissension, insurrection*, figuratively, *controversy, standing, uproar*. Strong's #4714. Luke 23:19 Acts 15:2 19:40 23:7, 10 24:5 Hebrews 9:8  
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stásis (στάσις) [pronounced STAS-is]	<i>rebellion; strife, a standing</i> (properly, <i>the act of</i> ), (by analogy) <i>position (existence)</i> ; by implication, <i>a popular uprising; dissension, insurrection</i> , figuratively, <i>controversy, uproar</i>	feminine singular noun, accusative case	Strong's #4714
stáseis (στάσεις) [pronounced STAS-ice]	<i>rebellions; strivings, standings</i> (properly, <i>the act of</i> ), (by analogy) <i>positions (existence)</i> ; by implication, <i>popular uprisings; dissensions, insurrections</i> , figuratively, <i>controversies, uproars</i>	feminine plural noun, accusative case	Strong's #4714

204. X

205. Masculine\_noun: stauros (σταυρός) [pronounced stow-ROSS], which means, *a stake or post (as set upright), a pole or cross (as an instrument of capital punishment)*; figuratively: *exposure to death*, possibly, *complete self denial*; by implication *the atonement of Christ*. Strong's #4716. Luke 9:23 14:27 23:26 Galatians 5:11 6:12 Colossians 2:14 Hebrews 12:2

stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or Roman cross (as an instrument of capital punishment)</i> ; figuratively: <i>exposure to death</i> , possibly, <i>complete self denial</i> ; by implication <i>the atonement of Christ</i>	masculine singular noun, accusative case	Strong's #4716
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206. verb: stauróō (σταυρώω) [pronounced stow-ROE-oh], which means, *to crucify, to impale on the cross*; figuratively, *to extinguish (subdue) passion or selfishness*. Strong's #4717. Luke 23:21, 23 24:7, 20 Acts 2:36 4:10 Galatians 3:1 5:24 6:14

stauróō (σταυρώω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross</i> ; figuratively, <i>to extinguish (subdue) passion or selfishness</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4717
stauróō (σταυρώω) [pronounced stow-ROE-oh]	<i>crucify, impale on the cross</i> ; figuratively, <i>extinguish (subdue) passion or selfishness</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #4717
stauróō (σταυρώω) [pronounced stow-ROE-oh]	<i>crucifying, impaling on the cross, being crucified</i> ; figuratively, <i>to extinguish (subdue) passion or selfishness</i>	masculine singular, perfect passive participle, nominative case	Strong's #4717

207. feminine\_noun staphulê (σταφυλή) [pronounced staf-oo-LAY], which means, *grapes, bunch of grapes, a cluster of grapes*. Thayer and Strong definitions only. Strong's #4718. Luke 6:44 \*\*\*

	staphulê (σταφυλή) [pronounced staf-oo-LAY]	grapes, bunch of grapes, a cluster of grapes	feminine singular noun; accusative case	Strong's #4718
208.	noun masculine stachus (στάχυς) [pronounced STAKH-oos], which means, <i>corn grain; an ear of corn or a stalk (head) of growing grain</i> . Thayer and Strong definitions only. Strong's #4719. Luke 6:1			
	stachus (στάχυς) [pronounced STAKH-oos]	corn grain; an ear of corn or a stalk (head) of growing grain	masculine plural noun; accusative case	Strong's #4719
209.	X			
210.	feminine_noun stegê (στέγη) [pronounced STEG-ay], which means, a roof: of a house. Thayer and Strong definitions only. Strong's #4721. Luke 7:6 ***			
	stegê (στέγη) [pronounced STEG-ay]	a roof: of a house	feminine singular noun; accusative case	Strong's #4721
211.	X			
212.	Verb: stegô (στέγω) [pronounced STEHG-oh], which means, <i>to roof over, (figuratively) to cover with silence (endure patiently); to bear, to suffer</i> . Thayer: 1) <i>deck, thatch, to cover; 1a) to protect or keep by covering, to preserve; 2) to cover over with silence; 2a) to keep secret; 2b) to hide, conceal; 2b1) of the errors and faults of others; 3) by covering to keep off something which threatens, to bear up against, hold out against, and so endure, bear, forbea.</i> )Thayer) Bobby's definitions: <i>to bear; to cover, to conceal; to pass over in silence; to keep confidential; to protect; to excuse, to pass over the faults of others</i> . Strong's #4722. 1Thessalonians 3:1, 5 ****			
	stegô (στέγω) [pronounced STEHG-oh]	to roof over, (figuratively) to cover with silence, to endure patiently; to bear, to suffer	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4722
	stegô (στέγω) [pronounced STEHG-oh]	roofing over, (figuratively) covering with silence, enduring patiently; bearing (up, under), suffering	masculine plural, present active participle, nominative case	Strong's #4722
213.	Adjective: steiros (στείρος) [pronounced STI-ros], which means, <i>barren; of a woman who does not conceive; sterile, hard, stiff, unnatural [of men and animals]</i> . Thayer and Strong definitions only. Strong's #4723. Luke 1:7 23:29 Galatians 4:27			
	steiros (στείρος) [pronounced STI-ros]	barren; of a woman who does not conceive ; sterile, hard, stiff, unnatural [of men and animals]	feminine singular noun/adjective	Strong's #4723
214.	verb: stéllō (στέλλω) [pronounced STEHL-loh], which means, <i>to avoid; to keep away; to diminish, check, cause to cease; to cease to exist; to remove one's self, withdraw one's self, to depart; to abstain from familiar intercourse with one</i> . I left out a whole set of definitions from Thayer. Strong's #4724. 2Thessalonians 3:6 **			
	stéllō (στέλλω) [pronounced STEHL-loh]	to avoid; to keep away; to diminish, check, cause to cease; to cease to exist; to remove one's self, withdraw one's self, to depart; to abstain from familiar intercourse with one	present middle infinitive	Strong's #4724
215.	noun: stémma (στέμμα) [pronounced STEHM-mah], which means, <i>wreath, garland</i> . Strong's #4725.			
	stémma (στέμμα) [pronounced STEHM-mah]	wreath, garland	neuter singular noun	Strong's #4725

stémματα (στέμματα) [pronounced STEHM-maht-ah]	wreaths, garlands	neuter plural noun	Strong's #4725
216. Noun: stenagmós (στεναγμός) [pronounced sten-ag-MOSS], which means <i>groaning, sighing</i> , 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) Acts 7:34			
stenagmós (στεναγμός) [pronounced sten-ag-MOSS]	groaning, sighing, as of the oppressed	masculine singular noun, genitive/ablative case	Strong's #4726
217. verb: stenázō (στενάζω) [pronounced sten-AD-zoh], which means, <i>to sigh, to groan; to murmur; to pray inaudibly; to make (be) in straits; to act with grief</i> . This has far too many meanings. Strong's #4727. Hebrews 13:17 ***** *			
stenázō (στενάζω) [pronounced sten-AD-zoh]	to sigh, to groan; to murmur; to pray inaudibly; to make (be) in straits; to act with grief	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4727
stenázō (στενάζω) [pronounced sten-AD-zoh]	sighing, groaning; murmuring; praying inaudibly; making (being) in straits; those acting with grief	masculine plural; present active participle; nominative case	Strong's #4727
218. Adjective: stenós (στενός) [pronounced stehn-OSS], which means, <i>narrow, tight, constricted</i> . Strong's #4728. Luke 13:24 ***			
stenós (στενός) [pronounced stehn-OSS]	narrow, tight, constricted	feminine singular adjective, genitive/ablative case	Strong's #4728
219. x			
220. noun: stenochōría (στενοχωρία) [pronounced sten-okh-oh-REE-ah], which means, <i>distress</i> . Strong's #4730. Romans 2:9 ****			
221. adjective: stereos (στερεός) [pronounced ster-eh-OSS], which means, <i>strong, firm, immovable, solid, hard, rigid; 1a) in a bad sense, cruel, stiff, stubborn, hard; 1b) in a good sense, firm, steadfast</i> . Strong's #4731. Hebrews 5:12 ****			
stereos (στερεός) [pronounced ster-eh-SS]	strong, firm, immovable, solid, hard, rigid; 1a) in a bad sense, cruel, stiff, stubborn, hard; 1b) in a good sense, firm, steadfast	feminine singular adjective; genitive/ablative case	Strong's #4731
222. verb: stereóō (στερεώω) [pronounced ster-eh-OH-oh], which means, <i>to make strong, to strengthen, to make firm, to establish, to receive strength; to solidify</i> . Strong's #4732. Acts 3:7, 16 16:5***			
stereóō (στερεώω) [pronounced ster-eh-OH-oh]	to make strong, to strengthen, to make firm, to establish, to receive strength; to solidify	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4732
223. noun: steréōma (στερέωμα) [pronounced ster-EH-oh-mah], which means, <i>that which has been made firm; the firmament, the arch of the sky, which in early times was thought to be solid; a fortified place; that which furnishes a foundation; on which a thing rests firmly, support; firmness, steadfastness; metaphorically in a military sense: solid front</i> . Strong's #4733. Colossians 2:5*			

steréōma (στερέωμα) [pronounced <i>ster-EH-oh-mah</i> ]	<i>that which has been made firm; the firmament, the arch of the sky, which in early times was thought to be solid; a fortified place; that which furnishes a foundation; on which a thing rests firmly, support; firmness, steadfastness; metaphorically in a military sense: solid front</i>	neuter singular noun; accusative case	Strong's #4733 (hapax legomena)
224. X			
225. Masculine_noun: stephanos (στέφανος) [pronounced <i>STEHF-ahn-oss</i> ], which means, <i>crown; a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet.</i> Strong's #4735. 1Thessalonians 2:19			
stephanos (στέφανος) [pronounced <i>STEHF-ahn-oss</i> ]	<i>crown; a chaplet (as a badge of royalty, a prize in the public games or a symbol of honor generally; but more conspicuous and elaborate than the simple fillet</i>	masculine singular noun; nominative case	Strong's #4735
Thayer: 1) a crown; 1a) a mark of royal or (in general) exalted rank; 1a1) the wreath or garland which was given as a prize to victors in public games; 1b) metaphorically the eternal blessedness which will be given as a prize to the genuine servants of God and Christ: the crown (wreath) which is the reward of the righteousness; 1c) that which is an ornament and honour to one.			
226. propernounperson: Stéphanos (Στέφανος) [pronounced <i>STEHF-an-oss</i> ], which means, <i>crown, crowned; transliterated, Stephen, Stephanos.</i> Strong's #4736. Acts 6:5 7:59 8:1 11:19 22:20 ***** **			
Stéphanos (Στέφανος) [pronounced <i>STEHF-an-oss</i> ]	<i>crown, crowned; transliterated, Stephen, Stephanos</i>	masculine singular proper noun, accusative case	Strong's #4736
227. verb: stephanóō (στεφανώω) [pronounced <i>stef-an-OH-oh</i> ], which means, <i>to crown; to adorn, to honour; to crown as the victor in a contest.</i> Strong's #4737. Hebrews 2:7, 9 ***			
stephanóō (στεφανώω) [pronounced <i>stef-an-OH-oh</i> ]	<i>to crown; to adorn, to honour; to crown as the victor in a contest</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #4737
stephanóō (στεφανώω) [pronounced <i>stef-an-OH-oh</i> ]	<i>crowning; adorning, honouring; being crowned as the victor in a contest</i>	masculine singular, perfect passive participle, accusative case	Strong's #4737
228. noun: stēthos (στήθος) [pronounced <i>STAY-thoss</i> ], which means, <i>breast, chest, bosom.</i> Strong's #4738. Luke 18:13 23:48 *****			
stēthos (στήθος) [pronounced <i>STAY-thoss</i> ]	<i>breast, chest, bosom</i>	neuter noun, accusative case	Strong's #4738
229. Verb: stêkō (στήκω) [pronounced <i>STAY-koh</i> ], which means, <i>to stand firm; to persevere, to persist, to be steadfast; to keep one's standing, to remain stationary.</i> Thayer definitions: 1) to stand firm; 2) to persevere, to persist; 3) to keep one's standing. only. Strong's #4739. Galatians 5:1 1Thessalonians 3:8 2Thessalonians 2:15 ***** ***			
stêkō (στήκω) [pronounced <i>STAY-koh</i> ]	<i>to stand firm; to persevere, to persist, to be steadfast; to keep one's standing, to remain stationary</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #4739



stêkô (στήκω) [pronounced STAY-koh]	<i>stand firm; persevere, persist, be steadfast; keep one's standing, remain stationary</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4739
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230. Verb: stêrizô (στηρίζω) [pronounced stay-RIHD-zoh], which means, *to turn resolutely in [a certain direction]; to make stable, place firmly, set fast, fix; to strengthen, make firm; to render constant, confirm, one's mind.* Strong's #4741. Luke 9:51 16:26 22:32 Acts 18:23 1Thessalonians 3:2, 13 2Thessalonians 2:17 3:3

stêrizô (στηρίζω) [pronounced stay-RIHD-zoh]	<i>to turn resolutely in [a certain direction]; to make stable, to place firmly, to set fast, to fix; to strengthen, make firm; to render constant, to confirm (one's mind)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4741
stêrizô (στηρίζω) [pronounced stay-RIHD-zoh]	<i>turn resolutely in [a certain direction]; make stable, place firmly, set fast, fix; strengthen, make firm; render constant, confirm (one's mind)</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4741
stêrizô (στηρίζω) [pronounced stay-RIHD-zoh]	<i>turning resolutely in [a certain direction]; making one stable, placing firmly, setting fast, fixing; one who is strengthening, making firm; rendering constant, confirming (one's mind)</i>	masculine singular, present active participle, nominative case	Strong's #4741

231. noun: stigma (στίγμα) [pronounced STIHG-mah], which means, *mark, brand, brand-mark; a mark incised or punched (for recognition of ownership), (figuratively) scar of service.* Strong's #4742. Galatians 6:17\*

stigma (στίγμα) [pronounced STIHG-mah]	<i>mark, brand, brand-mark; a mark incised or punched (for recognition of ownership), (figuratively) scar of service</i>	neuter singular noun, accusative case	Strong's #4742 (hapax legomena)
stigmata (στίγματα) [pronounced STIHG-maht-ah]	<i>marks, brands, brand-marks; marks incised or punched (for recognition of ownership), (figuratively) scars of service</i>	neuter plural noun, accusative case	Strong's #4742 (hapax legomena)

Thayer: *a mark pricked in or branded upon the body. To ancient oriental usage, slaves and soldiers bore the name or the stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotee's who stamped themselves in this way with the token of their gods.*

232. feminine\_noun stigmê (στιγμή) [pronounced sithg-MAY], which means, *an instant, a moment of time, a point in time.* Thayer and Strong definitions only. Strong's #4743. Luke 4:5\*

stigmê (στιγμή) [pronounced sithg-MAY]	<i>an instant, a moment of time, a point in time</i>	feminine singular noun	Strong's #4743
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H. Leo Boles: *The word in the Greek literally means "a mark made by a pointed instrument, a dot"; hence, a point of time.*<sup>63</sup>

233. X

234. noun: stoá (στοά) [pronounced sto-AH], which means, *porch, portico, a colonnade or interior piazza.* Strong's #4745. Acts 3:11 5:12 \*\*\*\*

<sup>63</sup> H. Leo Boles, *Commentary on the Gospel of Luke*; ©1974 by Gospel Advocate Co.; E-Sword, Luke 4:5–8.

stoá (στοά) [pronounced sto-AH]	porch, portico, a colonnade or interior piazza	feminine singular noun; dative, locative or instrumental case	Strong's #4745
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235. X

236. noun: stoicheîon (στοιχεῖον) [pronounced stoy-KHEE-on], which means, *an element, first principal; fundamental principles, rudiment; elemental spirits*. Strong's #4747. Galatians 4:3, 9 Colossians 2:8, 20 Hebrews 5:12 \*\*\*\*\* \*\*

stoicheîon (στοιχεῖον) [pronounced stoy-KHEE-on]	<i>an element, first principal; fundamental principle, rudiment</i>	neuter singular noun, accusative case	Strong's #4747
stoicheîa (στοιχεῖα) [pronounced stoy-KHEE-ah]	<i>elements, first principals; fundamental principles, rudiments; elemental spirits</i>	neuter plural noun, accusative case	Strong's #4747

Thayer definitions: 1) *any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal; 1a) the letters of the alphabet as the elements of speech, not however the written characters, but the spoken sounds; 1b) the elements from which all things have come, the material causes of the universe; 1c) the heavenly bodies, either as parts of the heavens or (as others think) because in them the elements of man, life and destiny were supposed to reside; 1d) the elements, rudiments, primary and fundamental principles of any art, science, or discipline; 1d1) i.e. of mathematics, Euclid's geometry.*

237. Verb: stoicheô (στοιχέω) [pronounced stoy-KHEH-oh], which means, 1) *to proceed in a row as the march of a soldier, go in order; 1a) metaphorically to go on prosperously, to turn out well; 2) to walk; 2a) to direct one's life, to live*. Thayer definitions only. Strong's #4748. Acts 21:24 Galatians 5:15 6:16 \*\*\*\*\*

stoicheô (στοιχέω) [pronounced stoy-KHEH-oh]	<i>to march in (military) rank; to keep step; (figuratively) to conform to virtue and piety, to walk (orderly, judiciously, righteously)</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #4748
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Thayer definitions: 1) *to proceed in a row as the march of a soldier, go in order; 1a) metaphorically to go on prosperously, to turn out well; 2) to walk; 2a) to direct one's life, to live.*

238. Feminine\_noun: stolê (στολή) [pronounced stool-AY], which means, *(long) robe, (long) garment, cloak, a long-fitting gown (as a mark of dignity), loose long outer garment (worn by kings, priests)*. Strong's #4749. Luke 15:22 20:46 \*\*\*\*\* \*\*\*

stolê (στολή) [pronounced stool-AY]	<i>(long) robe, (long) garment, cloak, a long-fitting gown (as a mark of dignity), loose long outer garment (worn by kings, priests)</i>	feminine singular noun, accusative case	Strong's #4749
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239. Neuter\_noun stoma (στόμα) [pronounced STOHM-ah], which means, *mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]*. Thayer and Strong definitions only. Strong's #4750. Luke 1:64 4:22 6:45 11:54 19:22 21:15, 23 22:71 Acts 1:16 3:18 4:25 8:32 10:34 11:8 15:7 18:14 22:14 23:2 Colossians 3:8 2Thessalonians 2:8 Hebrews 11:33, 34

stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
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stomata (στόματα) [pronounced <i>STOHM-ahht-ah</i> ]	<i>mouths; faces; by implication, languages (and its relations); openings (in the ground)</i>	neuter plural noun; nominative case	Strong's #4750
240. X			
241. X			
242. noun: stráteuma (στράτευμα) [pronounced <i>STRAT-yoo-mah</i> ], which means, <i>army, a band of soldiers; bodyguard, guards men</i> . Strong's #4753. Luke 23:11 Acts 23:10			
stráteuma (στράτευμα) [pronounced <i>STRAT-yoo-mah</i> ]	<i>army, a band (platoon) of soldiers; a bodyguard, a group of guards</i>	neuter singular noun, dative, locative, instrumental case	Strong's #4753
stráteuma (στράτευμα) [pronounced <i>STRAT-yoo-mah</i> ]	<i>army, a band of soldiers; bodyguard, guards men</i>	neuter plural noun, dative, locative, instrumental case	Strong's #4753
243. verb strateuomai (στρατεύομαι) [pronounced <i>strat-YOO-om-ah-ee</i> ], which means, <i>to go to war, to engage in warfare, to serve in [the military, a military campaign]; figuratively to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations</i> . Thayer: 1) to make a military expedition, to lead soldiers to war or to battle, (spoken of a commander); 2) to do military duty, be on active service, be a soldier; 3) to fight. Thayer and Strong definitions only. Strong's #4754. Luke 3:14			
strateuomai (στρατεύομαι) [pronounced <i>strat-YOO-om-ah-ee</i> ]	<i>to go to war, to engage in warfare, to serve in [the military, a military campaign]; figuratively to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4754
strateuomai (στρατεύομαι) [pronounced <i>strat-YOO-om-ah-ee</i> ]	<i>soldiers; military types; going to war, engaging in warfare, those serving in [the military, a military campaign]; figuratively the one executing the apostolate (with its arduous duties and functions), contending with carnal inclinations</i>	masculine plural, present middle participle; nominative case	Strong's #4754
244. noun: stratēgós (στρατηγός) [pronounced <i>strat-ay-GOSS</i> ], which means, <i>officer of the temple, temple guard; pretor; a general, (by implication or analogy) a (military) governor (prætor), the chief (prefect) of the (Levitical) temple-wardens, captain, magistrate</i> . Strong's #4755. Luke 22:4, 52 Acts 4:1 5:24 16:20, 22 *****			
stratēgós (στρατηγός) [pronounced <i>strat-ay-GOSS</i> ]	<i>officer of the temple, temple guard; pretor; a general, (by implication or analogy) a (military) governor (prætor), the chief (prefect) of the (Levitical) temple-warden, captain, magistrate</i>	masculine singular noun; accusative case	Strong's #4755
Thayer Definitions: 1) the commander of an army; 2) in the NT a civic commander, a governor; 2a) the name the highest magistrate in the municipia or colonies; they had the power of administering justice in the less important cases; 2b) of civil magistrates; 3) captain of the temple, i.e. the commander of the Levites who kept guard in and around the temple.			

stratēgoi (στρατηγοί) [pronounced <i>strat-ay-GOY</i> ]	<i>officers of the temple, temple guards; pretors; generals, (by implication or analogy) (military) governors (prætors), chief (prefects) of the (Levitical) temple-wardens, captains, magistrates</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4755
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245. feminine\_noun stratia (στρατία) [pronounced *strat-EE-ah*], which means, *an encampment, an army; or a likeness, the angels, the celestial luminaries, a [heavenly] host*. Thayer: 1) an army, band of soldiers; 2) in the NT, the hosts of heaven; 2a) troops of angels; 2b) the heavenly bodies, stars of heaven (so called on account of their number and their order). Thayer and Strong definitions only. Strong's #4756. Luke 2:13 Acts 7:42\*\*

stratia (στρατία) [pronounced <i>strat-EE-ah</i> ]	<i>an encampment, an army; or a likeness, the angels, the celestial luminaries, a [heavenly] host</i>	feminine singular noun; genitive/ablative case	Strong's #4756
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This word is only found twice in the New Testament, both times used by Luke. Luke 2:13, Acts 7:42

246. masculine\_noun stratiôtês (στρατιώτης) [pronounced *strat-ee-OH-tace*], which means, *(common) soldier [s], warrior [s]; metaphorically a champion of the cause of Christ*. Thayer and Strong definitions only. Strong's #4757. Luke 7:8 23:36 Acts 10:7 12:4, 18 21:32 23:23 27:31 28:16

stratiôtês (στρατιώτης) [pronounced <i>strat-ee-OH-tace</i> ]	<i>(common) soldier, warrior; metaphorically a champion of the cause of Christ</i>	masculine singular noun; accusative case	Strong's #4757
stratiôtês (στρατιῶται) [pronounced <i>strat-ee-OH-tie</i> ]	<i>(common) soldiers, warriors; metaphorically champions of the cause of Christ</i>	masculine plural noun; accusative case	Strong's #4757

247. X

248. X

249. noun: stratópedon (στρατόπεδον) [pronounced *strat-OHP-ed-ohn*], which means, *camp, a camping-ground, a military camp, (by implication) a body of troops, an army, soldiers*. Strong's #4760. Luke 21:20\*

stratópedon (στρατόπεδον) [pronounced <i>strat-OHP-ed-ohn</i> ]	<i>camp, a camping-ground, a military camp, (by implication) a body of troops, an army, soldiers</i>	neuter plural noun, genitive/ablative case	Strong's #4760
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250. verb: streblóō (στρεβλώω) [pronounced *streb-LOW-oh*], which means, *to twist, to distort*. Strong's #4761. 2Peter 3:16\*

251. verb: strephō (στρέφω) [pronounced *STREF-oh*], which means, *to turn [quite] around, to reverse (literally or figuratively); to convert, to turn (again, back again, self, self about)*. Thayer: 1) to turn, turn around; 2) to turn one's self (i.e. to turn the back to one; 2a) of one who no longer cares for another; 2b) metaphorically to turn one's self from one's course of conduct, i.e. to change one's mind. Thayer and Strong definitions only. Strong's #4762. Luke 7:9, 44 9:55 10:23 14:25 22:61 23:28 Acts 7:39, 42 13:46

strophō (στρέφω) [pronounced <i>STREF-oh</i> ]	<i>to turn [quite] around, to reverse (literally or figuratively); to convert, to turn (again, back again, self, self about)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4762
strophō (στρέφω) [pronounced <i>STREF-oh</i> ]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762



252. X

253. X

254. Nueter\_noun: strouthíon (στρουθίον) [pronounced *stroo-THEE-on*], which means, *(little) sparrow, small bird*. Strong's #4765. Luke 12:6 \*\*\*\*

strouthíon (στρουθίον) [pronounced <i>stroo-THEE-on</i> ]	<i>(little) sparrow, small bird</i>	nueter singular noun	Strong's #4765
255. verb: strônnumi (στρώννυμι) [pronounced <i>strone'-noo-mee</i> ], which means, <i>to spread, to furnish; to spread with couches or divans</i> . Strong's #4766. Luke 22:12 Acts 9:34 ***** **			
strônnumi (στρώννυμι) [pronounced <i>STRONE-noo-mee</i> ]	<i>to spread, to furnish; to spread with couches or divans</i>	aorist active indicative	Strong's #4766
strônnumi (στρώννυμι) [pronounced <i>STRONE-noo-mee</i> ]	<i>spread (out), furnish; spread (with couches or divans); put up (one's cot); make (one's bed)</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4766
strônnumi (στρώννυμι) [pronounced <i>STRONE-noo-mee</i> ]	<i>furnished (with table, chairs, furniture), being fixed up, set up, ready to use</i>	neuter singular, perfect passive participle, accusative case	Strong's #4766

Also: strônnuō (στρωννύω) [pronounced *strone-NOO-oh*].256. adjective: stugnētós (στυγνητός) [pronounced *stoog-nay-TOSS*], which means, *despicable*. Strong's #4767. \*257. Verb: stugeō (στυγέω) [pronounced *stoog-EH-oh*]

258. X

259. X

260. properadjectivegrouping: Stōikós (Στωϊκός) [pronounced *sto-ik-OSS*], which means, *of the portico; transliterated, Stoic (s)*. Strong's #4770. Acts 17:18\*

Stōikós (Στωϊκός) [pronounced <i>sto-ik-OSS</i> ]	<i>of the portico; pertaining to the Stoic philosophy transliterated, Stoic (s)</i>	masculine plural proper adjective; a grouping; genitive/ablative case	Strong's #4770
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Thayer: *pertaining to the Stoic philosophy, the author of which, Zeno of Citium, taught at Athens.*261. 2<sup>nd</sup>\_person\_pronoun: su (συ) [pronounced *sue*] and this is the 2<sup>nd</sup> person personal pronoun, nominative case. [Psalm 110:3 Luke 1:3 3:22 4:41 10:15 24:18 Acts 1:24 10:15 11:9 13:33 21:37 22:8 23:3, 21 Galatians 2:14 what case???) Hebrews 5:6 7:21

su (συ) [pronounced <i>sue</i> ]	<i>you</i>	2 <sup>nd</sup> person personal pronoun; nominative case	Strong's #4771
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genitive case (σοῦ)

262. **Feminine\_noun:** suggeneia (συγγένεια) [pronounced *soong-GHEHN-i-ah*], which means, *1) a kinship, relationship; 2) kindred, relations collectively, family*. Thayer definitions only. Strong's #4772. Luke 1:61 7:3

suggeneia (συγγένεια) [pronounced <i>soong-GHEHN-i-ah</i> ]	<i>a kinship, relationship; kindred, relations collectively, family, relative, relatives</i>	feminine singular noun;; genitive/ablative case	Strong's #4772
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263. Adjective: suggenês (συγγενής) [pronounced soong-ghen-ACE], which means, *relatives, cousins, kin, of the same kin, akin to, related by blood; in a wider sense, of the same nation, a fellow countryman*. Thayer and Strong definitions only. Strong's #4773. Luke 1:36 2:44 14:12 21:16 Acts 10:24

suggenês (συγγενής) [pronounced soong-ghen-ACE]	<i>relative, cousin, kin, of the same kin, akin to, related by blood; in a wider sense, of the same nation, a fellow countryman</i>	feminine singular noun/adjective; nominative case	Strong's #4773
suggeneis (συγγενείς) [pronounced soong-ghen-ICE]	<i>relatives, cousins, kin, of the same kin, related by blood; in a wider sense, of the same nation, a fellow countrymen</i>	feminine plural noun/adjective; nominative case	Strong's #4773

264. X

265. verb: sunkáthēmai (συγκάθημαι) [pronounced soong-KATH-ay-mahee], which means, *to sit with (one another), to sit together; to seat oneself in company with*. Strong's #4775. Acts 26:30 \*\*

sunkáthēmai (συγκάθημαι) [pronounced soong-KATH-ay-mahoe]	<i>to sit with (one another), to sit together; to seat oneself in company with</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4775
sunkáthēmai (συγκάθημαι) [pronounced soong-KATH-ay-mahoe]	<i>sitting with (one another), sitting together; seating oneself in company with; the ones sitting with</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #4775

266. verb: sunkathízō (συγκαθίζω) [pronounced soong-kath-IHD-zoh], which means, *to sit down with; to make to sit together, to give (or take) a seat in (with) company*. Strong's #4776. Luke 22:55 \*\*

sunkathízō (συγκαθίζω) [pronounced soong-kath-IHD-zoh]	<i>to sit down with; to make to sit together, to give (or take) a seat in (with) company</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4776
sunkathízō (συγκαθίζω) [pronounced soong-kath-IHD-zoh]	<i>sitting down with; making to sit together, giving (or taking) a seat in (with) company</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #4776

267. X

268. verb: sugkakouchéō (συγκακουχέω) [pronounced soong-kak-oo-KHEH-oh], which means, *to suffer with, to treat ill with another; to be ill treated in company with, share persecutions or come into a fellowship of ills*. Strong's #4778. Hebrews 11:25\*

sugkakouchéō (συγκακουχέω) [pronounced soong-kak-oo-KHEH-oh]	<i>to suffer with, to treat ill with another; to be ill treated in company with, share persecutions or come into a fellowship of ills</i>	present (deponent) middle/passive infinitive	Strong's #4778 (hapax legomena)
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269. Verb: sugkaleō (συγκαλέω) [pronounced soog-kal-EH-oh], which means, *to call together, to assemble; to call a convocation; to be called*. Strong's #4779. Luke 9:1 15:6 23:13 Acts 5:21 10:24 28:17

sugkaleō (συγκαλέω) [pronounced soog-kal-H-oh]	<i>to call together, to assemble; to call a convocation; to be called to congregate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4779
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sugkaleō (συγκαλέω) [pronounced soog-kal-EH-oh]	<i>calling together, assembling; calling a convocation; being called to congregate</i>	masculine singular, aorist middle participle, nominative case	Strong's #4779
270. Verb: sunkalýptō (συγκαλύπτω) [pronounced soong-kal-OOP-toe], which means, <i>concealing, to completely covered</i> . Strong's #4780. Luke 12:2*			
sunkalýptō (συγκαλύπτω) [pronounced soong-kal-OOP-toe]	<i>concealing, to completely covered</i>	neuter singular, perfect passive participle, nominative case	Strong's #4780
271. verb: sunapóllymi (συναπόλλυμι) [pronounced soon-ap-OHL-loo-mee], which means, <i>to destroy (with, together); to perish together (to be slain along with)</i> . Strong's #4881. Hebrews 11:31*			
sunapóllymi (συναπόλλυμι) [pronounced soon-ap-OHL-loo-mee]	<i>to destroy (with, together); to perish together (to be slain along with)</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #4881 (hapax legomena)
272. verb: sunkatabaínō (συγκatabaίνω) [pronounced soong-kat-ab-AH-ee-no], which means, <i>to go down with, to descend in company with</i> . Strong's #4782. Acts 25:5*			
sunkatabaínō (συγκatabaίνω) [pronounced soong-kat-ab-AH-ee-no]	<i>to go down with, to descend in company with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4782
sunkatabaínō (συγκatabaίνω) [pronounced soong-kat-ab-AH-ee-no]	<i>going down with, descending in company with</i>	masculine plural, aorist active participle, nominative case	Strong's #4782
273. X			
274. verb: sunkatatíthēmai (συγκatatίθεμαι) [pronounced soong-kat-at-IHTH-ehm-ahee], which means, <i>agreeing with, consenting to (as part of a group); voting for; depositing (one's vote or opinion) in company with (a group), depositing one's vote into an urn, (figuratively) to accord with</i> . Strong's #4784. Luke 23:51*			
sunkatatíthēmai (συγκatatίθεμαι) [pronounced soong-kat-at-IHTH-ehm-ahee]	<i>agreeing with, consenting to (as part of a group); voting for; depositing (one's vote or opinion) in company with (a group), depositing one's vote into an urn, (figuratively) to accord with</i>	masculine singular, perfect (deponent) middle/passive participle, nominative case	Strong's #4784
275. verb: sunkatapsēphízō (συγκataψηφίζω) [pronounced soong-kat-aps-ay-FIHD-zoh], which means, <i>to be chosen together with, to count down in company with, to enroll among with, to number with</i> . Strong's #4785. Acts 1:26*			
sunkatapsēphízō (συγκataψηφίζω) [pronounced soong-kat-aorist passive subjunctive-ay-FIHD-zoh]	<i>to be chosen together with, to count down in company with, to enroll among with, to number with</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4785

Thayer definitions: 1) *be depositing a ballot in the urn (i.e. by voting for) to assign one a place among, to vote one a place among*; 2) *to vote against with others, i.e. to condemn with others*.

276. verb: sunkeránnumi (συγκεράννυμι) [pronounced soong-ker-AN-noo-mee], which means, *to mix (up, together), to commingle; to unite, to combine; to cause the several parts to combine into an organic structure, which is the body; to unite one thing to another; to compose*. Strong's #4786. Hebrews 4:2 \*\*

sunkeránnumi (συγκεράννυμι) [pronounced soong-ker-AN-noo-mee]	<i>to mix (up, together), to commingle; to unite, to combine; to cause the several parts to combine into an organic structure, which is the body; to unite one thing to another; to compose</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4786
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sunkeránnumi (συγκεράννυμι) [pronounced soong-ker-AN-noo-mee]	<i>mixing (up, together), commingling; uniting, combining; causing the several parts to combine into an organic structure, which is the body; uniting one thing to another; composing</i>	masculine plural, perfect passive participle, nominative case	Strong's #4786
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277. verb: sunkinéō (συγκινέω) [pronounced soong-kin-EH-oh], which means, *to stir up, to move together, to excite as a mass (to sedition), to throw into commotion*. Strong's #4787. Acts 6:12\*

sunkinéō (συγκινέω) [pronounced soong-kin-EH-oh]	<i>to stir up, to move together, to excite as a mass (to sedition), to throw into commotion</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4787
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278. verb: sugkleiō (συγκλείω) [pronounced soong-KLI-oh], which means, *to shut up together, to enclose [a great amount of fish in a net]; to shut up on all sides, shut up completely; to include; to conclude; to embrace*. The latter 3 definitions are from Strong and they seem weird. Thayer and Strong definitions only. Strong's #4788. Luke 5:6 Galatians 3:22

sugkleiō (συγκλείω) [pronounced soong-KLI-oh]	<i>to shut up together, to enclose [a great amount of fish in a net]; to shut up on all sides, shut up completely; to include; to conclude; to embrace</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4788
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279. Masculine\_noun: sugklêronomos (συγκληρονόμος) [pronounced soong-klay-ron-OHM-oss], which means, *a fellow heir, a joint heir, heir together with; one who obtains something assigned to himself with others, a joint participant*. Strong's #4789. Hebrews 11:9 \*\*\*\*

sugklêronomos (συγκληρονόμος) [pronounced soong-klay-ron-OHM-oss]	<i>a fellow heir, a joint heir, heir together with; one who obtains something assigned to himself with others, a joint participant</i>	masculine singular noun; genitive/ablative case	Strong's #4789
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sugklêronomoi (συγκληρονόμοι) [pronounced soong-klay-ron-OHM-oy]	<i>fellow heirs, joint heirs, heirs together with; those who obtain something assigned to himself with others, joint participants</i>	masculine plural noun; genitive/ablative case	Strong's #4789
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280. X

281. verb: sunkomízō (συγκομίζω) [pronounced soong-kom-IHD-zo], which means, *to convey together, to collect, to bear away in company with others, (to arrange) to bury*. Strong's #4792. Acts 8:2\*

sunkomízō (συγκομίζω) [pronounced soong-kom-IHD-zo]	<i>to convey together, to collect, to bear away in company with others, (to arrange) to bury</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4792
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282. X

283. Verb: sugkrinō (συγκρίνω) [pronounced soong-KREE-no], which means, *1) to joint together fitly, compound, combine; 2) to interpret; 3) to compare*. Thayer definition only. Strong's #4793.



284. Verb: sunkuptō (συγκύπτω) [pronounced soong-KOOP-toe], which means, *stooped over, being bent over, bent completely forwards*. Strong's #4794. Luke 13:11\*

sunkuptō (συγκύπτω) [pronounced soong-KOOP-toe]	<i>stooped over, hunched over, being bent over, bent completely forwards</i>	feminine singular, present active participle, nominative case	Strong's #4794
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285. Feminine\_noun: sugkuria (συγκυρία) [pronounced soong-koo-REE-ah], which means, *concurrence, accident, chance*. Strong's #4795. Luke 10:31\*

sugkuria (συγκυρία) [pronounced soong-koo-REE-ah]	<i>concurrence, accident, chance</i>	feminine singular noun, accusative case	Strong's #4795
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286. Verb sugchairō (συγχαίρω) [pronounced soong-KHAH-ee-roh], which means, *to rejoice with, take part in another's joy; to rejoice together, to congratulate*. Thayer and Strong definitions only. Strong's #4796. Luke 1:58 15:6

sugchairō (συγχαίρω) [pronounced soong-KHAH-ee-roh]	<i>to rejoice with, to take part in another's joy; to rejoice together, to congratulate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4796
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sugchairō (συγχαίρω) [pronounced soong-KHAH-ee-roh]	<i>rejoice with, take part in another's joy; rejoice together, congratulate</i>	2 <sup>nd</sup> person singular, aorist (deponent) passive imperative	Strong's #4796
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287. **Verb:** sugchéō (συγχέω) [pronounced soog-KHEH-oh], which means, *to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)*. 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) Acts 2:6 9:22 19:32 21:27, 31 \*\*\*\*\*

sugchéō (συγχέω) [pronounced soog-KHEH-oh]	<i>to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4797
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sugchéō (συγχέω) [pronounced soog-KHEH-oh]	<i>being confounded, confusing, stirred up, being in an uproar, commingling promiscuously, (figuratively) throwing (an assembly) into disorder, perplexing (the mind)</i>	feminine singular, perfect passive participle, nominative case	Strong's #4797
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288. **Feminine\_noun:** sugchusis (σύγχυσις, εως, ή) [pronounced SOOG-khoo-sis], which means *confusion, tumult, disturbance [of people rioting]*. Strong's #4799. 1Sam. 5:6 Acts 19:29

sugchusis (σύγχυσις, εως, ή) [pronounced SOOG-khoo-sis]	<i>confusion, tumult, disturbance [of people rioting]</i>	feminine singular noun; nominative case	Strong's #4799
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289. verb: suzāō (συζάω) [pronounced sood-ZAH-oh], which means, *to live with*. Strong's #4800. Romans 6:8 \*\*\*

290. X

291. verb: suzētēō (συζητέω) [pronounced sood-zay-TEH-oh], which means, *to dispute (with), to investigate jointly, to discuss (together), to examine (together), to seek (together with), to enquire, to question (with), to reason (together)*. Strong's #4802. Luke 22:23 24:15 Acts 9:29 \*\*\*\*\*

suzētēō (συζητέω) [pronounced sood-zay-TEH-oh]	<i>to dispute (with), to investigate jointly, to discuss (together), to examine (together), to seek (together with), to enquire, to question (with), to reason (together)</i>	present active infinitive	Strong's #4802
suzētēō (συζητέω) [pronounced sood-zay-TEH-oh]	<i>disputing (with), investigating jointly, discussing (together), examining (together), seeking (together with), enquiring, questioning (with), reasoning (together)</i>	masculine plural, present active participle, nominative case	Strong's #4802
292. noun: suzētēsis (συζητήσις) [pronounced sood-ZAY-tay-sis], which means, <i>disputing, mutual questioning, disputation, discussion, reasoning</i> . Strong's #4803. (Acts 28:29) ***			
suzētēsis (συζητήσις) [pronounced sood-ZAY-tay-sis]	<i>disputing, mutual questioning, disputation, discussion, reasoning</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4803
293. X			
294. X			
295. verb: suzōpoiēō (συζωποιέω) [pronounced sood-zo-op-oy-eh'-o], which means, <i>to make alive together with (of Christians, with Christ); to reanimate conjointly with</i> . Strong's #4806. Colossians 2:13 **			
suzōpoiēō (συζωποιέω) [pronounced sood-zo-op-oy-eh'-o]	<i>to make alive together with (of Christians, with Christ); to reanimate conjointly with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4806
296. Feminine_noun: sukáminos (σुकάμινος) [pronounced soo-KAHM-ee-nos], which means, <i>a mulberry tree, a sycamore-fig tree; sycamine tree</i> ( which has the form and foliage of the mulberry, but fruit resembling the fig). Strong's #4807. Luke 17:6*			
sukáminos (σुकάμινος) [pronounced soo-KAHM-ee-nos]	<i>a mulberry tree, a sycamore-fig tree; sycamine tree ( which has the form and foliage of the mulberry, but fruit resembling the fig)</i>	feminine singular noun (adjective?); dative, locative or instrumental case	Strong's #4807
297. Feminine_noun: sukē (σुकῆ) [pronounced soo-KAY], which means, <i>fig tree</i> . Strong's #4808. Luke 13:6 21:29			
sukē (σुकῆ) [pronounced soo-KAY]	<i>fig tree</i>	feminine singular noun, accusative case	Strong's #4808
298. noun: sukomōraia (συκομωραία) [pronounced soo-kom-oh-RAH-yah], which means, <i>fig tree, mulberry tree, sycamore tree</i> . Strong's #4809. Luke 19:4*			
sukomōraia (συκομωραία) [pronounced soo-kom-oh-RAH-yah]	<i>fig tree, mulberry tree, sycamore tree</i>	feminine singular noun, accusative case	Strong's #4809
299. neuter_noun sukon (σῦκον) [pronounced SOO-kon], which means, <i>fig, figs, the ripe fruit of a fig tree</i> . Thayer and Strong definitions only. Strong's #4810. Luke 6:44 ****			
sukon (σῦκον) [pronounced SOO-kon]	<i>fig, figs, the ripe fruit of a fig tree</i>	neuter plural noun; accusative case	Strong's #4810
300. verb sukophantēō (συκοφαντέω) [pronounced soo-kof-an-TEH-oh], which means, <i>to accuse falsely, to take by false accusation; to defraud, to exact unlawfully, to extort</i> . Thayer: 1) to accuse wrongfully, to calumniate, to attack by malicious devices; 2) to exact money wrongfully; 2a) to extort from, defraud. Thayer and Strong definitions only. Strong's #4811. Luke 3:14 19:8			

sukophanteō (συκοφαντέω) [pronounced soo-kof-an-TEH-oh]	<i>to accuse falsely, to take by false accusation; to defraud, to exact unlawfully, to extort</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #4811
301. verb: sulagōgēō (συλαγωγέω) [pronounced soo-lag-ogue-EH-oh], which means, <i>to take captive, to carry one off as a captive (and slave); to carry off booty; to lead away from the truth and subject to one's sway.</i> Strong's #4812. Colossians 2:8*			
sulagōgēō (συλαγωγέω) [pronounced soo-lag-ogue-EH-oh]	<i>to take captive, to carry one off as a captive (and slave); to carry off booty; to lead away from the truth and subject to one's sway</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4812 (hapax legomena)
sulagōgēō (συλαγωγέω) [pronounced soo-lag-ogue-EH-oh]	<i>being taken captive, carrying one off as a captive (and slave); carrying off booty; being led away from the truth and subject to one's sway</i>	masculine singular; present active participle; nominative case	Strong's #4812 (hapax legomena)
302. X			
303. verb: sullaleō (συλλαλέω) [pronounced sool-lal-EH-oh], which means, <i>to converse with, to talk (commune, confer) with.</i> Thayer and Strong definitions only. Strong's #4814. Luke 4:36 9:30 22:4 25:12			
sullaleō (συλλαλέω) [pronounced sool-lal-EH-oh]	<i>to converse with, to talk (commune, confer) with, to speak together</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4814
sullaleō (συλλαλέω) [pronounced sool-lal-EH-oh]	<i>conversing with, talking (communing, conferring) with, speaking together</i>	masculine singular, aorist active participle, nominative case	Strong's #4814
304. Verb: sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh], which means, <i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take.</i> Thayer and Strong definitions only. Strong's #4815. Luke 2:21 5:7 22:54 Acts 1:16 12:3 23:27 26:21			
sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4815
Thayer definitions: 1) to seize, take: one as prisoner; 2) to conceive, of a woman; 2a) metaphorically of lust whose impulses a man indulges; 3) to seize for one's self; 3a) in a hostile sense, to make (one a permanent) prisoner; 4) to take hold together with one, to assist, help, to succor.			
sullambanō (συλλαμβάνω) [pronounced sool-lam-BAHN-oh]	<i>seizing (arresting, capturing), clasp; also conceiving (literally or figuratively); by implication aiding; catching, helping, taking</i>	masculine plural, aorist active participle, nominative case	Strong's #4815
305. verb: sullegō (συλλέγω) [pronounced sool-LEG-oh], which means, <i>to gather [together, up]; to collect [in order to carry off].</i> Thayer and Strong definitions only. Strong's #4816. Luke 6:44			
sullegō (συλλέγω) [pronounced sool-LEG-oh]	<i>to gather [together, up]; to collect [in order to carry off]</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #4816
306. verb: sullogízomai (συλλογίζομαι) [pronounced sool-lohg-IHD-zohm-ahee], which means, <i>to reason.</i> Strong's #4817. Luke 20:5*			

sullogízomai (συλλογίζομαι) [pronounced sool-lohg-IHD-zohm-ah-ee]	<i>to reason; to reckon together (with oneself), to deliberate, to bring together (accounts), to compute</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #4817
307. X 308. verb: sumbaínō (συμβαίνω) [pronounced soom-bah'-ee-no], which means, <i>to happen, to walk</i> , figuratively, <i>to transpire together, to take place together, to concur, to be (-fall), to happen (to)</i> . Strong's #4819. Luke 24:14 Act 3:10 20:19 21:35 ***** ***			
sumbaínō (συμβαίνω) [pronounced soom-bah'-ee-no]	<i>to happen (to), to walk</i> , figuratively, <i>to transpire together, to take place together, to concur, to be (-fall)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4819
sumbaínō (συμβαίνω) [pronounced soom-bah'-ee-no]	<i>happening (to), walking</i> , figuratively, <i>transpiring together, taking place together, concurring, be (-falling)</i>	neuter plural, perfect active participle, genitive/ablative case	Strong's #4819
309. Verb sumballō (συμβάλλω) [pronounced soom-BALL-loh], which means, <i>to combine, to converse, to consult, to dispute</i> , (mentally) <i>to consider</i> , (by implication) <i>to aid</i> , (personally) <i>to join</i> , also, <i>to attack; to confer</i> . Thayer: 1) to throw together, to bring together; 1a) to converse; 1b) to bring together in one's mind, confer with one's self; 1c) to come together, meet; 1c1) to encounter in a hostile sense; 1c2) to fight with one; 1c3) to bring together of one's property, to contribute, aid, help. Thayer and Strong definitions only. Strong's #4820. Luke 2:19 14:31 Acts 4:15 17:18 18:27 20:14			
sumballō (συμβάλλω) [pronounced soom-BALL-loh]	<i>to combine, to converse, to consult, to dispute</i> , (mentally) <i>to consider</i> , (by implication) <i>to aid</i> , (personally) <i>to join</i> , also, <i>to attack; to confer</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4820
sumballō (συμβάλλω) [pronounced soom-BALL-loh]	<i>combining, conversing, consulting, disputing, considering</i>	feminine singular, present active participle, nominative case	Strong's #4820
310. X 311. verb: sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo], which means, <i>to drive together</i> , that is, <i>to unite (in association or affection); to compact, to assuredly gather, to intrust, to knit together</i> , (mentally) <i>to infer, to show, to prove, to teach</i> . Strong's #4822. Acts 9:22 16:10 19:33 Colossians 2:2, 19 ***** *			
sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]	<i>to drive together</i> , that is, <i>to unite (in association or affection); to compact, to assuredly gather, to knit together</i> , (mentally) <i>to infer, to show, to prove, to teach (in a group)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4822
Thayer definitions: 1) <i>to cause to coalesce, to join together, put together</i> ; 1a) <i>to unite or knit together: in affection</i> ; 2) <i>to put together in one's mind</i> ; 2a) <i>to compare</i> ; 2b) <i>to gather, conclude, consider</i> ; 3) <i>to cause a person to unite with one in a conclusion or come to the same opinion, to prove, demonstrate</i> ; 3a) <i>to teach, instruct, one</i> .			
sumbibázō (συμβιβάζω) [pronounced soom-bib-AHD-zo]	<i>driving together</i> , that is, <i>uniting (in association or affection); compacting (together), assuredly gathering, knitting together</i> , (mentally) <i>inferring, showing, proving, teaching (in a group)</i>	masculine singular, present active participle, nominative case	Strong's #4822



312. verb: *sumbouleúō* (συμβουλεύω) [pronounced *soom-bool-YOO-oh*], which means, *to consult; to advise; to give (or take) advice jointly, to recommend, to deliberate; to determine, to counsel (together)*. Strong's #4823. Acts 9:23 \*\*\*\*\*

<i>sumbouleúō</i> (συμβουλεύω) [pronounced <i>soom-bool-YOO-oh</i> ]	<i>to consult; to advise; to give (or take) advice jointly, to recommend, to deliberate; to determine, to counsel (together)</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #4823
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313. noun: *sumboulion* (συμβούλιον) [pronounced *soom-BOO-lee-on*], which means, *counsel, an advisement; a deliberative body, the provincial assessors, consultation*. Strong's #4824. Acts 25:12 \*\*\*\*\* \*\*\*

<i>sumboulion</i> (συμβούλιον) [pronounced <i>soom-BOO-lee-on</i> ]	<i>counsel, an advisement; a deliberative body, the provincial assessors, consultation</i>	neuter singular noun, genitive/ablative case	Strong's #4824
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314. X

315. proper\_noun/masculine *Sumeōn* (Συμεών) [pronounced *soom-eh-ONE*], which means, *harkening; transliterated Simon, Simeon, Symeon, Shimon*. Thayer names the different people with this name: 1) the second son of Jacob by Leah; 2) one of Abraham's descendants; 3) the one who took the infant Jesus in his arms in the temple; 4) a teacher at the church of Antioch; 5) the original name of Peter the apostle. Thayer and Strong definitions only. Strong's #4826. Luke 2:25 3:30 Acts 13:1 15:14

<i>Sumeōn</i> (Συμεών) [pronounced <i>soom-eh-ONE</i> ]	<i>harkening; transliterated Simon, Simeon, Symeon, Shimon</i>	indeclinable proper noun; masculine singular	Strong's #4826
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316. X

317. verb: *summarturéō* (συμμαρτυρέω) [pronounced *soom-mar-too-REH-oh*], which means, *to bear witness with; to confirm*. Strong's #4828. Romans 2:15 \*\*\*\* the one below is messtup

318. Verb: *prosdokáō* (προσδοκάω) [pronounced *pros-dohk-AH-oh*], which means, *to expect, to anticipate (in thought, hope or fear); by implication, to await; to (be in) expect(-ation), to look (for), to tarry, to wait for*. Strong's #4828. Luke 12:46

<i>prosdokáō</i> (προσδοκάω) [pronounced <i>pros-dohk-AH-oh</i> ]	<i>to expect, to anticipate (in thought, hope or fear); by implication, to await; to (be in) expect(-ation), to look (for), to tarry, to wait for</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4828
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319. X

320. X

321. Masculine\_noun: *summimêtês* (συμμιμητής) [pronounced *soom-mim-ay-TACE*] Strong's #4831.

322. adjective: *summorphos* (σύμμορφος) [pronounced *soom-mor-FOHS*], which means, *conformed to*. Strong's #4832. Romans 8:29 \*\*

323. X

324. Verb: *sumpatheō* (συμπαθέω) [pronounced *soom-path-EH-oh*], which means, *to be affected with the same feeling as another, to sympathize with; to feel for, have compassion on; to commiserate*. Strong's #4834. Hebrews 4:15 10:34 \*\*

<i>sumpatheō</i> (συμπαθέω) [pronounced <i>soom-ath-EH-oh</i> ]	<i>to be affected with the same feeling as another, to sympathize with; to feel for, have compassion on; to commiserate</i>	aorist active infinitive	Strong's #4834
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325. X

326. verb: *sumparaginomai* (συμπαράγινομαι) [pronounced *soom-par-ag-IHN-om-ahee*], which means, *to come (together); to come (to one's aid/help); to be present together, to convene; by implication, to appear in aid, to stand with*. Strong's #4836.

sumparagínomai (συμπαράγινομαι) [pronounced soom-par-ag-IHN-om-ahee]	<i>to come (together); to come (to one's aid/help); to be present together, to convene; by implication, to appear in aid, to stand with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4836
sumparagínomai (συμπαράγινομαι) [pronounced soom-par-ag-IHN-om-ahee]	<i>coming (together); coming (to one's aid/help); being present together, convening (together); by implication, appearing in aid, standing with</i>	masculine plural, aorist (deponent) middle indicative, nominative case	Strong's #4836

327. verb: sumparakalēō (συμπαράκαλέω) [pronounced soom-par-ak-al-EH-oh], which means, *to encourage together*. Strong's #4837.

328. verb: sumparalambánō (συμπαράλαμβάνω) [pronounced soom-par-al-am-BAHN-oh], which means, *to take (along together) with, to take along in company, to take with, to bring a companion with*. Strong's #4838. Acts 12:26 15:37 Galatians 2:1 \*\*\*\*

sumparalambánō (συμπαράλαμβάνω) [pronounced soom-par-al-am-BAHN-oh]	<i>to take (along together) with, to take along in company, to take with, to bring a companion with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4838
sumparalambánō (συμπαράλαμβάνω) [pronounced soom-par-al-am-BAHN-oh]	<i>taking (along together) with, taking along in company, taking with, bringing a companion with</i>	masculine plural, aorist active participle, nominative case	Strong's #4838

329. X

330. verb: sumpáreimi (συμπάρειμι) [pronounced soom-PAHR-i-mee], which means, *to be together, to be present (together, with)*. Strong's #4840. Acts 25:24\*

sumpáreimi (συμπάρειμι) [pronounced soom-PAHR-i-mee]	<i>to be together, to be present (together, with)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4840
sumpáreimi (συμπάρειμι) [pronounced soom-PAHR-i-mee]	<i>being together, being present (together, with)</i>	masculine plural, present participle, nominative case	Strong's #4840

331. verb: sumpáschō (συμπάσχω) [pronounced soom-PAS-kho], which means, *to suffer with*. Strong's #4841. Romans 8:17

332. verb: sumpempō (συμπέμπω) [pronounced soom-PEM-poh], which means, *to send together with, to dispatch*. Thayer and Strong definitions only. Strong's #4842. Luke 6:49 \*\*\*?

sumpempō (συμπέμπω) [pronounced soom-PEM-poh]	<i>to send together with, to dispatch</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4842
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333. verb: sumperilambánō (συμπεριλαμβάνω) [pronounced soom-per-ee-lam-BAHN-oh], which means, *to comprehend at once; to embrace completely, to throw one's arms around*. Strong's #4843. Acts 20:10\*

sumperilambánō (συμπεριλαμβάνω) [pronounced soom-per-ee-lam-BAHN-oh]	<i>to comprehend at once; to embrace completely, to throw one's arms around</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4843
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sumperilambánō (συμπεριλαμβάνω) [pronounced soom-per-ee-lam-BAHN-oh]	<i>comprehending at once; embracing completely, throwing one's arms around</i>	masculine singular, aorist active participle, nominative case	Strong's #4843
334. verb: sumpínō (συμπίνω) [pronounced soom-PEE-no], which means, <i>to drink with, to partake with company a beverage</i> . Strong's #4844. Acts 10:41*			
sumpínō (συμπίνω) [pronounced soom-PEE-no]	<i>to drink with, to partake with company a beverage</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #4844
335. Verb: sumplêroō (συμπληρώω) [pronounced soom-play-ROH-oh], which means <i>to fill a ship with water; figurative meanings, to fulfill, to approach, to come</i> . Strong's #4845 Arndt & Gingrich p. 787. The Doctrine of Tongues (Acts 2:1) Luke 8:23 9:51 Acts 2:1***			
sumplêroō (συμπληρώω) [pronounced soom-play-ROH-oh]	<i>to fill a ship with water; figurative meanings, to fulfill, to approach, to come</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #4845 Arndt & Gingrich p. 787
336. Verb: sumpnigō (συμπνίγω) [pronounced soom-PNEE-goh], which means, <i>to choke (completely, utterly); metaphorically the seed of the divine word sown in the mind; to press round or throng one so as almost to suffocate him; to strangle completely, that is, (literally) to drown, or (figuratively) to crowd</i> . Strong's #4846. Luke 8:14			
sumpnigō (συμπνίγω) [pronounced soom-PNEE-goh]	<i>to choke (completely, utterly); metaphorically the seed of the divine word sown in the mind; to press round or throng one so as almost to suffocate him; to strangle completely, that is, (literally) to drown, or (figuratively) to crowd</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4846
337. X			
338. verb sumporeuomai (συμπορεύομαι) [pronounced soom-por-YOO-om-ahee], which means, <i>to go or journey [with, together]; to come together, to assemble</i> . Thayer and Strong definitions only. Strong's #4848. Luke 7:11 14:25 24:15 ****			
sumporeuomai (συμπορεύομαι) [pronounced soom-por-YOO-om-ahee]	<i>to go or journey [with, together]; to come together, to assemble</i>	3 <sup>rd</sup> person plural; imperfect (deponent) middle/passive indicative	Strong's #4848
339. X			
340. X			
341. Verb: sumphérō (συνφέρω) [pronounced soom-PHER-oh], which means, <i>to take from, take away, remove, carry off; to cut off</i> . It is a compound word, which brings together the words <i>together</i> and <i>to bear, to carry, to bring</i> . Although it means <i>to bring together</i> ; it is used in that way only in Acts 19:19. It is more often used to mean <i>to be profitable, advantageous, to contribute or bring together for the benefit of another</i> . 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 <i>for the profit or the benefit of one another</i> , we find this variously translated as <i>the common good</i> (NASB, NIV, NRSV), <i>to profit withal</i> (KJV), <i>the general good</i> (NJB), <i>serving others</i> (CEV), <i>as a means of helping the entire church</i> (NLT), <i>the profit of all</i> (NKJV). It is probably most clear that this word is not used for personal profit in John 11:50, where the high priest says, <b>"It is profitable for one man to die for the people."</b> 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 <i>for you</i> or that individual profit is clearly meant by the context (Matt. 5:29–30 18:6 1Cor. 10:33).			

Strong's #4851. The Doctrine of Tongues (1Cor. 12:7) Luke 1:25 10:42 Acts 19:19 20:20 Hebrews 12:10

sumphérō (συμφέρω) [pronounced soom-PHER-oh]	<i>to take from, take away, remove, carry off; to cut off</i>	aorist active infinitive	Strong's #4851
sumphérō (συμφέρω) [pronounced soom-PHER-oh]	<i>bearing or bringing together; bearing together at the same time; carrying with others; collecting or contributing in order to help; helping, being profitable, beneficial, being expedient</i>	masculine plural, aorist active participle, nominative case	Strong's #4851

342. verb: sumphēmi (σύμφημι) [pronounced SOOM-fay-mee], which means, *to concur*. Strong's #4852. Romans 7:16\*

343. noun: sumphulētēs (συμφυλέτης) [pronounced soom-foo-LEHT-ace], which means, *compatriot, fellow citizen, (fellow) countrymen; of the same people, co-tribesman, native of the same country*. Strong's #4853. 1Thessalonians 2:14\*

sumphulētēs (συμφυλέτης) [pronounced soom-foo-LEHT-ace]	<i>compatriot, fellow citizen, (fellow) countryman; of the same people, co-tribesman, native of the same country</i>	masculine singular noun; genitive/ablative case	Strong's #4853
sumphulētai (συμφυλῆται) [pronounced soom-foo-LEHT-ī]	<i>compatriots, fellow citizens, (fellow) countrymen; of the same people, co-tribesmen, natives of the same country</i>	masculine plural noun; genitive/ablative case	Strong's #4853 (hapax legomena)

344. adjective: sumphutos (σύμφυτος) [pronounced SOOM-foo-toss], which means, *identified with, united with something, growing together with something, intimately united*. Strong's #4854. Romans 6:5\*

345. Verb sumphuō (συμφύω) [pronounced soom-FOO-oh], which means, *to cause to grow together; to grow together, to spring up (grow) with*. Strong's #4855. Luke 8:7\*

sumphuō (συμφύω) [pronounced soom-FOO-oh]	<i>to cause to grow together; to grow together, to spring up (grow) with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4855
sumphuō (συμφύω) [pronounced soom-FOO-oh]	<i>being caused to grow together; having grow together, having sprung up (grown) with</i>	feminine plural, aorist passive participle, nominative case	Strong's #4855

346. verb sumphōneō (συμφωνέω) [pronounced soom-fo-NEH-oh], which means, *to be harmonious, to accord, to concur; to agree together; to agree [together, with] [in making a bargain], to make an agreement, to bargain; to stipulate [by contract]; to be suitable*. Thayer and Strong definitions only. Strong's #4856. Luke 5:36 Acts 5:9 15:15

sumphōneō (συμφωνέω) [pronounced soom-fo-NEH-oh]	<i>to be harmonious, to blend [with]; to accord, to concur; to agree together; to agree [together, with] [in making a bargain], to make an agreement, to bargain; to stipulate [by contract]; to be suitable</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4856
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347. X

348. Feminine\_noun: sumphōnía (συμφωνία) [pronounced soom-foe-NEE-ah], which means, *music, a unison of sound (a symphony), a concert of instruments (harmonious note)*. Strong's #4858. Luke 15:25\*



sumphōnía (συμφωνία) [pronounced soom-foeNEE-ah]	<i>music, a unison of sound (a symphony), a concert of instruments (harmonious note)</i>	feminine singular noun, genitive/ablative case	Strong's #4858
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349. X

350. verb: sumpsēphízō (συμψηφίζω) [pronounced soom-psay-FIHD-zo], which means, *to count up, to compute, to sum (add) up; to vote with one*. Strong's #4860. Acts 19:19\*

sumpsēphízō (συμψηφίζω) [pronounced soom-psay-FIHD-zo]	<i>to count up, to compute, to sum (add) up; to vote with one</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4860
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351. X

352. Preposition sun (σύν) [pronounced soon], which means, *with, beside, in association with*. Thayer and Strong definitions only. Strong's #4862. Luke 1:56 2:5 5:9 7:6 8:1 9:32 19:23 20:1 22:14 23:11 24:1, 10 Acts 1:14 2:14 3:4 4:13 5:1, 17 7:35 8:20, 31 10:2 11:12 13:7 14:4 15:22 16:3 17:34 18:8 19:38 20:36 21:5 22:9 23:15 24:24 25:23 26:13 27:2 28:16 Galatians 1:2 2:3 3:9 Colossians 2:5 3:3 1Thessalonians 4:14 5:10, 24

sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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353. verb sunagô (συνάγω) [pronounced soon-AG-oh], which means, *to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in*. Thayer: 1) to gather together, to gather; 1a) to draw together, collect; 1a1) of fishes; 1a2) of a net in which they are caught; 2) to bring together, assemble, collect; 2a) to join together, join in one (those previously separated); 2b) to gather together by convoking; 2c) to be gathered, i.e. come together, gather, meet; 3) to lead with one's self; 3a) into one's home, i.e. to receive hospitably, to entertain. Thayer and Strong definitions only. Strong's #4863. Luke 3:17 11:23 12:17, 18 15:13 22:66 Acts 4:5, 26, 31 11:26 13:44 14:27 15:6, 30 20:7

sunagô (συνάγω) [pronounced soon-AG-oh]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4863
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sunagô (συνάγω) [pronounced soon-AG-oh]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine plural, present active participle; nominative case	Strong's #4863
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354. feminine\_noun sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY], which means, *synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish ?synagogue? (the meeting or the place)*. Thayer: 1) a bringing together, gathering (as of fruits), a contracting; 2) in the NT, an assembling together of men, an assembly of men; 3) a synagogue; 3a) an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures; assemblies of that sort were held every sabbath and feast day, afterwards also on the second and fifth days of every week; name transferred to an assembly of Christians formally gathered together for religious purposes; 3b) the buildings where those solemn Jewish assemblies are held. Synagogues seem to date their origin from the Babylonian exile. In the times of Jesus and the apostles every town, not only in Palestine, but also among the Gentiles if it contained a considerable number of Jewish inhabitants, had at least one synagogue, the larger towns several or even many. These were also used for trials and inflicting

punishment.. Thayer and Strong definitions only. Strong's #4864. Luke 4:15 6:6 7:5 8:41 11:43 12:11  
13:10 20:46 21:12 Acts 6:9 9:2 13:5, 14 14:1 15:21 17:1, 10 18:4 19:8 22:19 24:12 26:11

sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine singular noun, genitive/ablative case	Strong's #4864
sunagôgai (συναγωγαι) [pronounced soon-ag-oh-GUY]	<i>synagogues, assemblies, congregations; assemblage of persons; specifically Jewish synagogues (plces for meetings)</i>	feminine plural noun, genitive/ablative case	Strong's #4864

355. X

356. X

357. Verb: sunathroizô (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 Luke 24:33 Acts 12:12 19:25

sunathroizô (συναθροίζω) [pronounced soon-ath-ROID-zoh]	<i>to gather together with others; to assemble, to convene, to call together; to be gathered together, to come together</i>	3 <sup>rd</sup> person masculine plural, present middle indicative	Strong's #4867
sunathroizô (συναθροίζω) [pronounced soon-ath-ROID-zoh]	<i>gathering together with others; assembling, convening, calling together; being gathered together, coming together</i>	masculine plural, perfect passive participle, accusative case	Strong's #4867

358. X

359. X

360. verb: sunakolouthéō (συνακολουθέω) [pronounced soon-ak-ol-oo-THEH-oh], which means, *to follow (together with others), to accompany*. Strong's #4870. Luke 23:49 \*\*

sunakolouthéō (συνακολουθέω) [pronounced soon-ak-ol-oo-THEH-oh]	<i>to follow (together with others), to accompany</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4870
sunakolouthéō (συνακολουθέω) [pronounced soon-ak-ol-oo-THEH-oh]	<i>following (together with others), accompanying</i>	feminine plural, aorist active participle, nominative case	Strong's #4870

361. verb: sunalízō (συναλίζω) [pronounced soon-al-IHD-zoh], which means, *to assemble (together with), to accumulate, to convene, to meet with*. Strong's #4871. Acts 1:4\*

sunalízō (συναλίζω) [pronounced soon-al-IHD-zoh]	<i>to assemble (together with), to accumulate, to convene, to meet with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4871
sunalízō (συναλίζω) [pronounced soon-al-IHD-zoh]	<i>assembling (together with), accumulating, convening, meeting with</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #4871

362. verb: sunanabaínō (συναναβαίνω) [pronounced soon-an-ab-AH-ee-no], which means, *to go up with, to go up at the same time; to come up with, to ascend in company with*. Strong's #4872. Acts 13:32 \*\*

sunanabaínō (συναναβαίνω) [pronounced soon-an-ab-AH-ee-no]	<i>to go up with, to go up at the same time; to come up with, to ascend in company with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4872
sunanabaínō (συναναβαίνω) [pronounced soon-an-ab-AH-ee-no]	<i>going up with, going up at the same time; coming up with, ascending in company with</i>	masculine plural, aorist active participle; dative, locative or instrumental case	Strong's #4872
363. verb sunanakeimai (συνανάκειμαι) [pronounced soon-an-AK-ī-mahee], which means, <i>to recline together, to sit [at a meal], to feast together; of guests</i> . Thayer and Strong definitions only. Strong's #4873. Luke 7:49 14:10, 15			
sunanakeimai (συνανάκειμαι) [pronounced soon-an-AK-ī-mahoe]	<i>to recline together, to sit [at a meal], to feast together; of guests</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4873
sunanakeimai (συνανάκειμαι) [pronounced soon-an-AK-ī-mahoe]	<i>reclining together, those sitting [at a meal], ones feast together; of guests</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #4873
364. verb: sunanamígnumi (συναναμίγνυμι) [pronounced soon-an-am-IHG-noo-mee], which means, <i>to associate with, to mix up together; to keep company with, be intimate with one</i> . Strong's #4874. 2Thessalonians 3:14 ***			
sunanamígnumi (συναναμίγνυμι) [pronounced soon-an-am-IHG-noo-mee]	<i>to associate with, to mix up together (with); to keep company with, to be intimate with one</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4874
sunanamígnumi (συναναμίγνυμι) [pronounced soon-an-am-IHG-noo-mee]	<i>associate with, mix up together (with); keep company with, be intimate with one</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4874
365. X			
366. Verb: sunantaō (συναντάω) [pronounced soon-ahn-TAH-oh], which means, <i>to meet with; figuratively, of events, to occur, to happen, to befall</i> . Strong's #4876. Luke 9:37 22:10 Acts 10:25 20:22 Hebrews 7:1, 10 *****			
sunantaō (συναντάω) [pronounced soon-ahn-TAH-oh]	<i>to meet with; figuratively, of events, to occur, to happen, to befall</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4876
sunantaō (συναντάω) [pronounced soon-ahn-TAH-oh]	<i>meeting with; figuratively, of events, occurring, happening, befalling</i>	masculine singular, aorist active participle, nominative case	Strong's #4876
367. X			
368. Verb: sunantilambánomai (συναντιλαμβάνομαι) [pronounced soon-ahn-tee-lahm-BAHN-oh-my], which means, <i>to assist someone, to give support and aide to someone</i> . is obviously a compound verb. It is the combination of <i>with</i> and <i>to take hold of by the hand, to assist, to support</i> . 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 <i>to help him out</i> . Strong's #4878. The Doctrine of Tongues (Rom. 8:26) Luke 10:40*			

sunantilambánomai (συναντιλαμβάνομαι) [pronounced soon-ahn-tee-lahm-BAHN-h-my]	<i>to assist someone, to give support and aide to someone</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle subjunctive	Strong's #4878
369. verb: sunapágō (συναπάγω) [pronounced soon-ap-AHG-oh], which means, <i>to accommodate; to lead away with, to be carried away with; to take off together, to transport with (seduce, passively, yield); to condescend</i> . Strong's #4879. Galatians 2:13 ***			
sunapágō (συναπάγω) [pronounced soon-ap-AHG-oh]	<i>to accommodate; to lead away with, to be carried away with; to take off together, to transport with (seduce, passively, yield); to condescend</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4879
370. X			
371. X			
372. X			
373. X			
374. Verb: sunarpazō (συναρπάζω) [pronounced soon-ahr-PAD-zoh], which means, <i>to seize by force; to catch or lay hold of (one so that he is no longer his own master); to seize by force and carry away</i> . Strong's #4884. Luke 8:29 Acts 6:12 19:29 27:15****			
sunarpazō (συναρπάζω) [pronounced soon-ahr-PAD-zoh]	<i>to seize by force; to catch or lay hold of (one so that he is no longer his own master); to seize by force and carry away</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #4884
sunarpazō (συναρπάζω) [pronounced soon-ahr-PAD-zoh]	<i>seizing by force; catching or laying hold of (one so that he is no longer his own master); seizing and carrying away; grabbing up (someone, something)</i>	masculine plural, aorist active participle, nominative case	Strong's #4884
This is a verb only used by Luke: Luke 8:29 Acts 6:12 19:29 27:15.			
375. X			
376. noun: sundesmos (σύνδεσμος) [pronounced SOON-dehs-moss], which means, <i>bond, a joint tie, a ligament, (figuratively) uniting principle, control</i> . Strong's #4886. Acts 8:23 Colossians 3:14 ****			
sundesmos (σύνδεσμος) [pronounced SOON-dehs-moss]	<i>bond, a band, that which binds (together); a joint tie, a ligament, (figuratively) uniting principle, control</i>	masculine singular noun, accusative case	Strong's #4886
sundesmoi (σύνδεσμοι) [pronounced SOON-dehs-moy]	<i>bonds, bands, those things which bind (together); joint ties, ligaments, (figuratively) uniting principles, controls</i>	masculine plural noun,	Strong's #4886
Thayer definitions: 1) <i>that which binds together, a band, bond; 1a) of ligaments by which the members of the human body are united together; 2) that which is bound together, a bundle.</i>			
377. verb: sundéō (συνδέω) [pronounced soon-DEH-oh], which means, <i>to bind someone with, to tie together, to bind together; to bind or fasten on all sides; to bind just as (jointly with) another</i> . Strong's #4887. Hebrews 13:3*			



sundéō (συνδέω) [pronounced soon-DEH-oh]	<i>to bind someone with, to tie together, to bind together; to bind or fasten on all sides; to bind just as (jointly with) another</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4887 (hapax legomena)
sundéō (συνδέω) [pronounced soon-DEH-oh]	<i>binding someone with, tying together, binding together; binding or fastening on all sides; binding just as (jointly with) another</i>	masculine plural; perfect passive participle; nominative case	Strong's #4887 (hapax legomena)

378. verb: sundoxázō (συνδοξάζω) [pronounced soon-dox-AD-zo], which means, *to glorify together*. Strong's #4888. Romans 8:17\*

379. noun: sundoulos (σύνδουλος) [pronounced SOON-doo-loss], which means, *fellow slave, a co-slave, a servant or ministrant of the same master (human or divine)*. Strong's #4889. Colossians 1:7 4:7 \*\*\*\*\*

sundoulos (σύνδουλος) [pronounced SOON-doo-loss]	<i>fellow slave, a co-slave, a servant or ministrant of the same master (human or divine)</i>	masculine singular noun; genitive/ablative case	Strong's #4889
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Thayer definitions: 1) *a fellow servant, one who serves the same master with another*; 1a) *the associate of a servant (or slave)*; 1b) *one who with others serves (ministers to) a king*; 1c) *a colleague of one who is Christ's servant in publishing the gospel*; 1d) *one who with others acknowledges the same Lord, Jesus, and obeys his commands*; 1e) *one who with others is subject to the same divine authority in the Messianic economy*; 1e1) *of angels as the fellow servants of Christians*.

380. noun: sundromê (συνδρομή) [pronounced soon-drom-AY], which means, *running together, concourse, especially hostile or riotous*. Strong's #4890. Acts 21:30\*

sundromê (συνδρομή) [pronounced soon-drom-AY]	<i>running together, concourse, especially hostile or riotous</i>	feminine singular noun, nominative case	Strong's #4890
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381. verb: sunegeirō (συνεγείρω) [pronounced soon-ehg-Ī-row], which means, *to raise together, to cause to raise together; to raise up together from mortal death to a new and blessed life dedicated to God; to rouse (from death) in company with, (figuratively) to revivify (spiritually) in resemblance to*. Strong's #4891. Colossians 2:12 3:1 \*\*\*

sunegeirō (συνεγείρω) [pronounced soon-ehg-Ī-row]	<i>to raise together, to cause to raise together; to raise up together from mortal death to a new and blessed life dedicated to God; to rouse (from death) in company with, (figuratively) to revivify (spiritually) in resemblance to</i>	2 <sup>nd</sup> person plural, aorist passive indicative	Strong's #4891
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382. noun: sunédtrion (συνέδριον) [pronounced soon-EHD-ree-on], which means, *council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal*. Strong's #4892. Luke 22:66 Acts 4:15, 21 6:12 22:30 23:1, 6, 14 24:20

sunédtrion (συνέδριον) [pronounced soon-EHD-ree-on]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, accusative case	Strong's #4892
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383. Feminine\_noun: suneidêsis (συνείδησις) [pronounced soon-Ī-day-sis], which means, *conscience, moral consciousness; function of the soul to determine right and wrong*. Strong's #4893. Acts 23:1 24:15 Hebrews 9:9, 14 10:2, 22 13:18

suneidêsis (συνείδησις) [pronounced soon-î-day-sis]	conscience, moral consciousness; function of the soul to determine right and wrong	feminine singular noun; dative, locative or instrumental case	Strong's #4893
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Thayer: 1) the consciousness of anything; 2) the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other; 2a) the conscience.

384. verb: suneîdō (συνείδω) [pronounced soon-i'-do], which means, *to see (have seen) together with others; to see (have seen) in one's mind with one's self; to understand, to perceive, to comprehend; to know with another; to know in one's mind or with one's self, to be conscience of; to share the knowledge of.* Strong's #4894. Acts 5:2 12:12 14:6 \*\*\*\*

suneîdō (συνείδω) [pronounced soon-î-do]	<i>to see (have seen) together with others; to see (have seen) in one's mind with one's self; to understand, to perceive, to comprehend; to know with another; to know in one's mind or with one's self, to be conscience of; to share the knowledge of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4894
suneîdō (συνείδω) [pronounced soon-î-do]	<i>seeing (having seen) together with others; seeing (having seen) in one's mind with one's self; understanding, perceiving, comprehending; knowing with another; knowing in one's mind or with one's self, being conscience of; sharing the knowledge of</i>	masculine singular, aorist active participle; nominative case	Strong's #4894

385. Verb: suneimi (σύνειμι) [pronounced SOON-î-me], which means, *to be with, to be in company with, present with at the time.* Strong's #4895. Luke 9:18 Acts 22:11\*\*

suneimi (σύνειμι) [pronounced SOON-î-me]	<i>to be with, to be in company with, present with at the time</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #4895
suneimi (σύνειμι) [pronounced SOON-î-me]	<i>being with, being in company with, being present with at the time</i>	masculine plural, present participle, genitive/ablative case	Strong's #4895

386. Verb: suneimi (σύνειμι) [pronounced SOON-i-me], which means, *to assemble: - gather together.* Strong's #4896. Luke 8:4\*

suneimi (σύνειμι) [pronounced SOON-i-me]	<i>to assemble, gather together</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4896
suneimi (σύνειμι) [pronounced SOON-i-me]	<i>assembling, gathering together</i>	masculine singular, present participle; genitive/ablative case	Strong's #4896

387. X

388. noun: sunékdēmos (συνέκδημος) [pronounced soon-EHK-day-mos], which means, *traveling companion, a fellow traveller.* Strong's #4898. Acts 19:29 \*\*

sunékdēmos (συνέκδημος) [pronounced soon- EHK-day-mos]	<i>traveling companion, a fellow traveler</i>	masculine singular noun	Strong's #4898
sunékdēmoi (συνέκδημοι) [pronounced soon- EHK-day-moy]	<i>traveling companions, fellow travelers</i>	masculine plural noun, accusative case	Strong's #4898
389. X			
390. verb: sunelaúnō (συνελαύνω) [pronounced soon-el-OW-no], which means, <i>to reconcile; to drive together, to compel; to constrain by extortion, to urge, to exhort (to reconciliation)</i> . Strong's #4900. Acts 7:26*			
sunelaúnō (συνελαύνω) [pronounced soon-el- OW-no]	<i>to reconcile; to drive together, to compel; to constrain by extortion, to urge, to exhort (to reconciliation)</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4900
391. Verb: sunepimarturéō (συνεπιμαρτυρέω) [pronounced soon-ep-ee-mar-too-REH-oh], which means <i>to testify, to attest to; to unite in adding testimony, to (join in and) bear witness to</i> . Strong's #4901. The Doctrine of Tongues (Heb. 2:4) Hebrews 2:4*			
sunepimarturéō (συνεπιμαρτυρέω) [pronounced soon-ep- ee-mar-too-REH-oh]	<i>to testify, to attest to; to unite in adding testimony, to (join in and) bear witness to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4901
sunepimarturéō (συνεπιμαρτυρέω) [pronounced soon-ep- ee-mar-too-REH-oh]	<i>testifying to, attesting to; uniting in adding testimony, testifying simultaneously, joining in and bearing witness to</i>	masculine singular, present active participle; genitive/ablative case	Strong's #4901 (hapax legomena)
392. verb: sunépomai (συνέπομαι) [pronounced soon-EHP-om-ahee], which means, <i>to accompany, to travel (with); to be in company with, to follow with</i> . Strong's #4902. Acts 20:4*			
sunépomai (συνέπομαι) [pronounced soon- EHP-om-ahee]	<i>to accompany, to travel (with); to be in company with, to follow with</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #4902
393. Verb: sunergeō (συνεργέω) [pronounced soon-erg-EH-oh] Strong's #4903.			
394. adjective: sunergós (συνεργός) [pronounced soon-er-GOSS], which means, <i>fellow worker (laborer), co-worker</i> . Strong's #4904. 1Thessalonians 3:2 Colossians 4:11			
sunergós (συνεργός) [pronounced soon-er- GOSS]	<i>fellow worker (laborer), co-worker</i>	masculine singular adjective, accusative case	Strong's #4904
395. Verb: sunérchomai (συνέρχομαι) [pronounced soon-EHR-khoh-my], which means <i>to come together, to gather together, to convene, to assemble</i> . Strong's #4905. The Doctrine of Tongues (Acts 2:6, 23) Luke 5:15 23:55 Acts 1:6, 21 2:6 5:16 9:39 10:23, 27 11:12 15:38 16:13 19:32 21:16, 22 22:30 25:17 28:17			
sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4905

sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>coming together, gathering together, convening, assembling</i>	masculine plural, aorist active participle, nominative case	Strong's #4905
396. Verb: sunesthiō (συνεσθίω) [pronounced soon-es-THEE-oh], which means, <i>to eat with, to take food in the company of, to consume food along with</i> . Strong's #4906. Luke 15:2 Acts 10:41 11:3 Galatians 2:12 *****			
sunesthiō (συνεσθίω) [pronounced soon-es- THEE-oh]	<i>to eat with, to take food in the company of, to consume food along with</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4906
397. feminine_noun sunesis (σύνεσις) [pronounced SOON-es-is], which means, <i>mentally putting together, that is, understanding, intelligence, the intellect, knowledge</i> . Thayer: 1) a running together, a flowing together with; 2) knowledge; 2a) understanding; 2b) the understanding, i.e the mind so far forth as it understands. Thayer and Strong definitions only. Strong's #4907. Luke 2:47 Colossians 1:9 2:2			
sunesis (σύνεσις) [pronounced SOON- es-is]	<i>mentally putting together, that is, understanding, intelligence, the intellect, knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4907
398. Adjective: sunetos (συνετός) [pronounced soon-eht-OSS], which means, <i>intelligent, having understanding, wise, learned</i> . Thayer Definition only. Strong's #4908. Luke 10:21 Acts 13:7			
sunetos (συνετός) [pronounced soon-eht- OSS]	<i>intelligent, having understanding, wise, learned</i>	masculine plural adjective, genitive/ablative case	Strong's #4908
399. Verb: suneudokéō (συνευδοκέω) [pronounced soon-you-dohk-EH-oh], which means, <i>to be pleased together with, to approve together (with others); to be pleased at the same time with, to consent, to agree to; to applaud</i> . Strong's #4909. Luke 11:48 Acts 8:1 22:20 *****			
suneudokéō (συνευδοκέω) [pronounced soon-you- dohk-EH-oh]	<i>to be pleased (together with, at the same time with), to approve together (with others); to consent, to agree to, to assent to; to applaud</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #4909
This is a combination of σύν [Strong's #4862 = <i>with</i> ] and εὐδοκέω [Strong's #2106 = <i>to approve, to think well of</i> ].			
suneudokéō (συνευδοκέω) [pronounced soon-you- dohk-EH-oh]	<i>being pleased (together with, at the same time with), approving together (with others); consenting, agreeing to, giving assent to; applauding</i>	masculine singular, present active participle, nominative case	Strong's #4909
400. X			
401. verb: sunephistēmi (συνεφίστημι) [pronounced soon-ef-IHS-tay-mee], which means, <i>to join in an attack, to stand up together, to resist (or assault) jointly; to rise up together</i> . Strong's #4911. Acts 16:22*			
sunephistēmi (συνεφίστημι) [pronounced soon- eternity future-IHS-tay- mee]	<i>to join in an attack, to stand up together, to resist (or assault) jointly; to rise up together</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4911
402. verb sunechō (συνέχω) [pronounced soon-EKH-oh], which means, <i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to preoccupy; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i> . Thayer and Strong definitions only. Strong's #4912. Luke 4:38 8:37 12:50 22:63 Acts 7:57 18:5 28:8			



<p>sunechô (συνέχω) [pronounced soon-EKH-oh]</p>	<p><i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to preoccupy, to grip; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i></p>	<p>3<sup>rd</sup> person singular, aorist active indicative</p>	<p>Strong's #4912</p>
<p>sunechô (συνέχω) [pronounced soon-EKH-oh]</p>	<p><i>holding together, compressing (the ears, with a crowd or siege); arresting (a prisoner); figuratively compelling, perplexing, afflicting, gripping, being preoccupied; constraining, holding, keeping in, pressing, lying sick of, stopping, being in a strait, being taken with</i></p>	<p>feminine singular, present passive participle; nominative case</p>	<p>Strong's #4912</p>

Thayer: 1) *to hold together*; 1a) *any whole, lest it fall to pieces or something fall away from it*; 2) *to hold together with constraint, to compress*; 2a) *to press together with the hand*; 2a) *to hold one's ears, to shut the heavens that it may not rain*; 2b) *to press on every side*; 2b1) *of a besieged city*; 2b2) *of a strait, that forces a ship into a narrow channel*; 2b3) *of a cattle squeeze, that pushing in on each side, forcing the beast into a position where it cannot move so the farmer can administer medication*; 3) *to hold completely*; 3a) *to hold fast*; 3a1) *of a prisoner*; 3b) *metaphorically*; 3b1) *to be held by, closely occupied with any business*; 3b2) *in teaching the word*; 3b3) *to constrain, oppress, of ills laying hold of one and distressing him*; 3b4) *to be held with, afflicted with, suffering from*; 3b5) *to urge, impel*; 3b5a) *of the soul*.

403. verb: sunêdomai (συνήδομαι) [pronounced soon-AY-dom-ahee], which means, *to delight in*. Strong's #4913.

404. X

405. noun: sunēlikîôtēs (συνηλικιώτης) [pronounced soon-ay-lik-ee-OH-tace], which means, *a contemporary, one of the same age, an equal in age*. Strong's #4915. Galatians 1:14\*

<p>sunēlikîôtēs (συνηλικιώτης) [pronounced soon-ay-lik-ee-OH-tace]</p>	<p><i>a contemporary, one of the same age, an equal in age</i></p>	<p>masculine singular noun; accusative case</p>	<p>Strong's #4915 (hapax legomena)</p>
<p>sunēlikîôtai (συνηλικιώται) [pronounced soon-ay-lik-ee-OH-tie]</p>	<p><i>a contemporaries, those of the same age, equals in age</i></p>	<p>masculine plural noun; accusative case</p>	<p>Strong's #4915 (hapax legomena)</p>

406. verb: suntháptō (συνθάπτω) [pronounced soon-THAP-toe], which means, *to bury (together) with, to inter in company with, (figuratively) to assimilate spiritually (to Christ by a sepulture as to sin)*. Strong's #4916. Colossians 2:12 \*\*

<p>suntháptō (συνθάπτω) [pronounced soon-THAP-toe]</p>	<p><i>to bury (together) with, to inter in company with, (figuratively) to assimilate spiritually (to Christ by a sepulture as to sin)</i></p>	<p>3<sup>rd</sup> person singular, aorist passive indicative</p>	<p>Strong's #4916</p>
<p>suntháptō (συνθάπτω) [pronounced soon-THAP-toe]</p>	<p><i>being buried (together) with, interring in company with, (figuratively) being assimilated spiritually (to Christ by a sepulture as to sin)</i></p>	<p>masculine plural; aorist passive participle; nominative case</p>	<p>Strong's #4916</p>

407. verb: sunthlāō (συνθλάω) [pronounced soon-THLAH-oh], which means, *to crush together, to dash together, to shatter, to break (into pieces)*. Strong's #4917. Luke 20:18

sunthlāō (συνθλάω) [pronounced soon-THLAH-oh]	<i>to crush together, to dash together, to shatter, to break (into pieces)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #4917
408. X			
409. verb: synthruptō (συνθρύπτω) [pronounced soon-THROOP-to], which means, <i>to break in pieces, to crush; metaphorically; to break one's heart; to deprive of strength and courage, dispirit, incapacitate for enduring trials.</i> Strong's #4919. Acts 21:13*			
synthruptō (συνθρύπτω) [pronounced soon-TROOP-to]	<i>to break in pieces, to crush; metaphorically; to break one's heart; to deprive of strength and courage, dispirit, incapacitate for enduring trials</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4919
synthruptō (συνθρύπτω) [pronounced soon-TROOP-to]	<i>breaking in pieces, crushing; metaphorically; breaking one's heart; depriving of strength and courage, dispiriting, incapacitating for enduring trials</i>	masculine plural, present active participle, nominative case	Strong's #4919
410. verb suniēmi (συνίημι) [pronounced soon-EE-ay-mee], which means, <i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously.</i> Thayer and Strong definitions only. Strong's #4920. Luke 2:50 8:10 18:34 24:45 Acts 7:25 28:26			
suniēmi (συνίημι) [pronounced soon-EE-ay-mee]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4920
Thayer: 1) to set or bring together; 1a) in a hostile sense, of combatants; 2) to put (as it were) the perception with the thing perceived; 2a) to set or join together in the mind; 2a1) i.e. to understand: the man of understanding; 2a2) idiom for: a good and upright man (having the knowledge of those things which pertain to salvation).			
411. Verb: sunistaō/sunistanō/sunistēmi (συνιστάω/συνιστάνω/συνίστημι) [pronounced soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee], which means, <i>to stand (with), to set together, (by implication): to introduce (favorably), or (figuratively): to exhibit; intransitively: to stand near, or (figuratively): to constitute; also: to approve, commend, consist, make.</i> Strong's #4921. Luke 9:32 Galatians 2:18 Colossians 1:17			
sunistaō/sunistanō/sunistēmi (συνιστάω/συνιστάνω/συνίστημι) [pronounced soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee]	<i>to stand (with), to set together, (by implication): to introduce (favorably), or (figuratively): to exhibit; intransitively: to stand near, or (figuratively): to constitute; also: to approve, commend, consist, make</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4921
Thayer meanings: 1) to place together, to set in the same place, to bring or band together; 1a) to stand with (or near); 2) to set one with another; 2a) by way of presenting or introducing him; 2b) to comprehend; 3) to put together by way of composition or combination, to teach by combining and comparing; 3a) to show, prove, establish, exhibit; 4) to put together, unite parts into one whole; 4a) to be composed of, consist.			

sunistaō/sunistanō/ sunistēmi (συνιστάω/ συνιστάνω/συνίστημι) [pronounced soon-ihs- TAH-oh/soon-ohs-tah- AHN-oh/soon-ohs- TAH-ay-mee]	standing (with), being set together, (by implication): <i>introducing (favorably),</i> (figuratively): <i>exhibiting</i> ; intransitively: <i>standing near, (figuratively):</i> <i>constituting</i> ; also: <i>approving,</i> <i>commendind, consisting, making</i>	masculine plural, perfect active participle, accusative case	Strong's #4921
412. verb: sunodeúō (συνοδεύω) [pronounced soon-od-YOO-oh], which means, <i>to travel together with, to journey with, to accompany, to travel in the company of.</i> Strong's #4922. Acts 9:7*			
sunodeúō (συνοδεύω) [pronounced soon-od- YOO-oh]	<i>to travel together with, to journey with,</i> <i>to accompany, to travel in the</i> <i>company of</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4922
sunodeúō (συνοδεύω) [pronounced soon-od- YOO-oh]	<i>traveling together with, journeying</i> <i>with, those who accompany</i> <i>(someone), traveling in the company</i> <i>of</i>	masculine plural, present active participle, nominative case	Strong's #4922
413. feminine_noun sunodia (συνοδία) [pronounced soon-od-EE-ah], which means, <i>a caravan, company; companionship on a journey, synod.</i> Thayer: 1) a journey in company; 1a) of a company of travellers, associates on a journey, a caravan. Thayer and Strong definitions only. Strong's #4923. Luke 2:44			
sunodia (συνοδία) [pronounced soon-od- EE-ah]	<i>a caravan, company; companionship</i> <i>on a journey, synod</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4923
414. X			
415. X			
416. verb: sunomilēō (συνομιλέω) [pronounced soon-om-il-EH-oh], which means, <i>to converse (talk) with, to converse mutually.</i> Strong's #4926. Acts 10:27*			
sunomilēō (συνομιλέω) [pronounced soon-om- il-EH-oh]	<i>to converse (talk) with, to converse</i> <i>mutually</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4926
sunomilēō (συνομιλέω) [pronounced soon-om- il-EH-oh]	<i>conversing (talking) with, conversing</i> <i>mutually</i>	masculine singular, present active participle, nominative case	Strong's #4926
417. verb: sunomorēō (συνομορέω) [pronounced soon-om-or-EH-oh], which means, <i>to border on, to be next to, to abut, to be adjoined to.</i> Strong's #4927. Acts 18:7*			
sunomorēō (συνομορέω) [pronounced soon-om- or-EH-oh]	<i>to border on, to be next to, to abut, to</i> <i>be adjoined to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4927
sunomorēō (συνομορέω) [pronounced soon-om- or-EH-oh]	<i>bordering on, being next to, abutted</i> <i>to, being adjoined to</i>	feminine singular, present active participle, nominative case	Strong's #4927
418. noun: sunchê (συνοχή) [pronounced soon-ohkh-AY], which means, <i>dismay, distress; restraint, (figuratively) anxiety, anguish.</i> Strong's #4928. Luke 21:25 **			
sunchê (συνοχή) [pronounced soon- ohkh-AY]	<i>dismay, distress; restraint,</i> <i>(figuratively) anxiety, anguish</i>	feminine singular noun, nominative case	Strong's #4928

Thayer definitions: 1) *a holding together, a narrowing*; 2) *the contracting part of a way*; 3) *metaphorically straits, distress, anguish*.

419. X

420. noun: *suntéleia* (συντέλεια) [pronounced *soon-TEHL-ī-ah*], which means, *completion, consummation, end*. Strong's #4930. Hebrews 9:16 \*\*\*\*\* \*

<i>suntéleia</i> (συντέλεια) [pronounced <i>soon-EHL-ī-ah</i> ]	<i>completion, consummation, end</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4930
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421. verb *sunteleō* (συντελέω) [pronounced *soon-tel-EH-oh*], which means, *to end; to complete entirely; generally to execute (literally or figuratively); to finish, to fulfil, to make*. Thayer: 1) *to end together or at the same time*; 2) *to end completely*; 2a) *bring to an end, finish, complete*; 3) *to accomplish, bring to fulfilment*; 3a) *to come to pass*; 4) *to effect, make, (conclude)*; 5) *to finish*; 5a) *to make an end of*; 5b) *to bring to an end*; 5c) *destroy*. Thayer and Strong definitions only. Strong's #4931. Luke 4:2, 13 Acts 21:27 Hebrews 8:8 \*\*\*\* \*

<i>sunteleō</i> (συντελέω) [pronounced <i>soon-tel-EH-oh</i> ]	<i>to end; to complete entirely; generally to execute (literally or figuratively); to finish, to fulfil, to make</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4931
<i>sunteleō</i> (συντελέω) [pronounced <i>soon-tel-EH-oh</i> ]	<i>ending; completing entirely; generally executing (literally or figuratively); finishing, fulfilling, making</i>	feminine plural, aorist passive participle; genitive/ablative case	Strong's #4931

422. X

423. Verb *suntêreō* (συντηρέω) [pronounced *soon-tay-reh'-o*], which means, *to remember, to consider, to ponder, to keep, observe, preserve*. Thayer: 1) *to preserve (a thing from perishing or being lost)*; 2) *to keep within one's self, keep in mind (a thing, lest it be forgotten)*. Thayer and Strong definitions only. Strong's #4933. Luke 2:19 5:38

<i>suntêreō</i> (συντηρέω) [pronounced <i>soon-tay-REH-oh</i> ]	<i>to remember, to consider, to ponder, to keep, observe, preserve; to treasure up</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4933
<i>suntêreō</i> (συντηρέω) [pronounced <i>soon-tay-REH-oh</i> ]	<i>remembering, considering, pondering, keeping, observing, the one preserving; treasuring up</i>		Strong's #4933

424. verb: *suntíthēmai* (συντίθεμαι) [pronounced *soon-TIHTH-em-ahee*], which means, *to agree (together), to place jointly, (figuratively) to consent, to bargain, to stipulate, to concur, to assent, to covenant*. Strong's #4934. Luke 22:5 Acts 23:20 24:9 \*\*\*\*

<i>suntíthēmai</i> (συντίθεμαι) [pronounced <i>soon-TILTH-em-ahee</i> ]	<i>to agree (together), to place jointly, (figuratively) to consent, to bargain, to stipulate, to concur, to assent, to covenant</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #4934
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Thayer Definitions: 1) *to put together with, to place together, to join together*; 1a) *to place in one's mind*; 1a1) *to resolve, determine*; 1a2) *to make an arrangement, to engage*; 1b) *to assent to, to agree to*.

425. adverb: *syntómōs* (συντόμως) [pronounced *soon-TOM-ocē*], which means, *promptly; briefly*. Strong's #4935. Acts 24:4\*

<i>syntómōs</i> (συντόμως) [pronounced <i>soon-TOM-ocē</i> ]	<i>promptly; briefly</i>	adverb	Strong's #4935
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426. verb: suntréchō (συντρέχω) [pronounced soon-TEHKH-oh], which means, *to run (together, with), to rush (together, with), to hastily assemble; (figuratively) to plunge, to cast one's self with, to go headlong.* Strong's #4936. Acts 3:11 \*\*\*

suntréchō (συντρέχω) [pronounced soon-TEHKH-oh]	<i>to run (together, with), to rush (together, with), to hastily assemble; (figuratively) to plunge, to cast one's self with, to go headlong</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4936
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427. Verb: suntribō (συντρίβω) [pronounced soon-TREE-boh], which means, *to break, to break in pieces, to shiver; to tread down; to put Satan under foot and (as a conqueror) to trample on him; to break down, to crush; to tear one's body and shatter one's strength; to bruise.* Strong's #4937. Luke 9:39

suntribō (συντρίβω) [pronounced soon-TREE-boh]	<i>to break (down, in pieces), to shiver; to tread down; to put under foot and (as a conqueror) to trample on; to crush; to bruise</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4937
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Thayer definitions: 1) *break, to break in pieces, shiver*; 2) *to tread down*; 2a) *to put Satan under foot and (as a conqueror) trample on him*; 2b) *to break down, crush*; 2b1) *to tear one's body and shatter one's strength.*

suntribō (συντρίβω) [pronounced soon-TREE-boh]	<i>breaking, breaking in pieces, shivering; treading down; putting under foot (as a conqueror), trampling on him; breaking down, crushing; tearing one's body and shattering one's strength; bruising, mauling</i>	neuter singular, present active participle, nominative case	Strong's #4937
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428. noun: suntrimma (σύντριμμα) [pronounced soon-TREEM-mah], which means, *destruction.* Strong's #4938. Romans 3:16\*

429. adjective: suntrophos (σύντροφος) [pronounced SOON-trof-oss], which means, *foster brother, nursed with; reared with, brought up with; companion of one's youth.* Strong's #4939. Acts 13:1\*

suntrophos (σύντροφος) [pronounced SOON-trof-oss]	<i>foster brother, nursed with; reared with, brought up with; companion of one's youth</i>	masculine singular adjective; genitive/ablative case	Strong's #4939
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430. Verb: suntugchanō (συντυγχάνω) [pronounced soon-toong-KHAHN-oh], which means, *to meet with, to come to, to reach.* Strong's #4940. Luke 8:19\*

suntugchanō (συντυγχάνω) [pronounced soon-toong-KHAHN-oh]	<i>to meet with, to come to, to get to, to reach</i>	aorist active infinitive	Strong's #4940
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431. X

432. verb: sunupokrínomai (συνυποκρίνομαι) [pronounced soon-oo-pok-RIHN-om-ahee], which means, *to join in hypocrisy, to act hypocritically (in concert) with.* Strong's #4942. Galatians 2:13\*

sunupokrínomai (συνυποκρίνομαι) [pronounced soon-oo-pok-RIHN-om-ahee]	<i>to join in hypocrisy, to act hypocritically (in concert) with</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4942
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This combines the preposition sun (σύν) [pronounced soon] (*with, beside, in association with*) with the verb hupokrínomai (ὑποκρίνομαι) [pronounced hoop-ok-RIHN-ohm-ahee], which means, *pretending (speaking or acting) under a false part, feigning; simulating; impersonating.* Strong's #5271. So the Jews are acting in concert hypocritically with Peter.

433. X

434. verb: sunōdínō (συνωδίνω) [pronounced *soon-oh-DEE-no*], which means, *to suffer agony together*. Strong's #4944. Romans 8:22\*
435. noun: sunōmosía (συνωμοσία) [pronounced *soon-o-mos-EE-ah*], which means, *conspiracy, a swearing together, a plot*. Strong's #4945. Acts 23:13\*

sunōmosía (συνωμοσία) [pronounced <i>soon-o-mos-EE-ah</i> ]	<i>conspiracy, a swearing together, a plot</i>	feminine singular noun, accusative case	Strong's #4945
436. propernounlocation: Surákousai (Συράκουσαι) [pronounced <i>soo-RAHK-oo-sahee</i> ], which means, <i>a Syrian hearing; transliterated, Syracuse, Surakousai</i> . Strong's #4946. Acts 28:12*	<i>a Syrian hearing; transliterated, Syracuse, Surakousai</i>	feminine plural proper noun; a location; accusative case	Strong's #4946 (hapax legomena)

Thayer: *Syracuse [was] a large maritime city of Sicily, having an excellent harbour and surrounded by a 14 mile (23 km) wall.*

437. proper\_noun/locative Suria (Συρία) [pronounced *soo-REE-ah*], which means, *exalted; transliterated, Syria, Tsyria*. From Thayer: 1) a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean. Thayer and Strong definitions only. Strong's #4947. Luke 2:2 Acts 15:23, 41 18:18 20:3 21:3 Galatians 1:20

Suria (Συρία) [pronounced <i>soo-REE-ah</i> ]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #4947
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Thayer: *Syria [is] a region of Asia bounded on the north by Taurus and Amanus ranges, on the east by the Euphrates and Arabia, on the south by Palestine, and the west by Phoenicia and the Mediterranean.*

438. masculine\_proper\_noun Suros (Σύρος) [pronounced *SOO-ross*], which means, *a Syrian, a native of Syria, an inhabitant of Syria*. Thayer and Strong definitions only. Strong's #4948. Luke 4:27\*

Suros (Σύρος) [pronounced <i>SOO-ross</i> ]	<i>a Syrian, a native of Syria, an inhabitant of Syria</i>	masculine proper noun	Strong's #4948
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439. noun: surtis (σύρτις) [pronounced *SOOR-tis*], which means, *sandbars; transliterated, Syrtis*. Strong's #4950. Acts 27:17\*

surtis (σύρτις) [pronounced <i>SOOR-tis</i> ]	<i>sandbars; transliterated, Syrtis</i>	feminine singular noun, accusative case	Strong's #4950
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440. verb: surō (σύρω) [pronounced *SOO-ro*], which means, *to drag, to draw out, to haul out (used of one before the judge, to prison, to punishment)*. Strong's #4951. Acts 8:3 14:19 17:6 \*\*\*\*\*

surō (σύρω) [pronounced <i>SOO-ro</i> ]	<i>to drag, to draw out, to haul out (used of one before the judge, to prison, to punishment)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4951
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surō (σύρω) [pronounced <i>SOO-ro</i> ]	<i>dragging out, drawing out, hauling out (used of one before the judge, to prison, to punishment)</i>	masculine singular, present active participle, nominative case	Strong's #4951
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441. Verb: susparassō (συσπαράσσω) [pronounced *sooç-pahr-AHS-soh*], which means, *to convulse violently, to throw down*. Strong's #4952. Luke 9:42\*

susparassō (συσπαράσσω) [pronounced soos- pah- <i>AHS</i> -soh]	<i>to convulse violently, to throw down</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4952
442. X			
443. X			
444. X			
445. X			
446. verb: sustaurōō (συσταυρώω) [pronounced soos-tow- <i>RO</i> -oh], which means, <i>to crucify with, to impale in company with (literally or figuratively)</i> . Strong's #4957. Galatians 2:20 *****			
sustaurōō (συσταυρώω) [pronounced soos-tow- <i>RO</i> -oh]	<i>to crucify with, to impale in company with (literally or figuratively)</i>	1 <sup>st</sup> person singular, perfect passive indicative	Strong's #4957
447. verb: sustéllō (συστέλλω) [pronounced soos- <i>TEHL</i> -loh], which means, <i>to place together; to draw together, to contact; to diminish; to shorten, to abridge; the time has been drawn together into a brief compass, to shortened; to roll together, to wrap up, to wrap around with bandages, to enshroud</i> . Strong's #4958. Acts 5:6 **			
sustéllō (συστέλλω) [pronounced soos- <i>TEHL</i> -loh]	<i>to place together; to draw together, to contact; to diminish; to shorten, to abridge; the time has been drawn together into a brief compass, to shortened; to roll together, to wrap up, to wrap around with bandages, to enshroud</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4958
I think the idea here is drawing two things together. When dealing with time, this might be the beginning and the end being drawn together. When dealing with a covering, it is drawing two sides of covering together. This would explain the divergent meanings of this word.			
448. verb: sustenázō (συστενάζω) [pronounced soos- <i>ten</i> - <i>AD</i> -zo], which means, <i>to groan together</i> . Strong's #4959. Romans 8:22*			
449. verb: sustoichéō (συστοιχέω) [pronounced soos-toy- <i>KHEH</i> -oh], which means, <i>to correspond; to answer to, to resemble (used of types); to stand over against, be parallel with; to stand or march in the same row (file) with (used of soldiers)</i> . Strong's #4960. Galatians 4:25*			
sustoichéō (συστοιχέω) [pronounced soos-toy- <i>KHEH</i> -oh]	<i>to correspond; to answer to, to resemble (used of types); to stand over against, be parallel with; to stand or march in the same row (file) with (used of soldiers)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4960 (hapax legomena)
450. X			
451. verb: sustréphō (συστρέφω) [pronounced soos- <i>TREF</i> -oh], which means, <i>to twist together, to roll together; to collect, to combine, to unite; of men, to (gather themselves together) assemble to be gathered; to gather</i> . Strong's #4962. Acts 28:3*			
sustréphō (συστρέφω) [pronounced soos- <i>TREF</i> -oh]	<i>to twist together, to roll together; to collect, to combine, to unite; of men, to gather themselves together; to assemble; to be gathered; to gather</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4962

	sustréphō (συστρέφω) [pronounced soos-TREF-oh]	<i>twisting together, rolling together; collecting, combining, uniting; of men, gathering themselves together; assembling, being gathered; gathering</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #4962 (hapax legomena)
452.	noun: sustrophê (συστροφή) [pronounced soos-trof-AY], which means, <i>disorderly gathering; plot; a twisting up together, a binding together; a secret combination, a coalition, conspiracy; a concourse of disorderly persons, a riot</i> . Strong's #4963. Acts 19:40 23:12**			
	sustrophê (συστροφή) [pronounced soos-trof-AY]	<i>disorderly gathering; plot, a (devious) plan; a twisting up together, a binding together; a secret combination, a coalition, conspiracy; a concourse of disorderly persons, a riot</i>	feminine singular noun, genitive/ablative case	Strong's #4963
453.	X			
454.	X			
455.	propernounlocation: Suchém (Συχέμ) [pronounced soo-khem], which means, <i>shoulder (literal early rising); diligence</i> ; transliterated, <i>Shechem</i> . Strong's #4966. Acts 7:16 **			
	Suchém (Συχέμ) [pronounced soo-KHEM]	<i>shoulder (literal early rising); diligence; transliterated, Shechem</i>	masculine singular proper noun location	Strong's #4966
456.	noun: sphagê (σφαγή) [pronounced sfag-AY], which means, <i>slaughter, butchery (of animals for food or sacrifice, or (figuratively) of men (destruction))</i> . Strong's #4967. Acts 8:32 ***			
	sphagê (σφαγή) [pronounced sfag-AY]	<i>slaughter, butchery (of animals for food or sacrifice, or (figuratively) of men (destruction))</i>	feminine singular noun, accusative case	Strong's #4967
457.	noun: sphágion (σφάγιον) [pronounced SFAG-ee-on], which means, <i>slain beast, that which is destined for slaughter, victim (in a sacrifice)</i> . Strong's #4968. Acts 7:42*			
	sphágion (σφάγιον) [pronounced SFAG-ee-on]	<i>slain beast, that which is destined for slaughter, victim (in a sacrifice)</i>	masculine singular noun	Strong's #4968
	sphágia (σφάγια) [pronounced SFAG-ee-ah]	<i>slain beasts, animals which is destined for slaughter, victims (in a sacrifice)</i>	masculine plural noun, accusative case	Strong's #4968
458.	Verb: sphazô (σφάζω) [pronounced SPHAHD-zoh], which means <i>to slay, slaughter, butcher; to put to death by violence; mortally wounded</i> . Thayer definitions. Strong's #4969. Gen. 4:8 (basic exegesis)			
459.	adverb: sphódra (σφόδρα) [pronounced sfod'-rah], which means, <i>very (much), exceedingly, extremely, greatly, to a high degree</i> . Strong's #4970. Luke 18:23 Acts 6:7			
	sphódra (σφόδρα) [pronounced SFOD-rah]	<i>very (much), exceedingly, extremely, greatly, to a high degree</i>	neuter plural of sphodros (violent, of uncertain derivation); used as an adverb	Strong's #4970
460.	adverb: sphodrōs (σφοδρῶς) [pronounced sfod-ROCE], which means, <i>very much, exceedingly; violently</i> . Strong's #4971. Acts 27:18*			
	sphodrōs (σφοδρῶς) [pronounced sfod-ROCE]	<i>very much, exceedingly; violently</i>	adverb	Strong's #4971
461.	X			
462.	noun: sphragís (σφραγίς) [pronounced sfrag-ECE], which means, <i>seal</i> . Strong's #4973. Romans 4:11			



463. noun: sphurón (σφυρόν) [pronounced *sfoo-ROHN*], which means, *ankle (s); ankle muscles, ankle bones*. Strong's #4974. Acts 3:7\*

sphurón (σφυρόν) [pronounced <i>sfoo-ROHN</i> ]	<i>ankle (s); ankle muscles, ankle bones</i>	neuter plural noun, nominative case	Strong's #4974
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464. Adverb: schedon (σχεδόν) [pronounced *skhed-OHN*], which means, *near, nearly, almost*. Strong's #4975. Acts 13:44 19:26 Hebrews 9:22\*\*\*

schedon (σχεδόν) [pronounced <i>skhed-OHN</i> ]	<i>near, nearly, almost</i>	adverb	Strong's #4975
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465. Neuter\_noun: schema (σχῆμα) [pronounced *SKAY-mah*], which means *shape of things in their present form; the present design; the present construction; the habitus, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life*. Strong's #4976.

466. verb schizô (σχίζω) [pronounced *SKHID-zoh*], which means, *to cleave, cleave asunder, rend, to tear, to open; to divide by rending; to split into factions, be divided*. Thayer and Strong definitions only. Strong's #4977. Luke 5:36 23:45 Acts 14:4 23:7

schizô (σχίζω) [pronounced <i>SKHID-zoh</i> ]	<i>to tear, to open, to cleave [asunder], to rend; to divide by rending; to split into factions, be divided</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4977
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schizô (σχίζω) [pronounced <i>SKHID-zoh</i> ]	<i>tearing [apart], dividing, opening, separating, one cleaving [asunder], rending, dividing by tearing; splitting into factions, being divided</i>	masculine singular, aorist active participle; nominative case	Strong's #4977
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467. X

468. noun: schoiníon (σχοινίον) [pronounced *skhoy-NEE-on*], which means, *rope, a cord or rope made of rushes*. Strong's #4979. Acts 27:32 \*\*

schoiníon (σχοινίον) [pronounced <i>skhoy-NEE-on</i> ]	<i>rope, a cord, rope made of rushes</i>	neuter singular noun, accusative case	Strong's #4979
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schoinía (σχοινία) [pronounced <i>skhoy-NEE-ah</i> ]	<i>ropes, cords; ropes made of rushes</i>	neuter plural noun, accusative case	Strong's #4979
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469. Verb: scholázō (σχολάζω) [pronounced *skhohl-AD-zoh*], which means, *to cease from labor, to be free of labor; to take a holiday, i.e. be at leisure for (by implication, devote oneself wholly to); figuratively, to be vacant, empty (of a house)*. Strong's #4980. Luke 11:25 \*\*

scholázō (σχολάζω) [pronounced <i>skhohl-AD-zoh</i> ]	<i>to cease from labor, to be free of labor; to take a holiday, i.e. to be at leisure for; by implication, to devote oneself wholly to); figuratively, to be vacant, empty (of a house)</i>	Verb	Strong's #4980
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scholázō (σχολάζω) [pronounced <i>skhohl-AD-zoh</i> ]	<i>ceasing from labor, being free of labor; taking a holiday, i.e. being at leisure for; by implication, devote oneself wholly to; figuratively, being vacant, empty (of a house)</i>	masculine singular, present active participle; accusative case	Strong's #4980
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470. noun: schola (σχολή) [pronounced *skhol-AY*], which means, *lecture hall; freedom from labour; a place where there is leisure for anything, a school*. Strong's #4981. Acts 19:9\*

schola (σχολή) [pronounced skhol-AY]	<i>lecture hall; freedom from labour; a place where there is leisure for anything, a school</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4981
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471. Verb: sôzô (σώζω) [pronounced SOHD-zoh], which means *to save, keep safe and sound, to rescue from danger or destruction*. Strong's #4982. Gen. 22:18 (James 2:14) 1Sam. 10:1 Luke 6:9 7:50 8:12, 36 9:24 13:23 17:19 18:26,42 19:10 23:35 Acts 2:21, 40, 47 Acts 4:9 11:14 14:9 15:1, 11 16:30, 31 27:20 1Thessalonians 2:16 2Thessalonians 2:10 Hebrews 5:7 7:25

sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	3 <sup>rd</sup> 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

Bullinger (p. 72): σωτηρία (sôtêria) was merely *preservation or deliverance* from danger, but in the Scriptures, it is *the salvation of God*.

sôzô (σώζω) [pronounced SOHD-zoh]	<i>save, keep safe and sound, rescue from danger or destruction</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #4982
sôzô (σώζω) [pronounced SOHD-zoh]	<i>saved, being kept safe and sound, rescuing from danger or destruction; being (made) well (whole)</i>	masculine plural, present passive participle; nominative case	Strong's #4982

472. Neuter\_noun: sōma (σῶμα) [pronounced SOH-mah], which means, *body*, both of man and animals, living or dead; of the planets and other heavenly bodies; *group of men, family*. Strong's #4983. Luke 11:33 12:4 17:37 22:19 23:52 24:3 Acts 9:40 Galatians 6:17 Colossians 1:18, 22 2:11, 23 3:15 1Thessalonians 5:23 Hebrews 10:5, 22 13:3, 11

sōma (σῶμα) [pronounced SOH-mah]	<i>body</i> , both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
sōmata (σώματα) [pronounced SOH-maht-ah]	<i>bodies</i> , both of man and animals, living or dead; of the planets and other heavenly bodies; <i>groups of men, families</i>	neuter plural noun, genitive/ablative case	Strong's #4983

Thayer: 1) *the body both of men or animals*; 1a) *a dead body or corpse*; 1b) *the living body*; 1b1) *of animals*; 2) *the bodies of planets and of stars (heavenly bodies)*; 3) *is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body*; 3a) *so in the NT of the church*; 4) *that which casts a shadow as distinguished from the shadow itself*.

473. adjective sōmatikos (σωματικός) [pronounced so-mat-ee-KOS], which means, *corporeal, bodily; having a bodily form or nature; pertaining to the body; physical*. Thayer and Strong definitions only. Strong's #4984. Luke 3:22

sōmatikos (σωματικός) [pronounced so-mat-ee-KOS]	corporeal, bodily; having a bodily form or nature; pertaining to the body; physical	neuter singular adjective, dative, locative or instrumental case	Strong's #4984
474. adverb: sōmatikōs (σωματικῶς) [pronounced so-mat-ee-KOCE], which means, <i>bodily, corporally, physically; of the exalted spiritual body, visible only to the inhabitants of heaven</i> . Strong's #4985. Colossians 2:9*			
sōmatikōs (σωματικῶς) [pronounced so-mat-ee-KOCE]	<i>bodily, corporally, physically; of the exalted spiritual body, visible only to the inhabitants of heaven</i>	adverb	Strong's #4985 (hapax legomena)
475. propernounperson: Sōpatros (Σώπατρος) [pronounced SO-pat-ross], which means, <i>saviour of his father</i> ; transliterated, <i>Sopater</i> . Strong's #4986. Acts 20:4*			
Sōpatros (Σώπατρος) [pronounced SO-pat-ross]	<i>saviour of his father</i> ; transliterated, <i>Sopater</i>	masculine singular proper noun; a person; nominative case	Strong's #4986
476. X			
477. propernounperson: Sōsthénēs (Σωσθένης) [pronounced soce-THEN-ace], which means, <i>saviour of his nation</i> ; transliterated, <i>Sosthenes</i> . Strong's #4988. Acts 18:17 **			
Sōsthénēs (Σωσθένης) [pronounced soce-THEN-ace]	<i>saviour of his nation</i> ; transliterated, <i>Sosthenes</i>	masculine singular proper noun; a person; accusative case	Strong's #4988
Thayer: Sosthenes [was] 1) a Jew at Corinth who was seized and beaten in the presence of Gallio 2) a certain Christian associate of Paul (these passages may reference the same person)			
478. X			
479. Masculine_noun: sôtêr (σωτήρ) [pronounced so-TARE], which means, <i>saviour, deliverer, preserver</i> . Thayer and Strong definitions only. Strong's #4990. Luke 1:47 2:11 5:31 Acts 13:23			
sôtêr (σωτήρ) [pronounced so-TARE]	<i>saviour, deliverer, preserver</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4990
480. <b>Noun:</b> sôtêria (σωτηρία) [pronounced soh-tay-REE-ah], which means <i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i> . There is much more here in Zodhiates' book. Strong's #4991. Psalm 118:28 Luke 1:69, 77 19:9 Acts 4:12 7:25 13:23 16:17 27:34 1Thessalonians 5:8, 9 2Thessalonians 2:13 Hebrews 1:14 2:3 5:9 6:9 9:28 11:7			
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; genitive/ablative case	Strong's #4991
481. Adjective sôtêrion (σωτήριον) [pronounced so-TAY-ree-on], which means, <i>defender [of salvation]; the one bringing salvation; defense</i> . Thayer: 1) saving, bringing salvation; 2) he who embodies this salvation, or through whom God is about to achieve it; 3) the hope of (future) salvation. Thayer and Strong definitions only. Strong's #4992. Luke 2:30 3:6 Acts 28:28			
sôtêrion (σωτήριον) [pronounced so-TAY-ree-on]	<i>defender [of salvation]; the one bringing salvation; defense; salvation</i>	neuter singular adjective; accusative case	Strong's #4992 (neuter of #4991)

482. Verb: sôphroneō (σωφρονέω) [pronounced soh-fron-EH-oh], which means, *to be of sound mind; to be in one's right mind; to exercise self control; to put a moderate estimate upon one's self, think of one's self soberly; to curb one's passions*. Strong's #4993. Luke 8:35 \*\*\*\*\*

sôphroneō (σωφρονέω) [pronounced soh-fron-EH-oh]	<i>to be of sound mind; to be in one's right mind; to exercise self control; to put a moderate estimate upon one's self, think of one's self soberly; to curb one's passions</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4993
sôphroneō (σωφρονέω) [pronounced soh-fron-EH-oh]	<i>being of a sound mind; being in one's right mind; exercising self control; putting a moderate estimate upon oneself, thinking of oneself soberly; curbing one's passions</i>	masculine singular, present active participle, accusative case	Strong's #4993

483. X

484. X

485. X

486. Noun: sôphrosunē (σωφροσύνη) [pronounced so-fros-OO-nay], which means, *reasonableness; moderation; soundness of mind; self-control, sobriety*. Strong's #4997. Acts 26:25 \*\*\*

sôphrosunē (σωφροσύνη) [pronounced so-fros-OO-nay]	<i>reasonableness; moderation; soundness of mind; self-control, sobriety</i>	feminine singular noun, genitive/ablative case	Strong's #4997
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487. 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.

## T τ Tau

1. **Proper\_noun:** Tabérnai. Strong's #4999.
2. **propernounlocation:** Tabérnai (Ταβέρνηαι) [pronounced tab-er'-nahee], which means, *taverns; transliterated, Tabernai*. Strong's #4999. Acts 28:15\*

Tabérnai (Ταβέρνηαι) [pronounced tab-ER-nahee]	<i>taverns; transliterated, Tabernai</i>	feminine plural proper noun; a location; genitive/ablative case	Strong's #4999 (hapax legomena)
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These two words appear to designate a town.

Thayer: *Three Taverns [was] the name of a halting place on the Appian way between Rome and the Market of Appius; it was 10 miles (16 km) from the latter place and 33 miles (50 km) from Rome.*

3. **propernounperson:** Tabitha (Ταβιθά) [pronounced tab-ee-THAH], which means, *gazelle, deer; transliterated, Tabitha*. Strong's #5000. Acts 9:36 \*\*

Tabitha (Ταβιθά) [pronounced tab-ee-THAH]	<i>gazelle, deer; transliterated, Tabitha</i>	proper noun person; indeclinable	Strong's #5000
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4. **Neuter\_noun:** tagma (τάγμα) [pronounced TAHG-mah], which means 1) *that which has been arranged, thing placed in order*; 2) *a body of soldiers, a corps*; 3) *band, troop, class*. Thayer Definition only. Strong's #5001.
5. **adjective:** taktós (τακτός) [pronounced tak-TOSS], which means, *(pre-) arranged, appointed, stated, set, fixed*. Strong's #5002. Acts 12:21\*



taktós (τακτός) [pronounced tak-TOSS]	(pre-) arranged, appointed, stated, set, fixed	feminine singular adjective; dative, locative or instrumental case	Strong's #5002
6.	X		
7.	noun: talaipōría (ταλαιπωρία) [pronounced tal-ahee-po-REE-ah], which means, <i>distress</i> . Strong's #5004. Romans 3:16 **		
8.	adjective: talaipōros (ταλαίπωρος) [pronounced tal-AH-ee-poe-ross], which means, <i>miserable, wretched</i> . Strong's #5005. Revelation 3:17 **		
9.	X		
10.	X		
11.	X		
12.	Neuter_noun: tameíon (ταμείον) [pronounced tam-Ī-on], which means, <i>a storage chamber, storeroom; a chamber especially an inner chamber (used for storage or privacy); a secret room</i> . Strong's #5009. Luke 12:3 *****		
	tameíon (ταμείον) [pronounced tam-Ī-on]	a storage chamber, storeroom; a chamber especially an inner chamber (used for storage or privacy); a secret room	neuter plural noun, dative, locative or instrumental case  Strong's #5009
13.	Feminine_noun: taxis (τάξις) [pronounced TAHX-iss] means <i>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</i> . Strong's #5010. Psalm 110:4 Luke 1:8 Colossians 2:5 Hebrews 5:6 6:20 7:11		
	taxis (τάξις) [pronounced TAHX-iss]	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	feminine singular noun  Strong's #5010
14.	Adjective tapeinos (ταπεινός) [pronounced tap-Ī-NOSS], which means, <i>not rising far from the ground; metaphorically; as a condition, lowly, of low degree; cast down, brought low with grief, depressed; lowly in spirit, humble; in a bad sense, deporting one's self abjectly, deferring servilely to others</i> . Thayer and Strong definitions only. Strong's #5011. Luke 1:52		
	tapeinos (ταπεινός) [pronounced tap-Ī-NOSS]	not rising far from the ground; metaphorically; as a condition, lowly, of low degree; cast down, brought low with grief, depressed; lowly in spirit, humble; in a bad sense, deporting one's self abjectly, deferring servilely to others	masculine plural adjective; accusative case  Strong's #5011
15.	noun: tapeinophrosunē (ταπεινοφροσύνη) [pronounced tap-i-nof-ros-OO-nay], which means, <i>humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind</i> . Strong's #5012. Acts 20:19 Colossians 2:18, 23 ***** **		
	tapeinophrosunē (ταπεινοφροσύνη) [pronounced tap-i-of-ros-OO-nay]	humility, grace orientation; the having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, lowliness of mind	feminine singular noun, genitive/ablative case  Strong's #5012

This word apparently has a very different positive or negative meaning, depending upon the context.

About half of the translations give the word a negative sense in Colossians 2:18, translating it variously as *asceticism, self-abasement, voluntary humility, false humility*.

16. verb tapeinoō (ταπεινῶ) [pronounced *tap-i-NO-oh*], which means, *to bring low, to depress*; figuratively *to humiliate (in condition or heart), to abase, humble (self)*. Thayer: 1) to make low, bring low; 1a) to level, reduce to a plain; 1b) metaphorically to bring into a humble condition, reduce to meaner circumstances; 1b1) to assign a lower rank or place to; 1b2) to abase; 1b3) to be ranked below others who are honoured or rewarded; 1b4) to humble or abase myself by humble living; 1c) to lower, depress; 1c1) of one's soul bring down one's pride; 1c2) to have a modest opinion of one's self; 1c3) to behave in an unassuming manner; 1c4) devoid of all haughtiness. Thayer and Strong definitions only. Strong's #5013. Luke 3:5 14:11 18:14

tapeinoō (ταπεινῶ) [pronounced <i>tap-i-NO-oh</i> ]	<i>to bring low, to depress</i> ; figuratively <i>to humiliate (in condition or heart), to abase, humble (self)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #5013
tapeinoō (ταπεινῶ) [pronounced <i>tap-i-NO-oh</i> ]	<i>bringing low, depressing</i> ; figuratively <i>humiliating (in condition or heart), being abased, humbling (oneself)</i>	masculine singular, present active participle, nominative case	Strong's #5013

17. Feminine\_noun: tapeinōsis (ταπεινώσις) [pronounced *tap-Ī-noh-sis*], which means, *one who has been made low, lowness, low estate, humiliation; vile*; possibly: *earthly*; metaphorically: *spiritual abasement*, leading one to perceive and lament his (moral) littleness and guilt. Thayer and Strong definitions only. Strong's #5014. Psalm 22:21 Luke 1:48 Acts 8:33

tapeinōsis (ταπεινώσις) [pronounced <i>tap-Ī-noh-sis</i> ]	<i>one who has been made low, lowness, low estate, humiliation; vile</i> ; possibly: <i>earthly</i> ; metaphorically: <i>spiritual abasement</i> , leading one to perceive and lament his (moral) littleness and guilt	feminine singular noun; accusative case	Strong's #5014
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18. **Verb:** tarassō (ταράσσω) [pronounced *tahr-ASS-soh*], which means, *1) to agitate, trouble (a thing, by the movement of its parts to and fro); 1a) to cause one inward commotion, take away his calmness of mind, disturb his equanimity; 1b) to disquiet, make restless; 1c) to stir up; 1d) to trouble; 1d1) to strike one's spirit with fear and dread; 1e) to render anxious or distressed; 1f) to perplex the mind of one by suggesting scruples or doubts*. Thayer Definition only. Strong's #5015. Luke 1:12 24:38 Acts 15:24 17:8, 13 Galatians 1:7 5:10

tarassō (ταράσσω) [pronounced <i>tahr-ASS-soh</i> ]	<i>to agitate, to trouble, to stir [up]; passive: to be agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #5015
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Thayer definitions: 1) to agitate, trouble (a thing, by the movement of its parts to and fro); 1a) to cause one inward commotion, take away his calmness of mind, disturb his equanimity; 1b) to disquiet, make restless; 1c) to stir up; 1d) to trouble; 1d1) to strike one's spirit with fear and dread; 1e) to render anxious or distressed; 1f) to perplex the mind of one by suggesting scruples or doubts.

tarassō (ταράσσω) [pronounced <i>tahr-ASS-soh</i> ]	<i>agitating, troubling, stirring [up]; passive: being agitated [stirred up, troubled, disquieted, distressed]; being struck with fear [dread]</i>	masculine plural, perfect passive participle, nominative case	Strong's #5015
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19. X

20. noun: tárachos (τάραχος) [pronounced *TAHR-akh-oss*], which means, *disturbance, commotion, stir (of mind); tumult*. Strong's #5017. Acts 12:18 19:23\*\*

tárachos (τάραχος) [pronounced <i>TAHR-akh-oss</i> ]	<i>disturbance, commotion, stir (of mind), tumult</i>	masculine singular noun, nominative case	Strong's #5017
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21. propernoungrouping: Tarseús (Ταρσεύς) [pronounced *tar-SYOOS*], which means, *a flat basket; transliterated, of Tarsus, a Tarsian, belong to Tarsus, a native of Tarsus*. Strong's #5018. Acts 9:11 21:39\*\*

Tarseús (Ταρσεύς) [pronounced <i>tar-SHOOS</i> ]	<i>a flat basket; transliterated, of Tarsus, a Tarsian, belong to Tarsus, a native of Tarsus</i>	masculine singular proper noun grouping, accusative case	Strong's #5018
22. propernounlocation: Tarsus (Ταρσός) [pronounced <i>tar-SOSS</i> ], which means, <i>a flat basket; transliterated, Tarsus</i> . Strong's #5019. Acts 9:30 11:25 22:3***			
Tarsus (Ταρσός) [pronounced <i>tar-SOSS</i> ]	<i>a flat basket; transliterated, Tarsus</i>	proper noun location	Strong's #5019

From Thayer: *Tarsus [was]...a major city in Cilicia and the birthplace and early home of Paul. Acts 9:11; Acts 21:39; Acts 22:3. Even in the flourishing period of Greek history it was an important city. In the Roman civil wars, it sided with Caesar and on the occasion of a visit from him its name changed to Juliopolis. Augustus made it a free city. Its was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain.*

23. X
24. Verb: tartaroô (ταρταρώω) [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*]. *Tartartos* 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*.<sup>64</sup> More information about Tartaros can be found in the Doctrine of Sheol/Hades. Strong's #5020. The Doctrine of Sheol/Hades
25. verb tassô (τάσσω) [pronounced *TAS-soh*], which means, *to set, to appoint, to determine, to ordain, to arrange in an orderly manner; to assign or dispose (to a certain position or lot)*. Thayer: 1) to put in order, to station; 1a) to place in a certain order, to arrange, to assign a place, to appoint; 1a1) to assign (appoint) a thing to one; 1b) to appoint, ordain, order; 1b1) to appoint on one's own responsibility or authority; 1b2) to appoint mutually, i.e. agree upon. Thayer and Strong definitions only. Strong's #5021. Luke 7:8 Acts 13:48 15:2 22:10 28:23 \*\*\*\*\*

tassô (τάσσω) [pronounced <i>TAS-soh</i> ]	<i>to set, to appoint, to determine, to ordain, to arrange in an orderly manner; to assign or dispose (to a certain position or lot)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5021
tassô (τάσσω) [pronounced <i>TAS-soh</i> ]	<i>setting, appointing, determining, ordaining, arranging in an orderly manner; assigning or disposing (to a certain position or lot)</i>	masculine singular, present passive participle; nominative case	Strong's #5021
26. noun: tauros (ταῦρος) [pronounced <i>TOW-ross</i> ], which means, <i>bull, bullock, ox</i> . Strong's #5022. Acts 14:13 Hebrews 9:13 10:4 ****			
tauros (ταῦρος) [pronounced <i>TOW-ross</i> ]	<i>bull, bullock, ox</i>	masculine singular noun	Strong's #5022
tauroi (ταῦροι) [pronounced <i>TOW-roy</i> ]	<i>bulls, bullocks, oxen</i>	masculine plural noun	Strong's #5022

27. X
28. X
29. X

<sup>64</sup> Taken directly from Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, p. 615.

30. X  
 31. X  
 32. noun: táphos (τάφος) [pronounced TAF-oss], which means, *grave*. Strong's #5028. Romans 3:13 \*\*\*\*\*  
 \*\*  
 33. X  
 34. Adverb: tachéōs (ταχέως) [pronounced tahkh-EH-oce], which means, *quickly, briefly, shortly, rapidly, right away*. Strong's #5030. Luke 14:21 16:6 Galatians 1:6 2Thessalonians 2:2 \*\*\*\*\*

tachéōs (ταχέως) [pronounced tahkh-EH-oce]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
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35. tachinos (ταχινός) [pronounced takh-ee-NOSS] Strong's #5031.  
 36. adjective: tachinós (ταχινός) [pronounced takh-ee-NOSS], which means, *near at hand, shortly, coming soon*. Strong's #5031.  
 37. adverb: táchion (τάχιον) [pronounced TAKH-ee-on], which means, *(more) quickly, (in manner) more rapidly, or (in time) more speedily; out (run), shortly, sooner*. Strong's #5032. Hebrews 13:19, 23 \*\*\*\*\*

táchion (τάχιον) [pronounced TAKH-ee-on]	<i>(more) quickly, (in manner) more rapidly, or (in time) more speedily; out (run), shortly, sooner</i>	comparative adverb	Strong's #5032
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38. adverb: táchista (τάχιστα) [pronounced TAKH-is-tah], which means, *(very, most) quickly, as soon as possible; with all speed*. Strong's #5033. Acts 17:15\*

táchista (τάχιστα) [pronounced TAKH-is-tah]	<i>(very, most) quickly, as soon as possible; with all speed</i>	adverb	Strong's #5033
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39. X  
 40. noun: táchos (τάχος) [pronounced TAKH-oss], which means, *a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily*. Strong's #5034. Luke 18:8 Acts 12:7 22:18 25:4 \*\*\*\*\* \*\*

táchos (τάχος) [pronounced TAKH-oss]	<i>a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5034
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41. Adverb: tachu (ταχύ) [pronounced tahkh-OO], which means, *quickly, shortly, without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily*. Strong's #5035. Luke 15:22

tachu (ταχύ) [pronounced tahkh-OO]	<i>quickly, shortly, without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily</i>	adverb	Strong's #5035
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42. Conjunction: te (τε) [pronounced teh], which means, *not only...but also; both...and; as...so*. 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 *kai* connects and *te* annexes. Strong's #5037. The Doctrine of Tongues (Acts 19:3) Luke 2:16 12:45 14:26 15:2 21:11 22:66 23:12 24:20 Acts 1:1, 8, 13 2:9 4:13, 33 5:14, 24 6:7, 12 7:26 8:3 9:2, 3 10:22 11:21 12:6, 12 13:1 14:1 15:3 16:13 17:4, 10 18:4 19:1 20:3, 7 21:12 22:4 23:5 24:3 25:1 26:3 27:1 28:1 Hebrews 1:3 2:4 4:12 5:1, 7 6:2, 19 8:3 9:1 10:33 11:32 12:2

te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with <i>kai</i>	Strong's #5037
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43. Combo: Luke 24:20



hopôs (ὥπως) [pronounced <i>HOP-oce</i> ]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
te (τε) [pronounced <i>teh</i> ]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Perhaps these two words together are properly translated, *and how...*

44. noun: teîchos (τείχος) [pronounced *TIE-khoss*], which means, *big wall, fortification wall, the wall around a city, town wall*. Strong's #5038. Acts 9:25 Hebrews 11:30 \*\*\*\*\*

teîchos (τείχος) [pronounced <i>TIE-khoss</i> ]	<i>big wall, fortification wall, the wall around a city, town wall</i>	neuter singular noun, genitive/ablative case	Strong's #5038
teichê (τείχος) [pronounced <i>TIE-kay</i> ]	<i>big walls, fortification walls, walls around a city, town walls</i>	neuter plural noun, nominative case	Strong's #5038

45. noun: tekμήrion (τεκμήριον) [pronounced *tek-MAY-ree-on*], which means, *(infallible) proof, a token (as defining a fact), a criterion of certainty, on indubitable evidence*. Strong's #5039. Acts 1:3\*

tekμήrion (τεκμήριον) [pronounced <i>tek-MAY-ree-on</i> ]	<i>(infallible) proof, a token (as defining a fact), a criterion of certainty, on indubitable evidence</i>	neuter plural noun; dative, locative or instrumental case	Strong's #5039
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46. noun: tekníon (τεκνίον) [pronounced *tek-NEE-on*], which means, *(little) child, infant; in the NT used as a term of kindly address by teachers to their disciples*. Strong's #5040. Galatians 4:19 \*\*\*\*\*

tekníon (τεκνίον) [pronounced <i>tek-NEE-on</i> ]	<i>(little) child, infant; in the NT used as a term of kindly address by teacher to their disciple</i>	neuter singular noun;	Strong's #5040
teknía (τεκνία) [pronounced <i>tek-NEE-ah</i> ]	<i>(little) children, infants; in the NT used as a term of kindly address by teachers to their disciples</i>	neuter plural noun;	Strong's #5040

47. X

48. X

49. Neuter\_noun: teknon (τέκνον) [pronounced *TEK-non*], which means, *child, daughter, son*. Thayer and Strong definitions only. Strong's #5043. Luke 1:7 2:48 3:8 7:35 11:13 13:34 14:26 15:31 16:25 18:29 19:44 20:31 23:28 Acts 2:39 7:5 13:33 21:5 Galatians 4:25 Colossians 3:20 1Thessalonians 2:7

tekonon (τέκνον) [pronounced <i>TEK-non</i> ]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter singular noun; nominative case	Strong's #5043
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Thayer definitions: 1) *offspring, children*; 1a) *child*; 1a) *a male child, a son*; 1b) *metaphorically*; 1b1) *the name transferred to that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children*; 1b2) *in affectionate address, such as patrons, helpers, teachers and the like employ: my child*; 1b3) *in the NT, pupils or disciples are called children of their teachers, because the latter by their instruction nourish the minds of their pupils and mould their characters*; 1b4) *children of God: in the OT of "the people of Israel" as especially dear to God, in the NT, in Paul's writings, all who are led by the Spirit of God and thus closely related to God*; 1b5) *children of the devil: those who in thought and action are prompted by the devil, and so reflect his character*; 1c) *metaphorically*; 1c1) *of anything who depends upon it, is possessed by a desire or affection for it, is addicted to it*; 1c2) *one who is liable to any fate*; 1c2a) *thus children of a city: its citizens and inhabitants*; 1c3) *the votaries of wisdom, those souls who have, as it were, been nurtured and moulded by wisdom*; 1c4) *cursed children, exposed to a curse and doomed to God's wrath or penalty*.

	tekna (τέκνα) [pronounced TEK-na]	children, daughters, sons; metaphorically, citizens; those produced	neuter plural noun; nominative case	Strong's #5043
50.	X			
51.	X			
52.	Adjective: téleios (τέλειος) [pronounced TEHL-i-os], which means <i>complete, mature, finished</i> ; with reference to people, it means <i>a full age, fully grown, mature, adulthood</i> . It also doubles as a noun. Here it is in the neuter, and it means <i>the completed thing</i> . Thayer Definition: 1) <i>brought to its end, finished</i> ; 2) <i>wanting nothing necessary to completeness</i> ; 3) <i>perfect</i> ; 4) <i>that which is perfect</i> ; 4a) <i>consummate human integrity and virtue</i> ; 4b) <i>of men</i> ; 4b1) <i>full grown, adult, of full age, mature</i> . Strong's #5046. The Doctrine of Tongues (1Cor. 13:10 14:20) Colossians 1:28 Hebrews 5:14 9:11			
	téleios (τέλειος) [pronounced TEHL-i-os]	<i>complete, mature, finished</i> ; with reference to people, it means <i>a full age, fully grown, mature, adulthood</i>	masculine plural adjective; genitive/ablative case	Strong's #5046
53.	Noun: teleiotês (τελειότης) [pronounced tehl-ee-OHT-ace], <i>completion, perfection; the state of the more intelligent; moral and spiritual perfection (maturity)</i> . Strong's #5047. Colossians 3:14 Hebrews 6:1 **			
	teleiotês (τελειότης) [pronounced tehl-ee-OHT-ace]	<i>completion, perfection; the state of the more intelligent; moral and spiritual perfection (maturity)</i>	feminine singular noun; accusative case	Strong's #5047
54.	Verb: teleioô (τελειόω) [pronounced tehl-i-OH-oh], which means, <i>to complete, to accomplish, (figuratively) to consummate (in character); to consecrate, to finish, to fulfil, to (make) perfect</i> . Thayer: 1) <i>to make perfect, complete</i> ; 1a) <i>to carry through completely, to accomplish, finish, bring to an end</i> ; 2) <i>to complete (perfect)</i> ; 2a) <i>add what is yet wanting in order to render a thing full</i> ; 2b) <i>to be found perfect</i> ; 3) <i>to bring to the end (goal) proposed</i> ; 4) <i>to accomplish</i> ; 4a) <i>bring to a close or fulfilment by event</i> ; 4a1) <i>of the prophecies of the scriptures</i> . Thayer definition only. Strong's #5048. Gen. 22:18 (James 2:22) Luke 2:43 13:32 Acts 20:24 Hebrews 2:10 5:9 7:19, 28 9:9 10:1, 14 11:40 12:23			
	teleioô (τελειόω) [pronounced tehl-i-OH-oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5048
	teleioô (τελειόω) [pronounced tehl-i-OH-oh]	<i>completing, accomplishing, (figuratively) consummating; the one consecrating, finishing, fulfilling, (making) perfect</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #5048
55.	X			
56.	Feminine_noun: teleiôsis (τελείωσις) [pronounced tel-Ī-oh-sis], which means, <i>fulfillment; completion; verification (of prophecy); a perfection, performance</i> . Thayer definitions: 1) <i>a completing, a perfecting</i> ;			

1a) fulfilment, accomplishment; 1b) the event which verifies the promise; 1c) consummation, perfection. Thayer and Strong definitions only. Strong's #5050. Luke 1:45 Hebrews 7:11

teleiōsis (τελείωσις) [pronounced tel-ĭ-oh-sis]	<i>fulfillment; completion; verification (of prophecy); a perfection, performance</i>	feminine singular noun; nominative case	Strong's #5050
57. noun: teleiōtēs (τελειωτής) [pronounced tel-i-oh-TACE], which means, <i>perfecter, a completer, consummator, a finisher; highest example of the application of Bible doctrine, one who has in his own person raised faith to its perfection and so set before us the highest example of faith.</i> Strong's #5051. Hebrews 12:2*	<i>perfecter, a completer, consummator, a finisher; highest example of the application of Bible doctrine, one who has in his own person raised faith to its perfection and so set before us the highest example of faith</i>	masculine singular noun; accusative case	Strong's #5051 (hapax legomena)
58. Verb: telesphorēō (τελεσφορέω) [pronounced tehl-ehs-for-EH-oh], which means, <i>to bring to (perfection or) maturity [used for of fruits; of pregnant women; of animals bringing their young to maturity], to bear to completion, to ripen.</i> Strong's #5052. Luke 8:14*	<i>to bring to (perfection or) maturity [used for of fruits; of pregnant women; of animals bringing their young to maturity], to bear to completion, to ripen</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #5052
59. verb teleutaō (τελευτάω) [pronounced tel-yoo-TAH-oh], which means, <i>to finish life, to expire, to suffer demise, to be dead, to be decease; to finish, bring to and end, close; to have an end or close, come to an end.</i> Thayer and Strong definitions only. Strong's #5053. Luke 7:2 Acts 2:29 7:15 Hebrews 11:22	<i>to finish life, to expire, to suffer demise, to be dead, to be decease; to finish, to bring to an end, close; to have an end, to come to an end</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5053
teleutaō (τελευτάω) [pronounced tel-yoo-TAH-oh]	<i>finishing life, expiring, suffering demise, being dead, being decease; finishing, bringing to an end, closing; having an end, coming to an end</i>	masculine singular, present active participle; nominative case	Strong's #5053
60. X			
61. tetelesthai (τε-τελέ-σθαι) [pronounced teh-tehl-EH-sthigh] (3 <sup>rd</sup> person singular, perfect passive indicative) Strong's #5055			
62. verb teleō (τελέω) [pronounced tel-EH-o], which means, <i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform.</i> Thayer: 1) to bring to a close, to finish, to end; 1a) passed, finished; 2) to perform, execute, complete, fulfil, (so that the thing done corresponds to what has been said, the order, command etc.); 2a) with special reference to the subject matter, to carry out the contents of a command; 2b) with reference also to the form, to do just as commanded, and generally involving the notion of time, to perform the last act which completes a process, to accomplish, fulfil; 3) to pay; 3a) of tribute. Thayer and Strong definitions only. Strong's #5055. Luke 2:39 12:50 18:31 22:37 Acts 13:29 Galatians 5:16	<i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5055

teleō (τελέω) [pronounced tel-EH-oh]	<i>will be completed, will be execute, will come to a conclusion, to be ended, will be discharged (a debt); will be accomplished; to be filled up, to be finished, will be fulfilled</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #5055
63. <b>Neuter_noun:</b> telos (τέλος) [pronounced TEHL-oss], which means <i>limit, conclusion, result, end; toll, custom</i> . In the Psalm 44:inscription, we have εἰς τὸ τέλος, which Arndt and Gingrich render <i>in the end, finally, to the end, until the end</i> . Strong's #5056. Psalm 44:inscription 46 inscription Luke 1:33 18:5 21:9 22:37 1Thessalonians 2:16 Hebrews 3:6 6:8, 11 7:3			
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun	Strong's #5056
Thayer definitions: 1) end; 1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not; of the end of a period of time); 1b) the end; 1b1) the last in any succession or series; 1b2) eternal; 1c) that by; which a thing is finished, its close, issue; 1d) the end to which all things relate, the aim, purpose; 2) toll, custom (i.e. indirect tax on goods)			
64. <b>masculine_noun</b> telōnês (τελώνης) [pronounced tehl-OH-nace], which means, <i>a tax collector, a collector of public revenue, an IRS agent; a publican</i> . Thayer: 1) a renter or farmer of taxes; 1a) among the Romans, usually a man of equestrian rank; 2) a tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job.. Thayer and Strong definitions only. Strong's #5057. Luke 3:12 5:27 7:29 15:1 18:10			
telōnês (τελώνης) [pronounced tel-OH-nace]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine singular noun	Strong's #5057
Thayer Definition 1) <i>a renter or farmer of taxes; 1a) among the Romans, usually a man of equestrian rank; 2) a tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job..</i> only.			
65. <b>neuter_noun</b> telōnion (τελώνιον) [pronounced tel-OH-nee-on], which means, <i>customs, toll; toll house, place of toll, tax office</i> ; this is the place in which the tax collector sat to collect the taxes. Thayer and Strong definitions only. Strong's #5058. Luke 5:27 ***			
telōnion (τελώνιον) [pronounced tel-OH-nee-on]	<i>customs, toll; toll house, place of toll, tax office; this is the place in which the tax collector sat to collect the taxes</i>	neuter singular noun; accusative case	Strong's #5058
66. <b>noun:</b> téras (τέρας) [pronounced TEHR-as], which means, <i>wonder, miracle, prodigy, omen</i> . Strong's #5059. Acts 2:19, 22 4:30 5:12 6:8 7:36 14:3 15:12 2Thessalonians 2:9 Hebrews 2:4			
téras (τέρας) [pronounced TEHR-as]	<i>wonder, miracle, prodigy, omen</i>	neuter singular noun, accusative case	Strong's #5059
térata (τέρατα) [pronounced TEHR-at-ah]	<i>wonders, miracles, prodigies, omens</i>	neuter plural noun, accusative case	Strong's #5059
67. X			
68. <b>propernounperson:</b> Tértullos (Τέρτυλλος) [pronounced TER-tool-loss], which means, <i>triple-hardened; transliterated, Tertullus, Tertullos</i> . Strong's #5061. Acts 24:1 **			



	Tértullos (Τέρτυλλος) [pronounced <i>TER-tool-loss</i> ]	<i>triple-hardened</i> ; transliterated, <i>Tertullus, Tertullos</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5061
69.	adjective tessarakonta (τεσσαράκοντα) [pronounced <i>tes-sar-AK-on-tah</i> ], which means, <i>forty</i> . Thayer and Strong definitions only. Strong's #5062. Luke 4:1 Acts 1:3 4:22 7:30 13:21 23:13 Hebrews 3:9			
	tessarakonta (τεσσαράκοντα) [pronounced <i>tes-sar-AK-on-tah</i> ]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062
70.	adjective: tessarakontaetês (τεσσαρακονταετής) [pronounced <i>tes-sar-ak-on-tah-et-ACE</i> ], which means, <i>forty years (old, of age)</i> . Strong's #5063. Acts 7:23 13:18**			
	tessarakontaetês (τεσσαρακονταετής) [pronounced <i>tes-sar-ak-on-tah-et-ACE</i> ]	<i>forty years (old, of age)</i>	masculine singular adjective, nominative case	Strong's #5063
71.	adjective tessares/tessera (τέσσαρες/τέσσαρα) [pronounced <i>TEHS-sar-es, TEHS-sar-ah</i> ] which means, 1) four. Thayer and Strong definitions only. Strong's #5064. Luke 2:36 Acts 10:11 11:5 12:4 21:9, 23 27:29			
	tessares/tessera (τέσσαρες/τέσσαρα) [pronounced <i>TEHS-sar-es; TEHS-sar-ah</i> ]	<i>four</i>	neuter plural adjective; genitive/ablative case	Strong's #5064
72.	adjective: tessareskaidékatos (τεσσαρεσκαιδέκατος) [pronounced <i>tes-sar-es-kahee-DEHK-at-oss</i> ], which means, <i>14<sup>th</sup>, fourteenth</i> . Strong's #5065. Acts 27:27 **			
	tessareskaidékatos (τεσσαρεσκαιδέκατος) [pronounced <i>tes-sar-es-kahee-DEHK-at-oss</i> ]	<i>14<sup>th</sup>, fourteenth</i>	feminine singular adjective, nominative case	Strong's #5065
73.	X			
74.	adjective: tértartos (τέρτατος) [pronounced <i>TEHT-ar-toss</i> ], which means, <i>four, (the) fourth</i> . Strong's #5067. Acts 10:30 *****			
	tértartos (τέρτατος) [pronounced <i>TEHT-ar-toss</i> ]	<i>four, (the) fourth</i>	feminine singular adjective, genitive/ablative case	Strong's #5067
75.	X			
76.	noun: tetrádion (τετράδιον) [pronounced <i>tet-RAD-ee-on</i> ], which means, <i>squad (of four Roman soldiers), a quaternion</i> . Strong's #5069. Acts 12:4*			
	tetrádion (τετράδιον) [pronounced <i>tet-RAD-ee-on</i> ]	<i>squad (of four Roman soldiers), a quaternion</i>	neuter plural noun; dative, locative or instrumental case	Strong's #5069
77.	noun: tetrakischílioi (τετρακισχίλιοι) [pronounced <i>Tet-rak-is-KHIL-ee-oy</i> ], which means, <i>four thousand</i> . Strong's #5070. Acts 21:38 *****			
	tetrakischílioi (τετρακισχίλιοι) [pronounced <i>Tet-rak-is-KHIL-ee-oy</i> ]	<i>four thousand</i>	masculine plural adjective/noun; accusative case	Strong's #5070

78. noun: tetrakósioi (τετρακόσιοι) [pronounced *tet-rak-OSS-ee-oy*], which means, *four hundred*. I double-checked the spellings (both are nominative spellings). Strong's #5071. Acts 5:36 7:6 13:20 Galatians 3:17

tetrakósioi (τετρακόσιοι) [pronounced <i>tet-rak-OSS-ee-oy</i> ]	<i>four hundred</i>	masculine plural adjective, genitive/ablative case	Strong's #5071
tetrakósia (τετρακόσια) [pronounced <i>tet-rak-OSS-ee-ah</i> ]	<i>four hundred</i>	neuter plural adjective, accusative case	Strong's #5071

79. X

80. adjective: tetraplóos (τετραπλόος) [pronounced *tet-rap-LOW-oss*], which means, *four times, fourfold, quadruple*. Strong's #5073. Luke 19:8\*

tetraplóos (τετραπλόος) [pronounced <i>tet-rap-LOW-oss</i> ]	<i>four times, fourfold, quadruple</i>	adjective	Strong's #5073
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81. adjective: tetráπους (τετράπους) [pronounced *tet-RAP-ooce*], which means, *four-footed animals (beasts), quadruped*. Strong's #5074. Acts 10:12 11:6 \*\*\*

tetráπους (τετράπους) [pronounced <i>tet-RAP-ooce</i> ]	<i>four-footed animals (beasts), quadruped</i>	neuter plural adjective, nominative case	Strong's #5074
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82. verb tetrarcheô (τετραρχέω) [pronounced *tet-rar-KHEH-oh*], which means, *to be a governor of a tetrarchy, to be tetrarch of a region*. Thayer and Strong definitions only. Strong's #5075. Luke 3:1\*

tetrarcheô (τετραρχέω) [pronounced <i>tet-rar-KHEH-oh</i> ]	<i>being a governor of a tetrarchy, being tetrarch of a region</i>	masculine singular, present active participle; genitive/ablative case	Strong's #5075
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83. masculine\_noun tetrarchês (τετράρχης) [pronounced *tet-RAR-khace*], which means, *tetrarch, the ruler of a fourth part of a country*. Thayer: 1) a tetrarch; 1a) a governor of the fourth part of a region. Thus Strabo states that Galactia was formerly divided into three parts, each one of which was distributed into four smaller subdivisions each of which was governed by a tetrarch. Strabo relates that Thessaly, before the time of Philip of Macedon, had been divided into four tetrarchies, each having its own tetrarch.; 1b) the governor of a third part or half a country, or even a ruler of an entire country or district provided it were of comparatively narrow limits; a petty prince. Thus Antony made Herod (afterwards king) and Phasael, sons of Antipater, tetrarchs of Palestine. After the death of Herod the Great, his sons, Achelaus styled an ethnarch but Antipas and Philip with the title of tetrarchs, divided and governed the kingdom left by their father.. Thayer and Strong definitions only. Strong's #5076. Luke 3:19 9:7 Acts 13:1

tetrarchês (τετράρχης) [pronounced <i>tet-RAR-khace</i> ]	<i>tetrarch, the ruler of a fourth part of a country</i>	masculine singular noun	Strong's #5076
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84. x

85. noun: téchnē (τέχνη) [pronounced *TEKH-nay*], which means, *skill; art (as productive), especially, a trade, or (generally) skill; art, craft, occupation*. Strong's #5078. Acts 17:29 18:3 \*\*\*

téchnē (τέχνη) [pronounced <i>TEKH-nay</i> ]	<i>skill; art (as productive), especially, a trade, or (generally) skill; art, craft, occupation</i>	feminine singular noun; genitive/ablative case	Strong's #5078
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86. Masculine\_noun: technitês (τεχνίτης) [pronounced *tekh-NEE-tace*], which means, *an artisan, builder, craftsman; figuratively, a founder (Creator)*. Strong's #5079. Acts 19:24 Hebrews 11:10 \*\*\*\*

technitês (τεχνίτης) [pronounced <i>tekh-NEE-tace</i> ]	<i>an artisan, builder, craftsman;</i> <i>figuratively, a founder (Creator)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5079
technitai (τεχνῖται) [pronounced <i>tekh-NEE-tie</i> ]	<i>artisans, builders, craftsmen;</i> <i>figuratively, founders</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5079

87. X

88. X

89. Adjective: têlikoûtos (τηλικούτος) [pronounced *tay-lik-OO-toss*], which means *so vast, so great, so mighty; such as this*. Strong's #5082. The Doctrine of Tongues (Heb. 2:3) Strong's #5082. Hebrews 2:3 \*\*\*\*

têlikoûtos (τηλικούτος) [pronounced <i>tay-lik-OO-toss</i> ]	<i>so vast, so great, so mighty; such as this</i>	masculine singular adjective; genitive/ablative case	Strong's #5082
têlikoutos/têlikautê (τηλικούτος/τηλικαύτη) [pronounced <i>tay-lik-OO-toss, tay-lik-OW-tay</i> ]	<i>so vast, so great, so mighty; such as this</i>	feminine singular adjective; genitive/ablative case	Strong's #5082 (masculine and feminine forms given)

Thayer definitions: 1) *of age*; 1a) *of such an age*; 1b) *of so great an age, so old*; 1c) *so young*; 2) *of so great a size, in bulk*; 3) *such and so great*.

90. Verb: têreô (τηρέω) [pronounced *tay-REH-oh*], which means, *to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon)*. Thayer: 1) *to attend to carefully, take care of*; 1a) *to guard*; 1b) *metaphorically to keep, one in the state in which he is*; 1c) *to observe*; 1d) *to reserve: to undergo something*. Strong's #5083. Acts 12:5 15:5, 24 16:23 24:23 25:4, 21 1Thessalonians 5:23

têreô (τηρέω) [pronounced <i>tay-REH-oh</i> ]	<i>to keep, to watch, to guard (from loss or injury, properly, by keeping the eye upon)</i>	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #5083
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Strong: [This word differs] from φυλάσσω [G5442], which is properly to prevent escaping; and from κουστωδία [G2892], which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried).

91. noun: têrêsis (τήρησις) [pronounced *TAY-ray-sis*], which means, *custody; keeping, a hold, a watching, (figuratively) observance, or (concretely) prison, jail*. Strong's #5084. Acts 4:3 5:18 \*\*\*

têrêsis (τήρησις) [pronounced <i>TAY-ray-sis</i> ]	<i>custody; keeping, a hold, a watching, (figuratively) observance, or (concretely) prison, jail</i>	feminine singular noun, accusative case	Strong's #5084
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92. X

93. masculine\_proper\_noun Tiberios (Τιβέριος) [pronounced *tib-ER-ee-os*], which means, *from the Tiber (as god-river)*, transliterated Tiberius (the second Roman emperor). Thayer and Strong definitions only. Strong's #5086. Luke 3:1\*

Tiberios (Τιβέριος) [pronounced <i>tib-ER-ee-os</i> ]	<i>from the Tiber (as god-river), transliterated Tiberius (the second Roman emperor)</i>	masculine singular proper noun; genitive/ablative case	Strong's #5086
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94. **Verb:** tithêmi (τίθημι) [pronounced *TIH-th-ā-mee*], which means *to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute*. There are more things in Balz. Thayer Definitions: 1) *to set, put, place*; 1a) *to place or lay*; 1b) *to put down, lay down*; 1b1) *to bend down*; 1b2) *to lay off or aside, to wear or carry no longer*; 1b3) *to*

*lay by, lay aside money; 1c) to set on (serve) something to eat or drink; 1d) to set forth, something to be explained by discourse; 2) to make; 2a) to make (or set) for one's self or for one's use; 3) to set, fix establish; 3a) to set forth; 3b) to establish, ordain* Strong's #5087. 2Sam. 7:23 Psalm 109:5 Luke 1:66 5:18 6:48 8:16 9:44 11:33 12:46 14:29 19:21 20:43 21:14 22:41 23:53, 55 Acts 1:7 2:35 3:2 4:3, 34 5:2, 4, 15, 18 7:16, 60 9:37, 40 12:4 13:29, 47 19:21 20:28, 36 21:5 27:12 1Thessalonians 5:9 Hebrews 1:2, 13 10:13

tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5087
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>set [put, place] [a person or thing; lay [something] down; set [something in its proper place]; assign to a place; appoint, make; constitute</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #5087

In the middle voice, this means *to set or to place [on one's own behalf, for one's self, by one's own order]*.

Thayer definitions: 1) *to set, put, place; 1a) to place or lay; 1b) to put down, lay down; 1b1) to bend down; 1b2) to lay off or aside, to wear or carry no longer; 1b3) to lay by, lay aside money; 1c) to set on (serve) something to eat or drink; 1d) to set forth, something to be explained by discourse; 2) to make; 2a) to make (or set) for one's self or for one's use; 3) to set, fix establish; 3a) to set forth; 3b) to establish, ordain.*

This is a very common ancient Greek verb, with an even wider range of meanings than give here. In the Old Testament, it can mean *to put one's life at stake* (Judges 12:3 1Kings 19:5 28:21 Job 13:14); *to turn one's attention to something* (Psalm 47:14); *to bear something in mind* (2Kings 19:20); *to take into one's heart* (Ezek. 14:3–4, 7). God is the subject of this verb a fourth of the time in the Old Testament.

tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting; decreeing (when by God)</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #5087
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95. Verb: tiktô (τίκτω) [pronounced TIHK-tow], which means, *to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc.); to be in travail; to be born, to be delivered,*. Thayer definitions: 1) to bring forth, bear, produce (fruit from the seed); 1a) of a woman giving birth; 1b) of the earth bringing forth its fruits; 1c) metaphorically to bear, bring forth. Thayer and Strong definitions only. Strong's #5088. Luke 1:31 2:6 Galatians 2:27 Hebrews 6:7 (11:11)

tiktô (τίκτω) [pronounced TIHK-tow]	<i>to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc.); to be in travail; to be born, to be delivered</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5088
tiktô (τίκτω) [pronounced TIHK-tow]	<i>bearing, bringing forth; producing (from seed, as a mother, a plant, the earth, etc.); being in travail; being born, being delivered</i>	feminine singular, present active participle, nominative case	Strong's #5088

96. verb tillô (τίλλω) [pronounced TIL-low], which means, *to pluck, to pull (pluck) off.* Thayer and Strong definitions only. Strong's #5089. Luke 6:1 \*\*\*



tillō (τίλλω) [pronounced TIL-low]	to pluck, to pull (pluck) off	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5089
97. X			
98. Verb: timāō (τιμάω) [pronounced tihm-AH-oh], which means, <i>to honour, to value, to revere, to venerate, to prize, to fix a valuation upon</i> . Thayer definitions: 1) <i>to estimate, fix the value</i> ; 1a) <i>for the value of something belonging to one's self</i> ; 2) <i>to honour, to have in honour, to revere, venerate</i> . Strong's #5091. Luke 18:20 Acts 28:10			
timāō (τιμάω) [pronounced tihm-AH-oh]	<i>to honour, to value, to revere, to venerate, to prize, to fix a valuation upon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5091
timāō (τιμάω) [pronounced tihm-AH-oh]	<i>honour, value, revere, venerate, prize, fix a valuation upon</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #5091
99. <b>Feminine noun:</b> timē (τιμή, ἥς, ἥ) [pronounced tih-MAY or tee-MAY], which means <i>price, value; honor, reverence, respect; the respect and honor one enjoys</i> . Strong's #5092. Psalm 99:4 Acts 4:34 5:2, 3 7:16 19:19 28:10 Colossians 2:23 1Thessalonians 4:4 Hebrews 2:7 3:3 5:4			
timē (τιμή, ἥς, ἥ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun	Strong's #5092
timai (τιμαί) [pronounced tih-MY or tee-MY]	<i>prices, costs, values, total (cost) value; honors, reverences, respects</i>	feminine plural noun	Strong's #5092
100. adjective: tímios (τίμιος) [pronounced TIHM-ee-oss], which means, <i>valued, valuable, (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved</i> . Strong's #5093. Acts 5:34 20:24 Hebrews 13:4			
tímios (τίμιος) [pronounced TIHM-ee-oss]	<i>valued, valuable, (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved, dear</i>	masculine singular adjective, nominative case	Strong's #5093
101. X			
102. propernounperson: Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss], which means, <i>honoring God; an honorable one of God, valuable to God</i> ; transliterated, <i>Timothy, Timotheos, Timotheaus, Timotiyos</i> . Strong's #5095. Acts 16:1 17:14 18:5 19:22 20:4 Colossians 1:1 1Thessalonians 1:1 3:2 2Thessalonians 1:1 Hebrews 13:23			
Timótheos (Τιμόθεος) [pronounced tee-MOTH-eh-oss]	<i>honoring God; an honorable one of God, valuable to God</i> ; transliterated, <i>Timothy, Timotheos, Timotheaus, Timotiyos</i>	masculine singular proper noun; a person; nominative case	Strong's #5095
103. X			
104. propernounperson: Tímōn (Τίμων) [pronounced tee'-mone], which means, <i>honourable, valuable</i> ; transliterated, <i>Timon</i> . Strong's #5096. Acts 6:5*			
Tímōn (Τίμων) [pronounced tee'-mone]	<i>honourable, valuable</i> ; transliterated, <i>Timon</i>	masculine singular proper noun, accusative case	Strong's #5096
105. verb: timōréō (τιμωρέω) [pronounced tim-o-REH-oh], which means, <i>to punish, to avenge</i> ; in the NT, <i>to take vengeance on one</i> . Strong's #5097. Acts 22:5 26:11**			

timōréō (τιμωρέω) [pronounced <i>tim-o-EH-oh</i> ]	<i>to punish, to avenge; in the NT, to take vengeance on one</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #5097
Thayer also includes these definitions: <i>to be a guardian or avenger of honour; to succour, come to the help of.</i>			
timōréō (τιμωρέω) [pronounced <i>tim-o-EH-oh</i> ]	<i>punishing, avenging; in the NT, taking vengeance on one</i>	masculine singular, present active participle, nominative case	Strong's #5097
106. Noun: timōria (τιμωρία) [pronounced <i>tee-mo-REE-ah</i> ], which means, <i>a rendering help; assistance; vindication; vengeance, punishment, penalty</i> . Strong's #5098. Hebrews 10:29*			
timōria (τιμωρία) [pronounced <i>tee-mo-EE-ah</i> ]	<i>a rendering help; assistance; vindication; vengeance, punishment, penalty</i>	feminine singular noun; genitive/ablative case	Strong's #5098 (hapax legomena)

The variety of meanings makes little sense to me.

107. verb: tīnō (τίνω) [pronounced *TEE-no*], which means, *to pay (a price), to recompense; to pay penalty, suffer punishment*. Strong's #5099. 2Thessalonians 1:9\*

tīnō (τίνω) [pronounced <i>TEE-no</i> ]	<i>to pay (a price), to recompense; to pay penalty, suffer punishment</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #5099 (hapax legomena)
108. Adjective: tīs (τις) [pronounced <i>tihç</i> ], which has several uses. Here, it is used to heighten the rhetorical emphasis and can be rendered <i>only</i> . As an adjective, it can mean <i>certain</i> . There is much more information in Balz and Zodhiates. Strong's #5100. Psalm 8:5 The Doctrine of Tongues (Acts 19:1–2a) 2Sam. 7:23 Luke 1:5 6:2 7:2 7:19 8:2, 27, 46 9:7, 49 10:25, 38 11:1, 15, 27, 36, 54 12:13 13:6, 23 14:15 15:11 16:1 18:2, 18 19:12 20:28 22:23 23:19 Acts 3:2 4:34 5:1, 15, 34 7:26 8:9, 31, 34 9:6 10:1 11:29 13:15, 41 14:8 15:2 16:1 17:21 19:24 20:9 21:10 22:12 23:23 24:1 25:14 27:26, 42 28:21 Galatians 1:9 6:3 Colossians 2:8 3:13 1Thessalonians 2:9 5:15 2Thessalonians 3:8 Hebrews 2:6 3:13 4:1 5:4 10:27 12:15, 16			

tīs (τις) [pronounced <i>tihç</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
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This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.

There are a whole host of uses from Zodhiates.

Tis can be used to heighten the rhetorical emphasis and can be rendered *only*.

tīs (τις) [pronounced <i>tihç</i> ] ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tinōs (τινος) [pronounced <i>tihn-oss</i> ]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100

tini (τινι) [pronounced <i>tihn-ee</i> ]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	mfn plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tinôn (τινων) [pronounced <i>tihn-own</i> ]	<i>of certain ones, from some, from certain ones; of any, from any, of any things; of some things; some from; of some, from some time, awhile; only</i>	mfn plural; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
tisi (τισι) [pronounced <i>tihs-ee</i> ]; also tisin (τισιν) [pronounced <i>tihs-EEN</i> ]	<i>to ones, in some, by certain ones; in any, to any, in any things; to some, in some things; to some, by some time, awhile; only</i>	mfn plural; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
tinas (τινας) [pronounced <i>tihn-ahs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	mfn plural; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

109. **Interrogative particle:** which means *who, what, which*. More information in Balz and Zodhiates. Strong's #5101. The Doctrine of Tongues (Rom. 8:26) Luke 1:18 2:48 3:7 4:34 5:21 6:2, 11, 47 7:24 8:9 9:9, 18 10:22 11:5, 11, 19, 45 12:4, 5, 17, 20, 42 17:7 Acts 1:11 7:27 Galatians 5:7 Hebrews 12:7 p.100 Greek enchiron

**Masculine interrogative pronoun (with the accents):**

tís (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
tinós (τίνος) [pronounced <i>TEE-noßs</i> ],	<i>from whom, of what [one], from which, how; whether, why</i>	masculine singular interrogative pronoun; genitive/ablative case	Strong's #5101
tini (τίνι) [pronounced <i>TEE-nee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine singular interrogative pronoun; dative, locative or instrumental case	Strong's #5101
tina (τίνα) [pronounced <i>TEE-nah</i> ]; ti (τί) [pronounced <i>tee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	masculine singular interrogative pronoun; accusative case	Strong's #5101

tines (τίνες) [pronounced TEE-nehs]	who, what [one], which, how; whether, why	masculine plural interrogative pronoun; nominative case	Strong's #5101
tinōn (τίνων) [pronounced TEE-known]	from whom, of what [one], from which, how; whether, why	masculine plural interrogative pronoun; genitive/ablative case	Strong's #5101
tisi (τίσι) [pronounced TEE-see] (also tisin)	in whom, by whom, to what [one], in which, how; whether, why; what	masculine plural interrogative pronoun; dative, locative or instrumental case	Strong's #5101
tinas (τίνας) [pronounced TEE-nahs]	in whom, by whom, to what [one], in which, how; whether, why	masculine plural interrogative pronoun; accusative case	Strong's #5101
Neuter interrogative pronoun:			
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
tinōs (τίνος) [pronounced TEE-noss],	from whom, of what [one], from which, how; whether, why	neuter singular interrogative pronoun; genitive/ablative case	Strong's #5101
tini (τίνι) [pronounced TEE-nee]	in whom, by whom, to what [one], in which, how; whether, why; what	neuter singular interrogative pronoun; dative, locative or instrumental case	Strong's #5101
ti (τί) [pronounced tee]	in whom, by whom, to what [one], in which, how; whether, why, what	neuter singular interrogative pronoun; accusative case	Strong's #5101
tina (τίνα) [pronounced TEE-nah]	who, what [one], which, how; whether, why	neuter plural interrogative pronoun; nominative case	Strong's #5101
tinōn (τίνων) [pronounced TEE-known]	from whom, of what [one], from which, how; whether, why	neuter plural interrogative pronoun; genitive/ablative case	Strong's #5101
tisi (τίσι) [pronounced TEE-see]	in whom, by whom, to what [one], in which, how; whether, why; what	neuter plural interrogative pronoun; dative, locative or instrumental case	Strong's #5101
tina (τίνα) [pronounced TEE-nah]	in whom, by whom, to what [one], in which, how; what, whether, why	neuter plural interrogative pronoun; accusative case	Strong's #5101
Feminine interrogative pronoun:			
tīs (τίς) [pronounced tihç]	who, what [one], which, how; whether, why	feminine singular interrogative pronoun; nominative case	Strong's #5101



tinos (τίνος) [pronounced TEE-noss],	from whom, of what [one], from which, how; whether, why	feminine singular interrogative pronoun; genitive/ablative case	Strong's #5101
tini (τίνι) [pronounced TEE-nee]	in whom, by whom, to what [one], in which, how; whether, why; what	feminine singular interrogative pronoun; dative, locative or instrumental case	Strong's #5101
tina (τίνα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	in whom, by whom, to what [one], in which, how; whether, why, what	feminine singular interrogative pronoun; accusative case	Strong's #5101
tines (τίνες) [pronounced TEE-nehs]	who, what [one], which, how; whether, why	feminine plural interrogative pronoun; nominative case	Strong's #5101
tinôn (τίνων) [pronounced TEE-known]	from whom, of what [one], from which, how; whether, why	feminine plural interrogative pronoun; genitive/ablative case	Strong's #5101
tisi (τίσι) [pronounced TEE-see]	in whom, by whom, to what [one], in which, how; whether, why; what	feminine plural interrogative pronoun; dative, locative or instrumental case	Strong's #5101
tinas (τίνας) [pronounced TEE-nahs]	in whom, by whom, to what [one], in which, how; whether, why	feminine plural interrogative pronoun; accusative case	Strong's #5101

Possibly the emphatic of Strong's #5100.

110. **Indefinite pronouns:** Same as above, but without accents:

Masculine indefinite pronoun: I have not yet fixed the plural meanings

tís (τις) [pronounced tihç]	someone, anyone, some, any, somebody, a certain one, anything, something	masculine singular indefinite pronoun; nominative case	Strong's #5101
tinós (τινός) [pronounced TEE-noss],	from someone, of anyone, from a certain one, of anything, from something	masculine singular indefinite pronoun; genitive/ablative case	Strong's #5101
tini (τινι) [pronounced TEE-nee]	in someone, by anyone, to a certain one, in anything, to something	masculine singular indefinite pronoun; dative, locative or instrumental case	Strong's #5101
tina (τινα) [pronounced TEE-nah]; ti (τι) [pronounced tee]	in someone, by anyone, to a certain one, in anything, something	masculine singular indefinite pronoun; accusative case	Strong's #5101
tines (τινες) [pronounced TEE-nehs]	who, what [one], which, how; whether, why	masculine plural indefinite pronoun; nominative case	Strong's #5101

tinōn (τινων) [pronounced TEE-known]	<i>from whom, of what [one], from which, how; whether, why</i>	masculine plural indefinite pronoun; genitive/ablative case	Strong's #5101
tisi (τισι) [pronounced TEE-see]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine plural indefinite pronoun; dative, locative or instrumental case	Strong's #5101
tinas (τινας) [pronounced TEE-nahs]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	masculine plural indefinite pronoun; accusative case	Strong's #5101
Neuter indefinite pronoun:			
ti (τι) [pronounced tee]	<i>someone, anyone, some, any, somebody, a certain one, anything, something</i>	neuter singular indefinite pronoun; nominative case	Strong's #5101
tinōs (τινος) [pronounced TEE-noss],	<i>from someone, of anyone, from a certain one, of anything, from something</i>	neuter singular indefinite pronoun; genitive/ablative case	Strong's #5101
tini (τινι) [pronounced TEE-nee]	<i>in someone, by anyone, to a certain one, in anything, to something</i>	neuter singular indefinite pronoun; dative, locative or instrumental case	Strong's #5101
ti (τι) [pronounced tee]	<i>in someone, by anyone, to a certain one, in anything, something</i>	neuter singular indefinite pronoun; accusative case	Strong's #5101
tina (τινα) [pronounced TEE-nah]	<i>who, what [one], which, how; whether, why</i>	neuter plural indefinite pronoun; nominative case	Strong's #5101
tinōn (τινων) [pronounced TEE-known]	<i>from whom, of what [one], from which, how; whether, why</i>	neuter plural indefinite pronoun; genitive/ablative case	Strong's #5101
tisi (τισι) [pronounced TEE-see]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	neuter plural indefinite pronoun; dative, locative or instrumental case	Strong's #5101
tina (τινα) [pronounced TEE-nah]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter plural indefinite pronoun; accusative case	Strong's #5101
Feminine indefinite pronoun:			
tīs (τις) [pronounced tihç]	<i>someone, anyone, some, any, somebody, a certain one, anything, something</i>	feminine singular, indefinite pronoun; nominative case	Strong's #5101
tinōs (τινος) [pronounced TEE-noss],	<i>from someone, of anyone, from a certain one, of anything, from something</i>	feminine singular indefinite pronoun; genitive/ablative case	Strong's #5101

tini (τινι) [pronounced TEE-nee]	<i>in someone, by anyone, to a certain one, in anything, to something</i>	feminine singular indefinite pronoun; dative, locative or instrumental case	Strong's #5101
tina (τινα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	<i>in someone, by anyone, to a certain one, in anything, something</i>	feminine singular indefinite pronoun; accusative case	Strong's #5101
tines (τινες) [pronounced TEE-nehs]	<i>who, what [one], which, how; whether, why</i>	feminine plural indefinite pronoun; nominative case	Strong's #5101
tinôn (τινων) [pronounced TEE-known]	<i>from whom, of what [one], from which, how; whether, why</i>	feminine plural indefinite pronoun; genitive/ablative case	Strong's #5101
tisi (τισι) [pronounced TEE-see]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	feminine plural indefinite pronoun; dative, locative or instrumental case	Strong's #5101
tinas (τινας) [pronounced TEE-nahs]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	feminine plural indefinite pronoun; accusative case	Strong's #5101

Possibly the emphatic of Strong's #5100.

111. X

112. proper noun person: Títos (Τίτος) [pronounced TEE-toss], which means, *a nurse*; transliterated, *Titus, Titos, Titius*. Strong's #5103. Acts 18:7 2:1

Títos (Τίτος) [pronounced TEE-toss]	<i>a nurse; transliterated, Titus, Titos, Titius</i>	masculine singular proper noun; a person; genitive/ablative case	Strong's #5103
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113. X

114. particle: toigaroun (τοιγαροῦν) [pronounced toy-gar-OON], which means, *wherefore then, for which reason, therefore, consequently*. Strong's #5105. 1Thessalonians 4:8 Hebrews 12:1\*\*

toigaroun (τοιγαροῦν) [pronounced toy-gar-OON]	<i>wherefore then, for which reason, therefore, consequently</i>	particle	Strong's #5105
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115. particle, disjunctive particle: toínun (τοίνυν) [pronounced TOY-noon], which means, *hence; accordingly, truly now, then, therefore*. Strong's #5106. Luke 20:25 Hebrews 13:13 \*\*\*\*

toínun (τοίνυν) [pronounced TOY-noon]	<i>hence; accordingly, truly now, then, therefore</i>	disjunctive particle	Strong's #5106
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116. X

117. Adjective: toíoutos (τοιοῦτος) [pronounced toy-OO-toss], which means, *such as this, of this kind or sort, this thing*. Strong's #5108. Luke 9:9 18:16 Acts 16:24 19:25 22:22 26:29 Galatians 5:21, 23 6:1 2Thessalonians 3:12 Hebrews 7:26 8:1 11:14 12:3 13:15

toíoutos (τοιοῦτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, accusative case	Strong's #5108
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118. noun: toíchos (τοῖχος) [pronounced TOY-khoss], which means, *wall*. Strong's #5109. Acts 23:3\*

toîchos (τοιῖχος) [pronounced TOY-khoss]	wall	masculine singular noun, vocative	Strong's #5109
119. noun: tókos (τόκος) [pronounced TOHK-oss], which means, <i>interest (on money loaned), usury</i> . Strong's #5110. Luke 19:23 **			
tókos (τόκος) [pronounced TOHK-oss]	<i>interest (on money loaned), usury</i>	masculine singular noun, dative, locative or instrumental case	Strong's #5110
Thayer: 1) <i>birth</i> ; 1a) <i>the act of bringing forth</i> ; 1b) <i>that which has been brought forth, offspring</i> ; 2) <i>interest of money, usury (because it multiplies money, and as it were "breeds")</i> .			
120. verb: tolmaō (τολμάω) [pronounced tol-MAH-oh], which means, <i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i> . Strong's #5111. Luke 20:40 Acts 5:13 7:32			
tolmaō (τολμάω) [pronounced tol-MAH-oh]	<i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5111
121. X			
122. X			
123. X			
124. adjective: tomōteros (τομώτερος) [pronounced tom-OH-ter-oss], which means, <i>sharp (er); cut in a single stroke</i> . Strong's #5114. Hebrews 4:12*			
tomōteros (τομώτερος) [pronounced tom-OH-ter-oss]	<i>sharp (er); cut in a single stroke</i>	masculine singular comparative adjective; nominative case	Strong's #5114 (hapax legomena)
125. X			
126. Masculine_noun: topos (τόπος) [pronounced TOP-oss], which means, 1) <i>place, any portion or space marked off, as it were from surrounding space</i> ; 1a) <i>an inhabited place, as a city, village, district</i> ; 1b) <i>a place (passage) in a book</i> ; 2) <i>metaphorically</i> ; 2a) <i>the condition or station held by one in any company or assembly</i> ; 2b) <i>opportunity, power, occasion for acting</i> . Thayer definition only. Strong's #5117. 2Sam. 15:20 Luke 2:7 4:17 6:17 9:10, 12 10:1 11:1, 24 14:9 16:28 19:5 21:11 22:40 23:33 Acts 1:25 4:31 6:13 7:7 12:17 16:3 21:28 25:16 27:2, 8, 29, 41 28:7 1Thessalonians 1:8 Hebrews 8:7 11:8 12:17			
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117
Thayer definitions: 1) <i>place, any portion or space marked off, as it were from surrounding space</i> ; 1a) <i>an inhabited place, as a city, village, district</i> ; 1b) <i>a place (passage) in a book</i> ; 2) <i>metaphorically</i> ; 2a) <i>the condition or station held by one in any company or assembly</i> ; 2b) <i>opportunity, power, occasion for acting</i>			
topoi (τόποι) [pronounced TOP-oy]	<i>places, rooms, spaces; inhabited places [cities, villages]; locations</i>	masculine plural noun; nominative case	Strong's #5117
127. adjective tosoutos (τοσοῦτος) [pronounced toss-OO-toss], which means, <i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i> . Thayer and Strong definitions only. Strong's #5118. Luke 7:9 15:29 Acts 5:8 Galatians 3:4 Hebrews 1:4 4:7 7:22 10:25 12:1			



tosoutos (τοσοῦτος) [pronounced <i>toss-OO-toss</i> ]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	feminine singular adjective; accusative case	Strong's #5118
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128. **Adverb:** *tóte* (τότε) [pronounced *TOH-teh*], which means *then, at that time, when*. Strong's #5119. [See in conjunction with *hótan*—**Strong's #3752**]. [The Doctrine of Tongues (1Cor. 13:10)] Luke 5:35 6:42 11:24 13:26 14:9 16:16 21:10 23:30 24:45 Acts 1:12 4:8 5:26 6:11 7:4 8:17 10:46 13:3, 12 15:22 17:14 21:13, 26 23:3 25:12 26:1 27:21 28:1 Galatians 4:8, 29 6:4 Colossians 3:4 1Thessalonians 5:3 2Thessalonians 2:8 Hebrews 9:17 10:7 12:26

<i>tóte</i> (τότε) [pronounced <i>TOH-teh</i> ]	<i>then, at that time, when</i>	adverb	Strong's #5119
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129. X

130. **adverb:** *tounantíon* (τοῦναντίον) [pronounced *too-nan-TEE-on*], which means, *these; on the other hand, on the contrary*. Strong's #5121. Galatians 2:7 \*\*\*

<i>tounantíon</i> (τοῦναντίον) [pronounced <i>too-nan-TEE-on</i> ]	<i>these; on the other hand, on the contrary</i>	adverb	Strong's #5121
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131. X

132. X

133. **Demonstrative\_pronoun:** *toúto* (τούτο) [pronounced *TOO-toh*], and it means *this [thing], that [thing], 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) Luke 1:18, 43 2:15 3:20 6:3 9:21, 48 10:11, 28 11:19 12:18, 22, 39 16:2 18:34, 36 20:17 22:15 24:40 Acts 1:19 2:12, 14 3:6 4:7 5:4, 24, 38 7:60 8:34 9:21 10:16 11:10 17:23 18:4 21:23 23:7 24:14 26:16 28:28 Galatians 3:2 6:9 Colossians 1:9 2:4 3:20 1Thessalonians 2:13 3:3 5:18 2Thessalonians 2:11 3:10 Hebrews 1:9 2:1 6:3 9:8, 20 10:20 11:16 13:19

<i>toúto</i> (τούτο) [pronounced <i>TOO-toh</i> ]	<i>this [thing], that (thing), this one; that (thing)</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
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Spelled *toûť* here.

134. **Combo:** Hebrews 7:5 10:20 13:15

<i>touto</i> (τοῦτο) [pronounced <i>TOO-toh</i> ]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
<i>esti</i> (ἐστί) [pronounced <i>ehs-TEE</i> ] or <i>estin</i> (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

Many translators render these two words, *that is*, which is sort of literal but then sort of not. Other English translations are, *that is to say, this is, which is*.

135. **Demonstrative\_pronoun:** *toutôn* (τούτων) [pronounced *TOO-tone*], which means, *of these, from these [things], those*. Strong's #5130. Luke 3:8 7:18 10:36 12:27 17:2 18:34 21:12, 28 24:14, 48 Acts 1:22 5:32, 36 14:15 15:28 18:15 19:36 24:8 25:9 26:21, 26 1Thessalonians 4:6 Hebrews 9:6 10:18 13:11

toutōn (τούτων) [pronounced TOO- tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
136. Noun: tragos (τράγος) [pronounced TRAG-oss], which means, male goat. Strong's #5131. Hebrews 9:12, 13 10:4 ****			
tragos (τράγος) [pronounced TRAG- oss]	<i>male goat</i>	masculine singular noun, genitive/ablative case	Strong's #5131
tragoi (τράγοι) [pronounced TRAG-oy]	<i>male goats</i>	masculine plural noun, genitive/ablative case	Strong's #5131
137. Feminine_noun: trápeza (τράπεζα) [pronounced TRAP-ehd-zah], which means, <i>table; counter, stool</i> ; figuratively for what is on the table: <i>food, money</i> . Strong's #5132. Luke 16:21 trapeza (τράπεζα) [pronounced TRAP-ed-zah] Strong's #5132. Luke 19:23 22:21 Acts 6:2 16:34 Hebrews 9:2			
trápeza (τράπεζα) [pronounced TRAP- ehd-zah]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, genitive/ablative case	Strong's #5132
Thayer's definitions: 1) a table; 1a) a table on which food is placed, an eating place; 1a1) the table in the temple at Jerusalem on which the consecrated loaves were placed; 1b) equiv. to the food placed upon the table; 1b1) to set a table; 1b2) put food before one; 1c) a banquet, feast; 2) the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits.			
trapezes (τράπεζες) [pronounced TRAP-eh- zehs]	<i>tables, counters; figuratively for what is on the tables: foods, money</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5132
138. X			
139. Neuter_noun: trauma (τραῦμα) [pronounced TROW-mah], which means, <i>wounds</i> . Strong's #5134. Luke 10:34*			
trauma (τραῦμα) [pronounced TROW- mah]	<i>wounds</i>	neuter plural noun	Strong's #5134
140. X			
141. verb: traumatízō (τραυματίζω) [pronounced trow-maht-IHD-zoh], which means, <i>to wound, to inflict a wound</i> . Strong's #5135. Luke 20:12 Acts 19:16**			
traumatízō (τραυματίζω) [pronounced trow- maht-IHD-zoh]	<i>to wound, to inflict a wound</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5135
traumatízō (τραυματίζω) [pronounced trow- maht-IHD-zoh]	<i>wounding, inflicting a wound, wounded</i>	masculine plural, aorist active participle, nominative case	Strong's #5135
142. verb: trachēlízō (τραχηλίζω) [pronounced trakh-ay-LIHD-zo], which means, <i>to lay bare, to uncover, to expose; to be laid bare (open), to be made manifest to one</i> . Strong's #5136. Hebrews 4:13*			

trachēlízō (τραχηλίζω) [pronounced <i>trash-ay-LIHD-zo</i> ]	<i>to lay bare, to uncover, to expose; to be laid bare (open), to be made manifest (to one)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5136 (hapax legomena)
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Thayer definitions: 1) *to seize and twist the neck or throat; 1a) of combatants who handle thus their antagonist; 2) to bend back the neck of a victim to be slain, to lay bare or expose by bending back; 3) to lay bare, uncover, expose; 4) laid bare, laid open, made manifest to one.*

trachēlízō (τραχηλίζω) [pronounced <i>trash-ay-LIHD-zo</i> ]	<i>laying bare, uncovering, exposing; being laid bare (open), being made manifest (to one)</i>	neuter plural, perfect passive participle, nominative case	Strong's #5136 (hapax legomena)
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143. Masculine\_noun: trachēlos (τράχηλος) [pronounced *TRAKH-ay-loss*], which means, *neck; throat; figuratively, life; ready to incur the most imminent peril to life.* Strong's #5137. Luke 15:20 17:2 Acts 15:10 20:37 \*\*\*\*\* \*\*

trachēlos (τράχηλος) [pronounced <i>TRASH-ay-loss</i> ]	<i>neck; throat; figuratively, life; ready to incur the most imminent peril to life</i>	masculine singular noun, accusative case	Strong's #5137
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144. adjective trachus (τραχύς) [pronounced *trakh-OOS*], which means, *rough, rocky; uneven; of places of the sea.* Thayer and Strong definitions only. Strong's #5138. Luke 3:5 Acts 27:29\*\*

trachus (τραχύς) [pronounced <i>trakh-OOS</i> ]	<i>rough, rocky; uneven; of places of the sea</i>	feminine plural adjective; nominative case	Strong's #5138
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This is an adjective used only by Luke. Luke 3:5 Acts 27:29.

145. proper\_noun/location Trachōnitis (Τραχωνίτις) [pronounced *trakh-oh-NEE-tis*], which means, *a rugged region; transliterated Trachonitis.* Thayer and Strong definitions only. Strong's #5139. Luke 3:1\*

Trachōnitis (Τραχωνίτις) [pronounced <i>trash-oh-NEE-tis</i> ]	<i>a rugged region; transliterated Trachonitis</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #5139
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This was a rough region in Syria, inhabited by robbers, situated between Antilibanus on the west and on the east by the mountains of Batanaea and on the north by the territory of Damascus.

146. Feminine\_noun: treis/tria (τρεῖς/τρία) [pronounced *trice/TREE-ah*], which means, *three.* Thayer and Strong definitions only. Strong's #5140. Luke 1:56 2:46 4:25 9:33 10:36 11:5 12:52 13:7, 21 Acts 5:7 7:20 9:9 (10:19) 11:11 17:2 19:8 20:3 25:1 28:7 Galatians 1:18 Hebrews 10:28

treis/tria (τρεῖς/τρία) [pronounced <i>trice/TREE-ah</i> ]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
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147. Verb: tremō (τρέμω) [pronounced *TREHM-oh*], which means, *to tremble; to fear, to be afraid.* Strong's #5141. Luke 8:47 Acts (9:6) \*\*\*\*

tremō (τρέμω) [pronounced <i>TREHM-oh</i> ]	<i>to tremble; to fear, to be afraid</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5141
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tremō (τρέμω) [pronounced <i>TREHM-oh</i> ]	<i>trembling; fearing, being afraid</i>	feminine singular, present active participle, nominative case	Strong's #5141
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Strong: *Strengthened from a primary word τρέω treō (to dread, terrify).*<sup>65</sup>

148. verb trephō (τρέφω) [pronounced *TREHF-oh*], which means, *to bring up, to feed, to nourish, to pamper, to rear; to fatten*. Thayer: 1) to nourish, support; 2) feed; 3) to give suck, to fatten; 4) to bring up, nurture. Thayer and Strong definitions only. Strong's #5142. Luke 4:16 12:24 23:29 Acts 12:20

trephō (τρέφω) [pronounced <i>TREF-oh</i> ]	<i>to bring up, to feed, to nourish, to pamper, to rear; to fatten</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5142
trephō (τρέφω) [pronounced <i>TREF-oh</i> ]	<i>bringing up, being brought up, raised, feeding; being fed, nourishing, being reared up; being fatten</i>	masculine singular, perfect passive participle; nominative case	Strong's #5142

149. **Verb:** trechō (τρέχω) [pronounced *TREHK-oh*], which means, *to run (in haste); metaphorically, striving hard (like runners in a race); to spend one's strength*. Strong's #5143. Luke 15:20 24:12 Galatians 2:2 5:7 2Thessalonians 3:1 Hebrews 12:1

trechō (τρέχω) [pronounced <i>TREK-oh</i> ]	<i>to run (in haste); metaphorically, to strive (hard) (like runners in a race); to spend one's strength</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5143
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Thayer definitions 1) *to run; 1a) of persons in haste; 1b) of those who run in a race course; 2) metaphorically; 2a) of doctrine rapidly propagated; 2b) by a metaphor taken from runners in a race, to exert one's self, strive hard; 2c) to spend one's strength in performing or attaining something; 2d) word occurs in Greek writings denoting to incur extreme peril, which it requires the exertion of all one's effort to overcome.*

trechō (τρέχω) [pronounced <i>TREK-oh</i> ]	<i>running (in haste); metaphorically, striving hard (like runners in a race); spending one's strength</i>	masculine singular, aorist active participle, nominative case	Strong's #5143
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150. adjective triakonta (τριάκοντα) [pronounced *tree-AK-on-tah*], which means, *thirty*. Thayer and Strong definitions only. Strong's #5144. Luke 3:23 Galatians 3:17

triakonta (τριάκοντα) [pronounced <i>tree-AK-on-tah</i> ]	<i>thirty</i>	indeclinable number adjective	Strong's #5144
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151. Noun: tribolos (τρίβολος) [pronounced *TRIHB-ohl-oss*], which means, *a thistle, a briar, a prickly wild plant, hurtful to other plants; properly, a crow-foot (three-pronged obstruction in war), (by analogy) a thorny plant (caltrop)*. Strong's #5146. Hebrews 6:8 \*\*

tribolos (τρίβολος) [pronounced <i>TRIHB-ohl-oss</i> ]	<i>a thistle, a briar, a prickly wild plant, hurtful to other plants; properly, a crow-foot (three-pronged obstruction in war), (by analogy) a thorny plant (caltrop)</i>	masculine singular noun; accusative case	Strong's #5146
triboloi (τρίβολοι) [pronounced <i>TRIHB-ohl-oy</i> ]	<i>thistles, briars, prickly wild plants, hurtful to other plants; properly, a crow-foot (three-pronged obstruction in war), (by analogy) thorny plants (caltrop)</i>	masculine plural noun; accusative case	Strong's #5146

152. X

153. X

<sup>65</sup> Strong's #5142



154. feminine\_noun tribos (τρίβος) [pronounced *TREE-boss*], which means, *a worn way, a path, a roadway which is worn down; rut*. Thayer and Strong definitions only. Strong's #5147. Luke 3:4

tribos (τρίβος) [pronounced <i>TREE-boss</i> ]	<i>a worn way, a path, a roadway which is worn down; rut</i>	feminine singular noun; accusative case	Strong's #5147
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155. noun: trietía (τριετία) [pronounced *tree-et-EE-ah*], which means, *(a space of) three years, a three year period of time*. Strong's #5148. Acts 20:31\*

trietía (τριετία) [pronounced <i>tree-et-EE-ah</i> ]	<i>(a space of) three years, a three year period of time</i>	feminine singular noun, accusative case	Strong's #5148
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156. X

157. Adjective: trimênon (τρίμηνον) [pronounced *TRIHM-ay-non*], which means, *of three months, a space of three months*. Strong's #5150.

trimênon (τρίμηνον) [pronounced <i>TRIHM-ay-non</i> ]	<i>of three months, a space of three months</i>	neuter singular adjective, accusative case	Strong's #5150 (hapax legomena)
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158. adverb: trís (τρίς) [pronounced *trece*], which means, *three times, thrice*. Strong's #5151. Luke 22:34 Acts 10:16 11:10

trís (τρίς) [pronounced <i>trece</i> ]	<i>three times, thrice</i>	adverb	Strong's #5151
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159. noun: trístegon (τρίστεγον) [pronounced *TRIHS-teg-on*], which means, *third story, third floor; having three roofs or stories*. Strong's #5152. Acts 20:9\*

trístegon (τρίστεγον) [pronounced <i>TRIHS-teg-on</i> ]	<i>third story, third floor; having three roofs or stories</i>	neuter singular noun, genitive/ablative case	Strong's #5152
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160. noun: trischílioi (τρισχίλιοι) [pronounced *tris-KHIHL-ee-oy*], which means, *three thousand, 3000*. Strong's #5153. Acts 2:41\*

trischílioi (τρισχίλιοι) [pronounced <i>tris-KHIHL-ee-oy</i> ]	<i>three thousand, 3000</i>	feminine plural noun, nominative case	Strong's #5153
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161. Adjective: tritos (τρίτος, -η, -ον) [pronounced *TREE-toss*], which means, *third; a third part, or (as adverb) a (or the) third time, thirdly*. Strong's #5154. Luke 9:22 12:38 13:32 18:33 20:12, 31 23:22 24:7, 46 Acts 2:15 10:40 23:23 27:18

tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i> ]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #5154
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162. X

163. X

164. X

165. Masculine\_noun: tropos (τρόπος) [pronounced *TROP-oss*], which means, *1) a manner, way, fashion; 1a) as, even as, like as; 2) manner of life, character, deportment*. Thayer definition only. Strong's #5158. 2Sam. 17:3 Luke 13:34 Acts 1:11 7:28 15:11 27:25 2Thessalonians 2:3 3:16 Hebrews 13:5

tropos (τρόπος) [pronounced <i>TROP-oss</i> ]	<i>a manner, way, fashion; as, even as, like as; manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158
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166. verb: tropophoréō (τροποφορέω) [pronounced *trop-of-or-EH-oh*], which means, *to bear with, to bear one's manner, endure one's (character, habits)*. Strong's #5159. Acts 13:18\*

trophophoréō (τροποφορέω) [pronounced <i>trop-of-or-EH-oh</i> ]	<i>to bear with, to bear one's manner, endure one's (character, habits)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5159
167. Feminine_noun: trophê (τροφή) [pronounced <i>trohf-AY</i> ], which means, <i>food, meat, nourishment (literally or figuratively)</i> ; by implication, <i>rations (wages)</i> . Strong's #5160. Luke 12:23 Acts 2:46 9:19 14:17 27:33, 38 Hebrews 5:12			
trophê (τροφή) [pronounced <i>troff-AY</i> ]	<i>food, meat, nourishment (literally or figuratively)</i> ; by implication, <i>rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160
168. propernounperson: Tróphimos (Τρόφιμος) [pronounced <i>TROF-ee-moss</i> ], which means, <i>nutritious</i> ; transliterated, <i>Trophimus</i> . Strong's #5161. Acts 20:4 21:29 ***			
Tróphimos (Τρόφιμος) [pronounced <i>TROF-ee-moss</i> ]	<i>nutritious</i> ; transliterated, <i>Trophimus, Trophimos</i>	masculine singular proper noun; a person; nominative case	Strong's #5161
Thayer: <i>Trophimus [was]...an Ephesian Christian, and friend of the apostle Paul.</i>			
169. noun: trophós (τροφός) [pronounced <i>trof-os</i> ], which means, <i>nurse; one who nurses; a nourisher</i> . Strong's #5162. 1Thessalonians 2:7*			
trophós (τροφός) [pronounced <i>trof-os</i> ]	<i>nurse; one who nurses; a nourisher</i>	feminine singular noun; nominative case	Strong's #5162 (hapax legomena)
170. noun: trochiá (τροχιά) [pronounced <i>trohkh-ee-AH</i> ], which means, <i>a track of a wheel, a wheel rut; a track, a path</i> ; (figuratively for) <i>a course of conduct</i> . Strong's #5163. Hebrews 12:13*			
trochiá (τροχιά) [pronounced <i>trohkh-ee-AH</i> ]	<i>a track of a wheel, a wheel rut; a track, a path</i> ; (figuratively for) <i>a course of conduct</i>	feminine singular noun; accusative case	Strong's #5163 (hapax legomena)
trochiai (τροχιαί) [pronounced <i>trohkh-ee-EYE</i> ]	<i>tracks of wheels, wheel ruts; tracks, paths, pathways</i> ; (figuratively for) <i>courses of conduct</i>	feminine plural noun; accusative case	Strong's #5163 (hapax legomena)
171. X			
172. Xverb trugaō (τρυγάω) [pronounced <i>troo-GAH-oh</i> ], which means, <i>to gather in ripe fruits; to collect the harvest or vintage; of fruit gathered</i> . Thayer and Strong definitions only. Strong's #5166. Luke 6:44 ***			
trugaō (τρυγάω) [pronounced <i>troo-GAH-oh</i> ]	<i>to gather in ripe fruits; to collect the harvest or vintage; of fruit gathered</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #5166
173. Noun feminine trugôn (τρυγών) [pronounced <i>troo-GONE</i> ], which means, <i>turtledove</i> . Thayer and Strong definitions only. Strong's #5167. Luke 2:24*			
trugôn (τρυγών) [pronounced <i>troo-GONE</i> ]	<i>turtledove</i>	feminine plural noun; genitive/ablative case	Strong's #5167
174. noun: trymaliá (τρυμαλιά) [pronounced <i>troo-mal-ee-AH</i> ], which means, <i>eye, orifice, hole</i> . Strong's #5168. Luke 18:25 **			
trymaliá (τρυμαλιά) [pronounced <i>troo-mal-ee-AH</i> ]	<i>eye, orifice, hole</i>	feminine singular noun, genitive/ablative case	Strong's #5168
175. X			

176. X  
 177. X  
 178. feminine\_noun truphê (τρυφή) [pronounced *troo-FAY*], which means, *softness, effeminate, luxurious living, indulgent living*. Thayer and Strong definitions only. Strong's #5172. Luke 7:25 \*\*

truphê (τρυφή) [pronounced <i>troo-FAY</i> ]	<i>softness, effeminate, luxurious living, indulgent living</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5172
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179. X  
 180. propernounlocation: Trōás (Τρωάς) [pronounced *tro-as*], which means, *a Trojan*; transliterated, *Troas*. Strong's #5174. Acts 16:8 20:5 \*\*\*\*\* \*

Trōás (Τρωάς) [pronounced <i>tro-AS</i> ]	<i>a Trojan</i> ; transliterated, <i>Troas</i>	feminine singular proper noun; a location; accusative case	Strong's #5174
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Thayer: *Troas [is] a city near Hellespont.*

181. propernounlocation: Trōgullion (Τρωγύλλιον) [pronounced *tro-GOOL-lee-on*], which means, *a cache*; transliterated, *Trogyllium, Trogullion*. Strong's #5175. (Acts 20:15\*)

Trōgullion (Τρωγύλλιον) [pronounced <i>tro-GOOL-lee-on</i> ]	<i>a cache</i> ; transliterated, <i>Trogyllium, Trogullion</i>	neuter singular proper noun; a location; dative, locative or instrumental case	Strong's #5175
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Thayer: *Trogyllium [was] the name of a town and a promontory of Ionia, not far from the island of Samos, at the foot of Mt. Mycale between Ephesus and the mouth of the river Maeander.*

182. X  
 183. Verb: tugchánō (τυγχάνω) [pronounced *toog-KHAHN-oh*], which means, *to attain or secure an object or end, to hit a mark or light upon; to happen (upon) (as if meeting with); to chance to be*. There may be an adverbial meaning as well? Strong's #5177. The Doctrine of Tongues (1Cor. 14:10) There is something wrong here; the meanings are wrong for the doctrine of tongues (with *if, if it so happens, it may be, perchance, perhaps*) Luke 20:34 Acts 19:11 24:2 26:22 27:3 28:2 Hebrews 8:6 11:35

tugchánō (τυγχάνω) [pronounced <i>toog-KHAHN-oh</i> ]	<i>to attain or secure an object or end, to hit a mark or light upon; to happen (upon) (as if meeting with); to chance to be</i>	aorist active infinitive	Strong's #5177
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tugchánō (τυγχάνω) [pronounced <i>toog-KHAHN-oh</i> ]	<i>attaining or securing an object or end, hitting a mark or lighting upon; happening (upon) (as if meeting with); chancing to be; ordinary, common (person, thing)</i>	feminine plural, aorist active participle, accusative case	Strong's #5177
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184. verb: tumpanízō (τυμπανίζω) [pronounced *toom-pan-IHD-zoh*], which means, *to torture, to torment; to beat the drum or timbrel; to torture with the tympanum, an instrument of punishment*. Strong's #5178. Hebrews 11:35\*

tumpanízō (τυμπανίζω) [pronounced <i>toom-pan-IHD-zoh</i> ]	<i>to torture, to torment; to beat the drum or timbrel; to torture with the tympanum, an instrument of punishment</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #5178 (hapax legomena)
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This word means *to stretch on an instrument of torture resembling a drum, and thus beat to death*.

185. Masculine\_noun: tupos (τύπος) [pronounced *TOO-poss*], which means, *type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style or resemblance; a model*

(for imitation) or instance (for warning). Thayer and BDAG definitions only. Strong's #5179. Acts 7:43, 44 23:25 1Thessalonians 1:7 2Thessalonians 3:9 Hebrews 8:5

tupos (τύπος) [pronounced TOO- poss]	type, image; a die (as struck), (by implication) a stamp or scar; by analogy, a shape, a statue, (figuratively) style, resemblance, form; model (for imitation) or instance (for warning)	masculine singular noun, accusative case	Strong's #5179
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Thayer definition: 1) the mark of a stroke or blow, print; 2) a figure formed by a blow or impression; 2a) of a figure or image; 2b) of the image of the gods; 3) form; 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter; 4) an example; 4a) in the technical sense, the pattern in conformity to which a thing must be made; 4b) in an ethical sense, a dissuasive example, a pattern of warning; 4b1) of ruinous events which serve as admonitions or warnings to others; 4c) an example to be imitated; 4c1) of men worthy of imitation; 4d) in a doctrinal sense; 4d1) of a type, i.e. a person or thing prefiguring a future (Messianic) person or thing.

BDAG says it refers to "(1) a mark made as the result of a blow or pressure, mark, trace (John 20:25); (2) embodiment of characteristics or function of a model, copy, image; (3) an object formed to resemble some entity, image, statue of any kind of material (Acts 7:43); a kind, class, or thing that suggests a model or pattern, form, figure, pattern (Rom. 6:17); (3) the content of a document, text, content (Acts 23:25); (4) an archetype serving as a model, type, pattern, model; (a) technically design, pattern (Acts 7:44 Heb. 8:5); (b) in the moral life example, pattern (1Tim 4:12 Phil. 3:17 1Thess. 1:7 2Thess. 3:9 Titus 2:7 1Peter 5:3); (c) of the types given by God as an indication of the future, in the form of persons or things (Rom. 5:14)."

tupoi (τύποι) [pronounced TOO-poy]	types, images; dies (as struck), (by implication) stamps or scars; by analogy, shapes, statues, (figuratively) resemblances; models	masculine plural noun, accusative case	Strong's #5179
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186. verb tuptō (τύπτω) [pronounced TOOP-toe], which means, to beat, smite, strike, wound, thump, to pummel (properly [with repeated blows]; by implication to punish; figuratively to offend (the conscience). Thayer: 1) to strike, beat, smite; 1a) with a staff, a whip, the fist, the hand; 1b) of mourners, to smite their breast; 2) to smite one on whom he inflicts punitive evil; 3) to smite; 3a) metaphorically, i.e. to wound, disquiet one's conscience. Thayer and Strong definitions only. From Strong: thus differing from G3817 and G3960, which denote a [usually single] blow with the hand or any instrument, or G4141 with the fist [or a hammer], or G4474 with the palm; as well as from G5177, an accidental collision). Strong's #5180. Luke 6:29 12:45 18:13 23:48 Acts 18:17 21:32 23:2

tuptō (τύπτω) [pronounced TOOP- toe]	to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5180
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tuptō (τύπτω) [pronounced TOOP- toe]	beating, striking, wounding, thumping, pummeling [with repeated blows]; by implication punishing; figuratively offending (the conscience)	masculine singular, present active participle; dative, locative or instrumental case	Strong's #5180
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187. propernounperson: Turannos (Τύραννος) [pronounced TOO-ran-noss], which means, sovereign; transliterated, Tyrannus, Turannos. Strong's #5181. Acts 19:9\*

Turannos (Τύραννος) [pronounced TOO-ran- noss]	sovereign; transliterated, Tyrannus, Turannos	masculine singular proper noun; a person; genitive/ablative case	Strong's #5181
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188. Verb: turbazô (τυρβάζω) [pronounced *toor-BAHD-zoh*], which means, *to be crowded, to be disturbed, to be troubled (in mind), to be disquieted*. Strong's #5182. Luke 10:41\*

turbazô (τυρβάζω) [pronounced <i>toor-BAHD-zoh</i> ]	<i>to be crowded, to be disturbed, to be troubled (in mind), to be disquieted</i>	2 <sup>nd</sup> person singular, present passive indicative	Strong's #5182
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189. propernoungrouping: Turios (Τύριος) [pronounced *too'-ree-os*], which means, *resident of Tyre (Tyros); inhabitant of Tyre*; transliterated, *Tyrian*. Strong's #5183. Acts 12:20\*

Turios (Τύριος) [pronounced <i>too'-ree-os</i> ]	<i>resident of Tyre (Tyros); inhabitant of Tyre; transliterated, Tyrian</i>	masculine singular proper noun grouping,	Strong's #5183
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Turioi (Τύριοι) [pronounced <i>TOO-ree-oy</i> ]	<i>residents of Tyre (Tyros); inhabitants of Tyre; transliterated, Tyrians</i>	masculine plural proper noun grouping; dative, locative or instrumental case	Strong's #5183
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190. feminine\_noun Turos (Τύρος) [pronounced *TOO-ross*], which means, *a rock*; transliterated, *Tyre, Tyros, Tsor*. This is a Phoenician city on the Mediterranean, very ancient, large, splendid, flourishing in commerce, and powerful by land and sea. Thayer and Strong definitions only. Strong's #5184. Luke 6:17 10:13 Acts 21:3

Turos (Τύρος) [pronounced <i>TOO-ross</i> ]	<i>a rock; transliterated, Tyre, Tyros, Tsor</i>	proper feminine singular noun; genitive/ablative case	Strong's #5184
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191. **Adjective:** tuphlos (τυφλός) [pronounced *toof-LOSS*], which means *enveloped with smoke, unable to see clearly, blind*; used figuratively to mean *[willfully] blind, ignorant, stupid, slow in understanding*. Strong's #5185. Psalm 146:8 Luke 4:18 6:39 7:21 14:13 18:35 Acts 13:11

tuphlos (τυφλός) [pronounced <i>toof-LOSS</i> ]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; accusative case	Strong's #5185
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Definitions above adapted from Zodhiates. Thayer definitions: *blind, mentally blind*.

192. X

193. X

194. X

195. adjective: tuphōnikós (τυφωνικός) [pronounced *too-fo-nee-KOSS*], which means, *like a whirlwind, tempestuous, hurricane-force; stormy*. Strong's #5189. Acts 27:15\*

tuphōnikós (τυφωνικός) [pronounced <i>too-fo-nee-KOSS</i> ]	<i>like a whirlwind, tempestuous, hurricane-force; stormy</i>	masculine singular adjective, nominative case	Strong's #5189
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196. propernounperson: Tuchikós (Τυχικός) [pronounced *too-khee-KOSS*], which means, *fateful*; transliterated, *Tychicus, Tuchikos*. Strong's #5190. Acts 20:4 Colossians 4:7 \*\*\*\*\*

Tuchikós (Τυχικός) [pronounced <i>too-khee-KOSS</i> ]	<i>fateful; transliterated, Tychicus, Tuchikos</i>	masculine singular proper noun; a person; nominative case	Strong's #5190
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Thayer: *Tychicus [was]...an Asiatic Christian, friend and companion of the apostle Paul*.

## Y u Upsilon

1. A  
 2. X  
 3. X  
 4. X  
 5. X  
 6. Verb: hubrízō (ὕβριζω) [pronounced *hoo-BRIHD-zoh*], which means, *to be insolent, to behave insolently (wantonly, outrageously); to act insolently and shamefully towards one, to treat shamefully, to abuse, to reproach; to exercise violence against; of one who injures another by speaking evil of him*. Strong's #5195. Luke 11:45 18:32 Acts 14:5 1Thessalonians 2:2 \*\*\*\*\*

hubrízō (ὕβριζω) [pronounced <i>hoo-BRIHD-zoh</i> ]	<i>to be insolent, to behave insolently (wantonly, outrageously); to act insolently and shamefully towards one, to treat shamefully, to abuse, to reproach; to exercise violence against; of one who injures another by speaking evil of him</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5195
hubrízō (ὕβριζω) [pronounced <i>hoo-BRIHD-zoh</i> ]	<i>being insolent, behaving insolently (wantonly, outrageously); acting insolently and shamefully towards another, treating shamefully, being abusive, being reproachful; exercising violence against; of one who injures another by speaking evil of him</i>	masculine plural, aorist passive participle, nominative case	Strong's #5195

7. noun: hubris (ὑβρις) [pronounced *HOO-bris*], which means, *harm, injury, disaster; insult, insolence (as over-bearing), insult; hurt, reproach*. Strong's #5196. Acts 27:10 27:21 \*\*\*

hubris (ὑβρις) [pronounced <i>HOO-bris</i> ]	<i>harm, injury, damage, disaster; insult, insolence (as over-bearing), insult; hurt, reproach</i>	feminine singular noun; genitive/ablative case	Strong's #5196
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Thayer definitions: 1) *insolence*; 1a) *impudence, pride, haughtiness*; 2) *a wrong springing from insolence, an injury, affront, insult*; 3) *mental injury and wantonness of its infliction being prominent*; 4) *injury inflicted by the violence of a tempest*.

8. noun: hubristês (ὕβριστής) [pronounced *hoo-bris-TACE*], which means, *violent*. Strong's #5197. Romans 1:30 \*\*  
 9. verb hugiainô (ὕγιαίνω) [pronounced *hoog-ee-AH'ee-no*], which means, *to be sound [in health], to be well, to be in good health*; metaphorically of Christians whose opinions are free from any mixture of error—*uncorrupted doctrine*; of one who keeps the graces and is strong. Thayer and Strong definitions only. Strong's #5198. Luke 5:31 7:10 15:27

hugiainô (ὕγιαίνω) [pronounced <i>hoog-ee-AH'ee-no</i> ]	<i>to be sound [in health], to be well, to be in good health</i> ; metaphorically of Christians whose opinions are free from any mixture of error; that is, <i>uncorrupted doctrine</i> ; of one who keeps the graces and is strong	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5198
hugiainô (ὕγιαίνω) [pronounced <i>hoog-ee-AH'ee-no</i> ]	<i>being in sound [in health], being well, being in good health</i> ; metaphorically for, <i>uncorrupted doctrine</i>	masculine plural, present active participle; nominative case	Strong's #5198

10. adjective: hugiês (ὕγιής) [pronounced *hoog-ee-ACE*], which means, *healthy, well (in body)*; figuratively, *true (in doctrine)*; *whole, sound*. Strong's #5199. Acts 4:10

hugiês (ὕγιής) [pronounced <i>hoog-ee-ACE</i> ]	<i>healthy, well (in body)</i> ; figuratively, <i>true (in doctrine)</i> ; <i>whole, sound</i>	masculine singular adjective, nominative case	Strong's #5199
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11. adjective: higrós (ὕγρós) [pronounced *hoo-GROSS*], which means, *wet, damp, moist, green, full of sap*; *fresh*. Strong's #5200. Luke 23:31\*

higrós (ὕγρós) [pronounced <i>hoo-GROSS</i> ]	<i>wet, damp, moist, green, full of sap</i> ; <i>fresh</i>	neuter singular adjective; dative, locative, instrumental case	Strong's #5200
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12. X

13. X

14. Adjective: hudsôpikos (ὕδρωπικός) [pronounced *hoo-droh-pihk-OSS*], which means, *dropsical, suffering from dropsy, to have dropsy*; *body and limbs swollen with fluid*. Strong's #5203. Luke 14:2\*

hudsôpikos (ὕδρωπικός) [pronounced <i>hoo-droh-pihk-OSS</i> ]	<i>dropsical, suffering from dropsy, to have dropsy</i> ; <i>body and limbs swollen with fluid</i> ; <i>having edema</i>	masculine singular adjective, nominative case	Strong's #5203
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15. neuter\_noun hudôr/hudatos (ὕδωρ/ὕδατος) [pronounced *HOO-dor, HOO-dat-os*] which means, *water* [literally or figuratively]. Thayer: 1) water; 1a) of water in rivers, in fountains, in pools; 1b) of the water of the deluge; 1c) of water in any of the earth's repositories; 1d) of water as the primary element, out of and through which the world that was before the deluge, arose and was compacted; 1e) of the waves of the sea; 1f) fig. used of many peoples. Thayer and Strong definitions only. Strong's #5204. Luke 3:16 7:44 8:24 16:24 22:10 Acts 1:5 8:36 10:47 11:15 Hebrews 9:19 10:22

hudôr/hudatos (ὕδωρ/ὕδατος) [pronounced <i>HOO-dor, HOO-dat-os</i> ]	<i>water</i> [literally or figuratively]	neuter singular noun	Strong's #5204
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16. Noun: huetos (ὕετός) [pronounced *HOO-eh-toss*], which means, *rain, a shower*. Strong's #5205. Acts 14:17 28:2 Hebrews 6:7 \*\*\*\*\* \*

huetos (ὕετός) [pronounced <i>HOO-eh-toss</i> ]	<i>rain, a shower</i>	masculine singular noun,	Strong's #5205
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huetoi (ὕετοί) [pronounced <i>HOO-eh-toy</i> ]	<i>rains, showers</i>	masculine plural noun, accusative case	Strong's #5205
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17. noun: huiiothesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*], which means, *adoption (as sons)*; *Roman adoption*; *placing as sons*. Strong's #5206. Galatians 4:5 \*\*\*\*\*

huiiothesía (υἰοθεσία) [pronounced <i>hwee-oth-es-EE-ah</i> ]	<i>adoption (as sons)</i> ; <i>Roman adoption</i> ; <i>placing as sons</i>	feminine singular noun, accusative case	Strong's #5206
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Thayer definitions: 1) *adoption, adoption as sons*; 1a) *that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations*; 1b) *the nature and condition of the true disciples in Christ, who by receiving the Spirit of God into their souls become sons of God*; 1c) *the blessed state looked for in the future life after the visible return of Christ from heaven*.

18. Masculine\_noun: huìos (υἱός, οὗ, ὅ) [pronounced *hwee-OSS*], which means *son, child, descendant; pupil*. I need to spend more time with this. Strong's #5207. Rebound (1John 1:9) Gen. 21:9 1Sam. 14:42 2Sam. 13:21 Psalm 46 inscription Luke 1:13 2:7 3:2 4:3 5:10, 34 6:22 7:12 8:28 9:22 10:6 11:11,

19 12:8 14:5 15:11, 13 16:8 17:22 18:8 19:9 20:13, 34 21:27 22:22, 48 24:7 Acts 2:17 3:25 4:36  
 5:21 7:16, 21 9:15, 20 10:36 13:10, 26 16:1 19:14 23:6, 16 Galatians 1:16 2:20 3:7, 26 4:4,6, 30  
 Colossians 1:13 (3:6) 1Thessalonians 1:10 5:5 2Thessalonians 2:3 Hebrews 1:1 2:6, 10 3:6 4:14 5:5  
 6:6 7:3, 5 10:29 11:21, 24 12:5

huios (υἱός, οὗ, ό) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	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 (Luke 3:38); 3b) used to describe those who are born again (Luke 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.

huioi (υἱοί) [pronounced <i>hwee-OY</i> ]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
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19. X

20. X

21. X

22. X

23. pronoun humeteros (ὁμέτερος) [pronounced *hoo-MET-er-oss*], which means, *you, yours; to be possessed by you; to be allocated by you; proceeding from you*. Thayer and Strong definitions only. Strong's #5212.  
 Luke 6:20 Acts 27:34 Galatians 6:13 \*\*\*\*\*

humeteros (ὁμέτερος) [pronounced <i>hoo-MET-er-oss</i> ]	<i>you, yours; to be possessed by you; to be allocated by you; proceeding from you</i>	2 <sup>nd</sup> person feminine plural, possessive pronoun	Strong's #5212 (a form of #5210)
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24. X

25. verb: humnéō (ὕμνέω) [pronounced *hoom-NEH-oh*], which means, *to sing (a hymn), to sing a religious ode; by implication, to celebrate (God) in song, to sing a hymn (praise unto)*.. Strong's #5214. Acts 16:25  
 Hebrews 2:12 \*\*\*\*



humnéō (ὑμνέω) [pronounced <i>hoom-NEH-oh</i> ]	<i>to sing (a hymn), to sing a religious ode; by implication, to celebrate (God) in song, to sing a hymn (praise unto)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5214
26. noun: humnos (ὕμνος) [pronounced <i>HOOM-noss</i> ], which means, <i>hymn, a song in the praise of gods, heroes, conquerors; a sacred song</i> . Strong's #5215. Colossians 2:16 **			
humnos (ὕμνος) [pronounced <i>HOOM-noss</i> ]	<i>hymn, a song in the praise of gods, heroes, conquerors; a sacred song, religious ode</i>	masculine singular noun;	Strong's #5215
humnoi (ὕμνοι) [pronounced <i>HOOM-noy</i> ]	<i>hymns, songs in the praise of God or gods, heroes, conquerors; sacred songs, religious odes</i>	masculine plural noun;	Strong's #5215
27. pronoun humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ], which means, <i>of yours, from you; concerning you; you, yourselves</i> . Thayer and Strong definitions only. Strong's #5216. Luke 3:14 4:21 5:4 6:22 8:25 9:5, 41 11:5 12:7 13:15 14:5 15:4 16:15 17:7, 21 21:14 22:10 23:14 24:38 Acts 1:7, 11 2:17 3:16 4:10 5:28 6:3 7:37 8:24 14:17 17:23 18:6 20:18, 30 24:21 25:26 27:22 28:25 Galatians 3:2 6:18 Colossians 1:3 3:8, 15 1Thessalonians 1:2, 3 2:6 3:2 5:12, 23 2Thessalonians 1:3, 11 2:13 3:5 Hebrews 3:8 4:1, 7 6:9 13:7			
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
28. Verb: hupagô (ὑπάγω) [pronounced <i>hoop-AG-oh</i> ], which means, <i>to lead under, to bring under; to withdraw one's self, to go away, to depart</i> . Strong's #5217. Luke 8:42 10:3 12:57 17:14 19:30			
hupagô (ὑπάγω) [pronounced <i>hoop-AG-oh</i> ]	<i>to lead under, to bring under; to withdraw one's self, to go away, to depart</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5217
hupagô (ὑπάγω) [pronounced <i>hoop-AG-oh</i> ]	<i>go, lead under, bring under; withdraw one's self, go away, depart</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #5217
29. Noun: hupakoê (ὑπακοή) [pronounced <i>hoop-ak-oh-AY</i> ], which means, <i>obedience, compliance, submission; obedience rendered to anyone's counsels, an obedience shown in observing the requirements of Christianity</i> . Strong's #5218.			
30. Noun: hupakoê (ὑπακοή) [pronounced <i>hoop-ak-oh-AY</i> ], which means, <i>obedience, compliance, submission</i> . Also, <i>obedience rendered to anyone's counsels, an obedience shown in observing the requirements of Christianity</i> . Strong's #5218. Hebrews 5:8			
hupakoê (ὑπακοή) [pronounced <i>hoop-ak-oh-AY</i> ]	<i>obedience, compliance, submission</i>	feminine singular noun; accusative case	Strong's #5218
31. Verb: hupakouô (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i> ], which means, 1) <i>to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to</i> . Thayer definitions only. Strong's #5219. Luke 8:25 17:6 Acts 6:7 12:13 Colossians 3:20 2Thessalonians 1:8 3:14 Hebrews 5:9 11:8			
hupakouô (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to harken to a command; to obey, to be obedient to, to submit to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #5219

hupakouô (ὕπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	<i>listen, harken; of one who on the knock at the door comes—listen who it is, (the duty of a porter); harken to a command; obey, be obedient to, submit to</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #5219
hupakouô (ὕπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	<i>listening, one who on the knock at the door comes to listen who it is, (the duty of a porter); listening (and obeying) to a command; obeying, those obedient to, submitting to</i>	3 <sup>rd</sup> person plural, present active participle; dative, locative or instrumental case	Strong's #5219
32.	adjective: hupandros (ὑπανδρος) [pronounced <i>HOOP-an-dross</i> ], which means, <i>married</i> . Strong's #5220. Romans 7:2*		
33.	Verb: hupantaô (ὕπαντάω) [pronounced <i>hoop-an-TAH-oh</i> ], which means, <i>to go to meet, to meet (encounter); to fall in with; in military reference; of a hostile meeting</i> . Strong's #5221. Luke 8:27 14:31 16:16 *****		
hupantaô (ὕπαντάω) [pronounced <i>hoop-an-TAH-oh</i> ]	<i>to go to meet, to meet (encounter); to fall in with; in military reference; of a hostile meeting</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5221
34.	X		
35.	Noun: huparxis (ὑπαρξις) [pronounced <i>HOOP-arx-ihç</i> ], which means, <i>proprietorship, (concretely) property, wealth, goods, substance, possessions</i> . Strong's #5223. Acts 2:45 Hebrews 10:34**		
huparxis (ὑπαρξις) [pronounced <i>HOOP-arx-ihç</i> ]	<i>proprietorship, (concretely) property, wealth, substance, possession</i>	feminine singular noun, accusative case	Strong's #5223
huparxeis (ὑπάρξεις) [pronounced <i>hoop-ARX-ice</i> ]	<i>proprietorship, (concretely) property, wealth, goods, substance, possessions</i>	feminine plural noun, accusative case	Strong's #5223
36.	Neuter_plural_noun: hupárchonta (ὑπάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i> ], which means, <i>possessions, goods, wealth, property, substance, things one has [owns]</i> . Hupárchonta refers to all of the possessions, goods and things which a person has. Strong's #5224. The Doctrine of Tongues (1Cor. 13:3) Luke 11:21 12:15, 33 16:1 19:8 Hebrews 10:34		
hupárchonta (ὑπάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i> ]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun, accusative case	Strong's #5224

This is the present active participle, neuter plural of the verb hupárchô (ὑπάρχω) [pronounced *hoop-AHR-khoh*] (Strong's #5225). It acts like a plural noun, but it is built out of a verb.

This word only occurs twice in the epistles (here and 1Corinthians 13:3) and three times in Matthew. The writer who makes the most use of this word in Luke (Luke 8:3 11:21 12:15 12:33 12:44 14:33 16:1 19:8 Acts 4:32).

37. verb huparchô (ὑπάρχω) [pronounced *hoop-AR-khoh*], which means, *to begin under (quietly), to be; to come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxilliary to principal verb); to live*. Thayer: 1) to begin below, to make a beginning; 1a) to begin; 2) to come forth, hence to be there, be ready, be at hand; 3) to be. Thayer and Strong definitions only. Strong's #5225. Luke 7:25 8:41 9:48 11:13 14:33 16:14, 23 23:50 Acts 2:30 3:2, 6 4:32, 34, 36 5:4 7:55 8:16 10:12 16:3, 20, 37 17:24 19:36, 40 21:20 22:3 27:12, 34 28:7 Galatians 1:14 2:14

huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5225
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225
38. verb: hupēikō (ὑπείκω) [pronounced hoop-Ī-koe], which means, <i>to submit, to resist no longer, but to give way, to yield (of combatants); metaphorically, to yield to authority and admonition.</i> Strong's #5226. Hebrews 13:127*			
hupēikō (ὑπείκω) [pronounced hoop-Ī-koe]	<i>to submit, to resist no longer, but to give way, to yield (of combatants); metaphorically, to yield to authority and admonition</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5226 (hapax legomena)
hupēikō (ὑπείκω) [pronounced hoop-Ī-koe]	<i>submit (to), resist no longer, give way (to), yield (to combatants); metaphorically, yield to authority and admonition</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #5226 (hapax legomena)
39. Adjective: hupenantios (ὑπεναντίος) [pronounced hoop-en-an-TEE-oss], which means, <i>opposite to; set over against: meeting one another; hostile toward, opposed to, contrary to, an opponent, adversary.</i> Strong's #5227. Colossians 2:14 Hebrews 10:27**			
hupenantios (ὑπεναντίος) [pronounced hoop-en-an-TEE-oss]	<i>opposite to; set over against: meeting one another; hostile toward, opposed to, contrary to, an opponent, adversary</i>	masculine plural adjective; accusative case	Strong's #5227
40. Preposition: hupér (ὑπέρ) [pronounced hoop-AIR], which means <i>for, on behalf of, for the sake of, in favor of, because of, on account of.</i> It does not mean <i>through</i> . It does not mean <i>by means of</i> . Strong's #5228. The Doctrine of Tongues (Rom. 8:26) Psalm 46 inscription (genitive) Luke 6:40 9:50 22:19 Acts 5:41 8:24 9:16 15:26 21:13 26:1, 13 Galatians 1:4, 14 2:20 3:13 Colossians 1:7, 9 2:1 1Thessalonians 3:2, 10 5:13 2Thessalonians 1:4 2:1 Hebrews 2:9 4:12 5:1 6:20 7:25 9:7 10:12 13:17			
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>superior to, more, more than, greater than; beyond, over</i>	preposition with the accusative case	Strong's #5228
41. verb: huperaíromai (ὑπεραίρομαι) [pronounced hoop-er-AH-ee-rom-ahee], which means, <i>to exalt oneself, to lift or raise up over some thing; to lift one's self up, be exalted; to behave insolently towards one.</i> Strong's #5229. 2Thessalonians 2:4 ***			
huperaíromai (ὑπεραίρομαι) [pronounced hoop-er-AH-ee-rom-ahee]	<i>to exalt oneself, to lift or raise up over some thing; to lift one's self up, be exalted; to behave insolently towards one</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5229

huperaíromai (ὑπεραίρομαι) [pronounced <i>hoop-er-AH-ee-rom-ahee</i> ]	<i>exalting oneself, being lifted or raised up over some thing; lifting one's self up, being exalted; behaving insolently towards one</i>	masculine singular, present passive participle, nominative case	Strong's #5229
42. X			
43. Adv: huperanō (ὑπεράνω) [pronounced <i>hoop-er-AN-oh</i> ], which means, <i>over, above a thing; of a place; of rank or power</i> . Strong's #5231. Hebrews 9:5 ***			
huperanō (ὑπεράνω) [pronounced <i>hoop-er-AN-oh</i> ]	<i>over, above a thing; of a place; of rank or power</i>	adverb	Strong's #5231
44. verb: huperauxánō (ὑπεραυξάνω) [pronounced <i>hoop-er-owx-AN-oh</i> ], which means, <i>to increase beyond measure; to grow exceedingly; to flourish</i> . Strong's #5232. 2Thessalonians 1:3*			
huperauxánō (ὑπεραυξάνω) [pronounced <i>hoop-er-owx-AN-oh</i> ]	<i>to increase beyond measure; to grow exceedingly; to flourish</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5232 (hapax legomena)
45. verb: hyperbaínō (ὑπερβαίνω) [pronounced <i>hoop-er-BAH-ee-no</i> ], which means, <i>to step over, beyond; metaphorically: to transgress, to overstep the proper limits; to trespass, to do wrong, to sin; of one who defrauds another in business</i> . Strong's #5233. 1Thessalonians 4:6*			
hyperbaínō (ὑπερβαίνω) [pronounced <i>hoop-er-BAH-ee-no</i> ]	<i>to step over, beyond; metaphorically: to transgress, to overstep the proper limits; to trespass, to do wrong, to sin; of one who defrauds another in business</i>	present active infinitive	Strong's #5233
46. X			
47. X			
48. Feminine_noun: hyperbolē (ὑπερβολή) [pronounced <i>hoop-air-bohl-AY</i> ], which means <i>to throw beyond the others</i> . It means <i>abundance, excellence</i> , and Strong's #5236. The Doctrine of Tongues (1Cor. 12:31b) Galatians 1:13 ***** ***			
hyperbolē (ὑπερβολή) [pronounced <i>hoop-air-bohl-AY</i> ]	<i>to throw beyond the others</i>	feminine singular noun; accusative case	Strong's #5236
When used with <i>katá</i> , it means <i>more exceedingly, a far better way; beyond measure, with surpassing zeal, excessive pursuance</i> .			
49. verb: hupereídō (ὑπερείδω) [pronounced <i>hoop-er-I-doe</i> ], which means, <i>to overlook, to take no notice of, to not attend to; to wink at</i> . Strong's #5237. Acts 17:30*			
hupereídō (ὑπερείδω) [pronounced <i>hoop-er-I-doe</i> ]	<i>to overlook, to take no notice of, to not attend to; to wink at</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5237
hupereídō (ὑπερείδω) [pronounced <i>hoop-er-I-doe</i> ]	<i>overlooking, taking no notice of, not attending to; winking at</i>	masculine singular, aorist active participle, nominative case	Strong's #5237
50. X			
51. X			
52. verb huperekchunō (ὑπερεκχύνω) [pronounced <i>hoop-er-ek-KHOO-no</i> ], which means, <i>to pour out beyond measure; to overflow, run over</i> . Thayer and Strong definitions only. Strong's #5240. Luke 6:38*			



huperekchunō (ὑπερεκχύνω) [pronounced <i>hoop-er-ek-KHOO-no</i> ]	<i>pouring out beyond measure; overflowing, running over</i>	neuter singular, present passive participle; accusative case	Strong's #5240
53.	<b>Verb:</b> huperentugkánō (ὑπερεντυγχάνω) [pronounced <i>hoop-air-en-toong-KHAHN-oh</i> ], which means <i>to intercede for or in behalf of someone, to plead</i> . It is a compound verb made up of <i>for, on behalf of</i> (Strong's #5228) and <i>to turn to, to appeal to</i> (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) see below		
54.	verb: huperentunchánō (ὑπερεντυγχάνω) [pronounced <i>hoop-er-en-toong-KHAN-oh</i> ], which means, <i>to plead</i> . Strong's #5241. Romans 8:26*		
55.	X		
56.	X		
57.	Adjective huperêphanos (ὑπερήφανος) [pronounced <i>hoop-er-AY-fan-oss</i> ], which means, <i>proud; showing one's self above others, overtopping, conspicuous above others, pre-eminent; with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty</i> . Thayer and Strong definitions only. Strong's #5244. Luke 1:51		

huperêphanos (ὑπερήφανος) [pronounced <i>hoop-er-AY-fan-oss</i> ]	<i>proud; showing one's self above others, overtopping, conspicuous above others, pre-eminent; with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty</i>	masculine plural adjective; accusative case	Strong's #5244
58.	verb: hupernikáō (ὑπερνικᾷω) [pronounced <i>hoop-er-nik-AH-oh</i> ], which means, <i>to prevail completely</i> . Strong's #5245. Romans 8:37*		
59.	X		
60.	X		
61.	verb: huperperisseúō (ὑπερπερισσεύω) [pronounced <i>hoop-ehr-per-is-SYOO-oh</i> ], which means, <i>to be in great excess; to supply lavishly</i> . Strong's#G5248. Romans 5:20 **		
62.	X		
63.	X		
64.	X		
65.	X		
66.	noun: huperion (ὑπερίων) [pronounced <i>hoop-er-OH-on</i> ], which means, <i>upper story, a higher part of the house, an apartment in the third story, an upper chamber/room</i> . Strong's #5253. Acts 1:13 9:37, 39 20:8****		

huperion (ὑπερίων) [pronounced <i>hoop-er-OH-on</i> ]	<i>upper story, a higher part of the house, an apartment in the third story, an upper chamber/room</i>	neuter singular noun, accusative case	Strong's #5253
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Thayer definitions: 1) *the highest part of the house, the upper rooms or story where the women resided*; 2) *a room in the upper part of a house, sometimes built upon the flat roof of the house, whither Orientals were wont to retire in order to sup, meditate, pray*.

This is not the word used for the upper room in the book of Luke. This word is only found in Acts 1:13 9:37, 39 20:8

67.	X		
68.	adjective: hupêkoos (ὑπήκοος) [pronounced <i>hoop-AY-ko-oss</i> ], which means, <i>attentively listening</i> ; (by implication) <i>obedient submissive</i> . Strong's #5255. Acts 7:39 ***		

hupêkoos (ὑπήκοος) [pronounced <i>hoop-AY-ko-oss</i> ]	<i>attentively listening; (by implication) obedient submissive</i>	masculine plural adjective, nominative case	Strong's #5255
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69. verb: *hupēretēō* (ὑπηρετέω) [pronounced *hoop-ay-ret-EH-oh*], which means, *to serve, to be a subordinate, to minister (unto), to render services; to act as a rower*. Strong's #5256. Acts 13:36 20:34 24:23\*\*\*

<i>hupēretēō</i> (ὑπηρετέω) [pronounced <i>hoop-ay-ret-EH-oh</i> ]	<i>to serve, to be a subordinate, to minister (unto), to render services; to act as a rower</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5256
<i>hupēretēō</i> (ὑπηρετέω) [pronounced <i>hoop-ay-ret-EH-oh</i> ]	<i>serving, being a subordinate, ministering (unto), one rendering services; acting as a rower, rowing</i>	masculine singular, aorist active participle, nominative case	Strong's #5256

70. Masculine\_noun: *hupēretēs* (ὑπηρέτης) [pronounced *hoop-ay-REHT-ace*], which means, *1) servant; 1a) an underrower, subordinate rower; an under-oarsman, a subordinate, assistant; 1b) any one who serves with hands: a servant; 1b1) in the NT of the officers and attendants of magistrates as - of the officer who executes penalties; 1b2) of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue; 1b3) of any one ministering or rendering service, minister; 1c) any one who aids another in any work; 1c1) an assistant; 1c2) of the preacher of the gospel*. Thayer and Strong definitions only. Strong's #5257. Luke 1:2 4:20 Acts 5:22 13:5 26:16

<i>hupēretēs</i> (ὑπηρέτης) [pronounced <i>hoop-ay-REHT-ace</i> ]	<i>attendant, subordinate, assistant, helper, minister, officer, servant</i>	masculine plural noun; nominative case	Strong's #5257
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Thayer definitions: *1) servant; 1a) an underrower, subordinate rower; an under-oarsman, a subordinate, assistant; 1b) any one who serves with hands: a servant; 1b1) in the NT of the officers and attendants of magistrates as - of the officer who executes penalties; 1b2) of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue; 1b3) of any one ministering or rendering service, minister; 1c) any one who aids another in any work; 1c1) an assistant; 1c2) of the preacher of the gospel.*

71. *ὑπερπερισσεύω* (*hyperperisseúō*? *hoop-er-per-is-syoo'-o*? verb? *to be in great excess; to supply lavishly*)  
72. Masculine\_noun: *hupnos* (ὑπνος) [pronounced *HOOP-noss*], which means, *sleep, (figuratively) spiritual stupor*. Strong's #5258. Luke 9:32 Acts 20:9 \*\*\*\*\*

<i>hupnos</i> (ὑπνος) [pronounced <i>HOOP-noss</i> ]	<i>sleep, (figuratively) spiritual stupor</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5258
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73. 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) Luke 2:18 3:7 4:2 7:6, 24 8:14 9:7 10:22 11:33 13:17, 34 14:8 16:22 17:20 21:16 23:8 Acts 2:5, 24 4:11, 12 5:16, 21 8:6 10:17 12:5 13:4 15:3 16:2 17:13 20:3 21:35 22:11 23:10 24:26 25:14 26:2, 6 27:11, 41 Galatians 1:11 3:10, 17 4:2, 9 5:15, 18 Colossians 1:23 2:18 1Thessalonians 1:4 2:4, 14, 15 2Thessalonians 2:13 Hebrews 2:3 3:4 5:4 7:7 9:19 11:23 12:3, 5

<i>hupó</i> (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through</i>	preposition	Strong's #5259
<i>hupó</i> (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
<i>hupó</i> (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>by means of, through</i>	preposition with verbs	Strong's #5259
<i>hupó</i> (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259

With reference to time, this preposition may be rendered *when, at*; also *among, by, from, in, of, under, with*.

74. verb: hupobállō (ὑποβάλλω) [pronounced *hoop-ob-AL-loh*], which means, *to throw or put under; to suggest to the mind, to bribe or induce (someone) unlawfully or secretly (to perform some misdeed, commit a crime, to give false testimony), to instigate secretly, to throw in stealthily, to introduce by collusion.* Strong's #5260. Acts 6:11\*

hupobállō (ὑποβάλλω) [pronounced <i>hoop-ob-AL-loh</i> ]	<i>to throw or put under; to suggest to the mind, to bribe or induce (someone) unlawfully or secretly (to perform some misdeed, commit a crime, to give false testimony), to instigate secretly, to throw in stealthily, to introduce by collusion</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5260
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75. X

76. Neuter\_noun: hupodeigma (ὑπόδειγμα) [pronounced *hoop-OD-igue-mah*], which means, *a sign; figure; copy, imitation; an example; a pattern; an exhibit.* Thayer definitions: 1) *a sign suggestive of anything, delineation of a thing, representation, figure, copy; an example: for imitation; of the thing to be imitated; for a warning, of a thing to be shunned.* Thayer definition only. Strong's #5262. Hebrews 4:11 8:5 9:23 \*\*\*\*\* \*

hupodeigma (ὑπόδειγμα) [pronounced <i>hoop-OD-igue-mah</i> ]	<i>a sign; figure; copy, imitation; an example; a pattern; an exhibit</i>	neuter singular noun; dative, locative or instrumental case	Strong's #5262
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hupodeigmata (ὑποδείγματα) [pronounced <i>hoop-od-IGUE-maht-ah</i> ]	<i>signs, figures; copies, imitations; examples; patterns; symbols; exhibits</i>	neuter plural noun; dative, locative or instrumental case	Strong's #5262
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77. verb hupodeiknumi (ὑποδείκνυμι) [pronounced *hoop-od-IKE-noo-mee*], which means, *to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct).* Thayer: 1) to show by placing under (i.e. before) the eyes; 2) to show by words and arguments, i.e. to teach; 3) to show by make known future things. Thayer and Strong definitions only. Strong's #5263. Luke 3:7 6:47 12:5 Acts 9:16 20:35 \*\*\*\*\* \*

hupodeiknumi (ὑποδείκνυμι) [pronounced <i>hoop-od-IKE-noo-meet</i> ]	<i>to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct)</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #5263
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78. Verb: hupodechomai (ὑποδέχομαι) [pronounced *hoop-od-EHKH-om-ahee*], which means, *to welcome, to receive as a guest, to admit under one's roof, to entertain hospitably.* Strong's #5264. Luke 10:38 19:6 Acts 17:6 \*\*\*\*\*

hupodechomai (ὑποδέχομαι) [pronounced <i>hoop-od-EHKH-om-ahee</i> ]	<i>to welcome, to receive as a guest, to admit under one's roof, to entertain hospitably</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #5264
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79. verb: hypodéō (ὑποδέω) [pronounced *hoop-od-EH-oh*], which means, *to tie underneath; to bind (with, under), to put on (shoes, sandals), to be shod.* Strong's #5265. Acts 12:8 \*\*\*

hypodéō (ὑποδέω) [pronounced <i>hoop-od-EH-oh</i> ]	<i>to tie underneath; to bind (with, under), to put on (shoes, sandals), to be shod</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5265
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hypodéō (ὑποδέω) [pronounced <i>hoop-od-EH-oh</i> ]	<i>tie underneath; bind (with, under), put on (shoes, sandals), be shod</i>	2 <sup>nd</sup> person singular, aorist middle imperative	Strong's #5265
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80. neuter\_noun hupodêma (ὑπόδημα) [pronounced *hoop-OD-ah-mah*], which means, *sandal (s), shoe (s), what is bound under, a sandal, a sole fastened to the foot with thongs*. Thayer and Strong definitions only. Strong's #5266. Luke 3:16 10:4 15:22 22:35 Acts 7:33 13:25

hupodêma (ὑπόδημα) [pronounced <i>hoop-OD-ah-mah</i> ]	<i>sandal, shoe, what is bound under the sandal, a sole fastened to the foot with straps</i>	neuter singular noun	Strong's #5266
hupodêmata (ὑποδήματα) [pronounced <i>hoop-ohd-AIM-ah-tah</i> ]	<i>sandals, shoes, what is bound under the sandal, soles fastened to the foot with straps</i>	neuter plural noun	Strong's #5266

81. adjective: hupódikos (ὑπόδικος) [pronounced *hoop-OD-ee-koss*], which means, *answerable*. Strong's #5267. Romans 3:19\*

82. X

83. verb: hupozônnumi (ὑποζώννυμι) [pronounced *hoop-od-ZONE-noo-mee*], which means, *to undergird, to bind a ship together laterally (with girths or cables, to enable it to survive the force of waves and tempest)*. Strong's #5269. Acts 27:17\*

hupozônnumi (ὑποζώννυμι) [pronounced <i>hoop-od-ZONE-noo-mee</i> ]	<i>to undergird, to bind a ship together laterally (with girths or cables, to enable it to survive the force of waves and tempest)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5269
hupozônnumi (ὑποζώννυμι) [pronounced <i>hoop-od-ZONE-noo-mee</i> ]	<i>undergirding, binding a ship together laterally (with girths or cables, to enable it to survive the force of waves and tempest)</i>	masculine plural, present active participle, nominative case	Strong's #5269

84. Adverb: hupocatô (ὑποκάτω) [pronounced *hoop-ok-AHT-oh*], which means, *under, underneath, beneath*. Strong's #5270. Luke 8:16 Hebrews 2:8

hupocatô (ὑποκάτω) [pronounced <i>hoop-ok-AHT-oh</i> ]	<i>under, underneath, beneath</i>	adverb	Strong's #5270
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85. verb: hupokrínomai (ὑποκρίνομαι) [pronounced *hoop-ok-RIHN-ohm-ahee*], which means, *pretending, deciding (speaking or acting) under a false part, feigning; simulating; impersonating*. Thayer adds the definitions: *to take up another's statements in reference to what one has decided for one's self; to reply, answer*. Strong's #5271. Luke 20:20\*

hupokrínomai (ὑποκρίνομαι) [pronounced <i>hoop-ok-RIHN-ohm-ahee</i> ]	<i>pretending, deciding (speaking or acting) under a false part, feigning; simulating; impersonating</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #5271
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86. Feminine\_noun: hupókrisis (ὑπόκρισις) [pronounced *hoop-OHK-ree-sis*], which means, *hypocrisy; acting under a feigned part, acting as a stage player, figuratively deceit*. Thayer also has *an answer, answering*. Strong's #5272. Luke 12:1 Galatians 2:13

hupókrisis (ὑπόκρισις) [pronounced <i>hoop-OHK-ree-sis</i> ]	<i>hypocrisy; acting under a feigned part, acting as a stage player, figuratively deceit</i>	feminine singular noun, nominative case	Strong's #5272
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87. masculine\_noun hupokritês (ὑποκριτής) [pronounced *hoop-ok-ree-TACE*], which means, *hypocrite, a pretender; an actor [with a mask], a stage player*. Thayer: 1) one who answers, an interpreter; 2) an actor, stage player; 3) a dissembler, pretender, hypocrite. Thayer and Strong definitions only. Strong's #5273. Luke 6:42 11:44 12:56 13:15



hupokritês (ὑποκριτής) [pronounced hoop-ok-ree-TACE]	<i>hypocrite, a pretender; an actor [with a mask], a stage player</i>	masculine plural noun; vocative	Strong's #5273
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Jonathan Mitchell interprets this word: *O you the overly judging and critical folks (hupokrites; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions)! (Luke 12:56)*

88. 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; to assume, to presume; to answer, to receive, to suppose*. Strong's #5274. The Doctrine of Tongues (Acts 2:15) Luke 7:43 10:30 Acts 1:9 2:15 \*\*\*\*

hupolambánō (ὑπολαμβάνω) [pronounced hoop-ol-am-BAHN-noh]	<i>to take up and continue a discourse or topic; to assume, to presume; to answer, to receive, to suppose</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5274
hupolambánō (ὑπολαμβάνω) [pronounced hoop-ol-am-BAHN-noh]	<i>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; to assume, to presume; to answer, to receive, to suppose</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5274
hupolambánō (ὑπολαμβάνω) [pronounced hoop-ol-am-BAHN-noh]	<i>taking from, receiving from; and figuratively taking up the discourse and continue with it, taking up a thought and going with it; one who assumes, presumes; answering, supposing</i>	masculine singular, aorist active participle, nominative case	Strong's #5274

89. x  
90. X  
91. X  
92. verb hupomenō (ὑπομένω) [pronounced hoop-om-EHN-oh], which means, *to stay (under, behind), to remain to abide; [figuratively] to undergo, to bear (trials), to have fortitude, to persevere, to endure; to (take) patient (-ly), to suffer*. Thayer: 1) to remain; 1a) to tarry behind; 2) to remain, i.e. abide, not recede or flee; 2a) to preserve: under misfortunes and trials to hold fast to one's faith in Christ; 2b) to endure, bear bravely and calmly: ill treatments. Thayer and Strong definitions only. Strong's #5278. Luke 2:43 Acts 17:14 Hebrews 10:32 12:2, 3

hupomenō (ὑπομένω) [pronounced hoop-om-EHN-oh]	<i>to stay (under, behind), to remain to abide; [figuratively] to undergo, to bear (trials), to have fortitude, to persevere, to endure; to (take) patient (-ly), to suffer</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5278
hupomenō (ὑπομένω) [pronounced hoop-om-EHN-oh]	<i>staying (under, behind), remaining to abide; [figuratively] undergoing, bearing (trials), having fortitude, persevering, enduring; (taking) patient (-ly), suffering</i>	masculine singular, perfect active participle, accusative case	Strong's #5278

93. Verb: hupomimnêskō (ὑπομινῃσκω) [pronounced hoop-om-im-NACE-koh], which means, *(to cause one) to remember, to bring to remembrance, to recall to mind: to put one in remembrance, to admonish (of something); to be reminded*. Strong's #5279. Luke 22:61 \*\*\*\*\* \*\*

hupomimnêskô (ὑπομιμνήσκω) [pronounced hoop-om-im-NACE-koh]	(to cause one) to remember, to bring to remembrance, to recall to mind: to put one in remembrance, to admonish (of something); to be reminded	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5279
94. hupomnêsis (ὑπόμνησις) [pronounced hoop-OHM-nay-sis]	Strong's #5280.		
95. Feminine_noun: hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY], which means, <i>steadfastness, constancy, endurance; not swerving from a deliberate purpose and from loyalty to faith and piety through even the greatest trials and sufferings; patiently, and steadfastly; a patient, steadfast waiting for; a patient enduring, sustaining, perseverance.</i>	Strong's #5281. Luke 8:15 21:19 Colossians 1:11 1Thessalonians 1:3 2Thessalonians 1:4 3:5 Hebrews 10:36 12:1		
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5281
hupomonê (ὑπομονή) [pronounced hoop-ohm-ohn-AY]	<i>steadfastness, constancy, patience, endurance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose; acting with loyalty, faith and piety; enduring through great trials and sufferings; enduring patiently and steadfastly; steadfast waiting for; sustaining, perseverance</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5281
96. verb: huponoëō (ὑπονοέω) [pronounced hoop-on-o-EH-oh], which means, <i>to think, to suspect, to conjecture, to suppose, to surmise.</i>	Strong's #5282. Acts 13:25 25:18 27:27***		
huponoëō (ὑπονοέω) [pronounced hoop-on-o-EH-oh]	<i>to think, to suspect, to conjecture, to suppose, to surmise</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #5282
97. X			
98. verb: hupoplêō (ὑποπλέω) [pronounced hoop-op-LEH-oh], which means, <i>to sail under the lee of (an island), to sail (under, close by); to the leeward of.</i>	Strong's #5284. Acts 27:4 **		
hupoplêō (ὑποπλέω) [pronounced hoop-op-LEH-oh]	<i>to sail under the lee of (an island), to sail (under, close by); to the leeward of</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #5284
This is sailing under the influence of an island and the water movement near the island. The water movement near the island will cause a ship to have a sideways drift toward the island as it sails parallel to the island. How the winds play against the island is also a factor. One might see this as analogous to the gravitational pull of a planet or a star.			
99. verb: hupopnêō (ὑποπνέω) [pronounced hoop-op-NEH-oh], which means, <i>to blow gently (softly); to blow underneath.</i>	Strong's #5285. Acts 27:13*		
hupopnêō (ὑποπνέω) [pronounced hoop-op-NEH-oh]	<i>to blow gently (softly); to blow underneath</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5285
hupopnêō (ὑποπνέω) [pronounced hoop-op-NEH-oh]	<i>blowing gently (softly); blowing underneath</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #5285

100. Neuter\_noun: hupopodion (ὑποπόδιον) [pronounced *hoop-op-OHD-ee-on*], which means, *a footstool, foot-rest*. Strong's #5286. Luke 20:43 Acts 2:35 7:49 Hebrews 1:13 10:13 \*\*\*\*\*

hupopodion (ὑποπόδιον) [pronounced <i>hoop-op-OHD-ee-on</i> ]	<i>a footstool, foot-rest, a stool for one's feet</i>	neuter singular noun, accusative case	Strong's #5286
101. noun: hypóstasis (ὑπόστασις) [pronounced <i>hoop-OSS-tas-ih-s</i> ], which means, <i>nature (of a person or thing); a substance, real being; the substantial quality, that which has foundation, is firm; that which has actual existence; project</i> . Strong's #5287. Hebrews 1:3 3:14 11:1 *****	<i>nature (of a person or thing); a substance, real being; the substantial quality, that which has foundation, is firm; that which has actual existence; project</i>	feminine singular noun, genitive/ablative case	Strong's #5287

Thayer definitions: 1) *a setting or placing under; 1a) thing put under, substructure, foundation; 2) that which has foundation, is firm; 2a) that which has actual existence; 2a1) a substance, real being; 2b) the substantial quality, nature, of a person or thing; 2c) the steadfastness of mind, firmness, courage, resolution; 2c1) confidence, firm trust, assurance.*

We take this Greek word to stand for the hypostatic union of Jesus Christ.

102. verb: hupostéllō (ὑποστέλλω) [pronounced *hoop-os-TEHL-loh*], which means, *to draw back, to let down, to lower; to withdraw: to withdraw one's self, to be timid, to cover; of those who from timidity hesitate to avow what they believe; to be unwilling to utter from fear; to shrink from declaring, to conceal, to dissemble*. Strong's #5288. Acts 20:20 Galatians 1:12 Hebrews 10:38 \*\*\*\*

hupostéllō (ὑποστέλλω) [pronounced <i>hoop-os-TEHL-loh</i> ]	<i>to draw back, to let down, to lower; to withdraw: to withdraw one's self, to be timid, to cover; of those who from timidity hesitate to avow what they believe; to be unwilling to utter from fear; to shrink from declaring, to conceal, to dissemble</i>	1 <sup>st</sup> person singular, aorist middle indicative	Strong's #5288
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103. Noun: hupostolê (ὑποστολή) [pronounced *hoop-os-tol-AY*], which means, *a shrinking, drawing back, hesitancy, (by implication) apostasy; the timidity of one stealthily retreating*. Strong's #5289. Hebrews 10:39\*

hupostolê (ὑποστολή) [pronounced <i>hoop-os-tol-AY</i> ]	<i>a shrinking, drawing back, hesitancy, (by implication) apostasy; the timidity of one stealthily retreating</i>	feminine singular noun; genitive/ablative case	Strong's #5289 (hapax legomena)
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104. Verb hupostrephō (ὑποστρέφω) [pronounced *hoop-os-TREF-oh*], which means, *to turn back; to turn about; to return*. Thayer and Strong definitions only. Strong's #5290. Luke 1:56 2:20 4:1 7:10 8:37, 39, 40 9:10 10:17 11:24 17:15, 18 19:12 23:48, 56 24:9, 33, 52 Acts 1:12 8:25, 28 12:25 13:13, 34 14:21 20:3 21:6 22:17 23:32 Galatians 1:17 Hebrews 7:1

hupostrephō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>to turn back; to turn about; to return</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5290
hupostrephō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i> ]	<i>turning back; turning [around, about]; returning</i>	masculine plural, aorist active participle; nominative case	Strong's #5290

105. verb: hupostrōnnumi (ὑποστρώννυμι) [pronounced *hoop-os-TRONE-noo-mee*], which means, *to spread out underneath, to put under (something), to strewn underneath*. Strong's #5291. Luke 19:36\*

hupostrōnnumi (ὑποστρώννυμι) [pronounced <i>hoop-os-TRONE-noo-mee</i> ]	<i>to spread out underneath, to put under (something), to strewn underneath</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5291
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106. noun: hupotagē (ὑποταγή) [pronounced *hoop-ot-ag-AY*], which means, *submission, subordination, the act of subjecting; obedience, subjection*. Strong's #5292. Galatians 2:5 \*\*\*\*

hupotagē (ὑποταγή) [pronounced <i>hoop-ot-ag-AY</i> ]	<i>submission, subordination, the act of subjecting; obedience, subjection</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5292
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107. verb hupotassō (ὑποτάσσω) [pronounced *hoop-ot-AS-so*], which means, *to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto*. Thayer: 1) to arrange under, to subordinate; 2) to subject, put in subjection; 3) to subject one's self, obey; 4) to submit to one's control; 5) to yield to one's admonition or advice; 6) to obey, be subject. Thayer and Strong definitions only. Strong's #5293. Luke 2:51 10:17 Colossians 3:18 Hebrews 2:5, 8 12:9

hupotassō (ὑποτάσσω) [pronounced <i>hoop-ot-AS-so</i> ]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5293
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hupotassō (ὑποτάσσω) [pronounced <i>hoop-ot-AS-so</i> ]	<i>be subordinate (to); reflexively obey, be under obedience (obedient), put under, be subdued (by, unto), (be, make) (oneself) subject (to, unto), be (put) in subjection (to, under), submit self unto; be submissive to</i>	2 <sup>nd</sup> person plural, present middle imperative	Strong's #5293
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hupotassō (ὑποτάσσω) [pronounced <i>hoop-ot-AS-so</i> ]	<i>being subordinate (to); reflexively obeying, being under obedience to (obedient), subduing unto, (being, making) subject (to, unto), being (put) in subjection (to, under), submitting self unto</i>	masculine singular, present passive participle, nominative case	Strong's #5293
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108. X

109. verb: hypotréchō (ὑποτρέχω) [pronounced *hoop-ot-REKH-oh*], which means, *to run (or sail) under the lee (influence) of; to sail past; to run past a place on the shore, and therefore in a higher position*. Strong's #5295. Acts 27:16\*

hypotréchō (ὑποτρέχω) [pronounced <i>hoop-ot-REKH-oh</i> ]	<i>to run (or sail) under the lee (influence) of; to sail past; to run past a place on the shore, and therefore in a higher position</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5295
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hypotréchō (ὑποτρέχω) [pronounced <i>hoop-ot-REKH-oh</i> ]	<i>running (or sailing) under the lee (influence) of; sailing past; running past a place on the shore, and therefore in a higher position</i>	masculine plural, aorist active participle; nominative case	Strong's #5295
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110. X



111. verb: hupophérō (ὑποφέρω) [pronounced *hoop-of-EHR-oh*], which means, *to endure*. Strong's #5297. 1Corinthians 10:14 \*\*\*
112. verb hupochôreō (ὑποχωρέω) [pronounced *hoop-okh-oh-REH-oh*], which means, *to go back, to withdraw, to retire quietly*. Thayer and Strong definitions only. Strong's #5298. Luke 5:16 9:10\*

hupochôreō (ὑποχωρέω) [pronounced <i>hoop-okh-oh-REH-oh</i> ]	<i>to go back, to withdraw, to retire quietly</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5298
hupochôreō (ὑποχωρέω) [pronounced <i>hoop-okh-oh-REH-oh</i> ]	<i>going back, withdrawing, retiring quietly</i>	masculine singular, present active participle; nominative case	Strong's #5298

113. **Verb:** hupôpiázō (ὑπώπιαζω) [pronounced *hoo-POH-mee-ahd-zoh*] = 1) *to beat black and blue, to smite so as to cause bruises and livid spots; 1a) like a boxer one buffets his body, handle it roughly, discipline by hardships; 2) metaphorically; 2a) to give one intolerable annoyance; 2a1) beat one out, wear one out; 2b) by entreaties; 3) that part of the face that is under the eyes*. Strong's #5299. Luke 18:5 \*\*

hupôpiázō (ὑπώπιαζω) [pronounced <i>hoo-POH-mee-ahd-zoh</i> ]	<i>to beat black and blue, to smite so as to cause bruises and livid spots; like a boxer one buffets his body, handle it roughly, discipline by hardships; metaphorically; to give one intolerable annoyance; beat one out, wear one out; by entreaties; that part of the face that is under the eyes</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #5299
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114. X

115. Noun: hussôpos (ὑσσώπος) [pronounced *HOOS-so-poss*], which means, *hyssop; a plant used in Jewish rituals*. Strong's #5301. Hebrews 9:19 \*\*

hussôpos (ὑσσώπος) [pronounced <i>HOOS-so-poss</i> ]	<i>hyssop; a plant used in Jewish rituals</i>	masculine singular noun; genitive/ablative case	Strong's #5301
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116. Verb: husteréō (ὑστερέω) [pronounced *hoos-ter-EH-oh*], which means, *to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient*. Strong's #5302. Luke 15:14 22:35 Hebrews 4:1 11:37 12:15

husteréō (ὑστερέω) [pronounced <i>hoos-ter-EH-oh</i> ]	<i>to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient</i>	present passive infinitive	Strong's #5302
husteréō (ὑστερέω) [pronounced <i>hoos-ter-EH-oh</i> ]	<i>coming late, being behind; lacking, being in need, being in want; falling short, being deficient</i>	masculine plural, present passive participle; nominative case	Strong's #5302

Thayer definitions: 1) *behind; 1a) to come late or too tardily; 1a1) to be left behind in the race and so fail to reach the goal, to fall short of the end; 1a2) metaphorically fail to become a partaker, fall back from; 1b) to be inferior in power, influence and rank; 1b1) of the person: to be inferior to; 1c) to fail, be wanting; 1d) to be in want of, lack; 2) to suffer want, to be devoid of, to lack (be inferior) in excellence, worth.*

117. noun: hustérēma (ὑστέρημα) [pronounced *hoos-TEHR-ay-mah*], which means, *lack; that which is lacking, deficit; specially, poverty, want, deficiency*. Strong's #5303. Luke 21:4 Colossians 1:24 \*\*\*\*\*

hustérēma (ὑστέρημα) [pronounced <i>hoos-TEHR-ay-mah</i> ]	<i>lack; that which is lacking, deficit; especially, poverty, want, deficiency</i>	neuter singular noun, genitive/ablative case	Strong's #5303
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hustérēmata (ὑστέρημα) [pronounced <i>hoos-TEHR-ay-mah-tah</i> ]	<i>those things which are lacking; deficits; especially, wants, deficiencies</i>	neuter plural noun, genitive/ablative case	Strong's #5303
118. X			
119. adverb: husteron (ὑστερον) [pronounced <i>HOOÇ-tehr-ohn</i> ], which means, <i>afterwards; afterward, after this, lastly, later, latter, coming after, the second</i> . Strong's #5305. Luke 20:32 Hebrews 12:11			
husteron (ὑστερον) [pronounced <i>HOOÇ-tehr-ohn</i> ]	<i>afterwards; afterward, after this, lastly, finally, later, latter, coming after, the second</i>	adverb of time	Strong's #5305
120. X			
121. adjective: huphantós (ὑφαντός) [pronounced <i>hoo-fan-TOSS</i> ], which means, <i>to weave, to knit</i> . Strong's #5307. (Luke 12:27 as a verb)			
huphantós (ὑφαντός) [pronounced <i>hoo-fan-TOSS</i> ]	<i>to weave, to knit</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5307
huphantós (ὑφαντός) [pronounced <i>hoo-fan-TOSS</i> ]	<i>woven, knitted</i>	adjective	Strong's #5307
122. adjective hupsêlos (ὑψηλός) [pronounced <i>hoop-say-LOSS</i> ], which means, <i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i> . Thayer: 1) high, lofty; 1a) exalted on high; 1b) with an uplifted arm, i.e. with signal power; 2) metaphorically eminent, exalted; 2a) in influence and honour; 2b) to set the mind on, to seek, high things (as honours and riches), to be aspiring. Thayer and Strong definitions only. Strong's #5308. Luke 4:5 16:15 Acts 13:17 Hebrews 1:3 7:26			
hupsêlos (ὑψηλός) [pronounced <i>hoop-say-LOSS</i> ]	<i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i>	neuter singular adjective; nominative case	Strong's #5308
Thayer definitions: 1) <i>high, lofty</i> ; 1a) <i>exalted on high</i> ; 1b) <i>with an uplifted arm, i.e. with signal power</i> ; 2) <i>metaphorically eminent, exalted</i> ; 2a) <i>in influence and honour</i> ; 2b) <i>to set the mind on, to seek, high things (as honours and riches), to be aspiring</i> .			
123. X			
124. hupostasis (ὑποστᾱσις) [pronounced <i>hoo-poe-STAW-sihs</i> ],			
125. Adverb hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i> ] which means, <i>highest, most high [of place: the highest regions; of rank: the most high God]</i> . Thayer and Strong definitions only. Strong's #5310. Luke 1:32 2:14 6:35 8:28 19:38 Acts 7:48 16:17 Hebrews 7:1			
hupsistos (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i> ]	<i>highest, most high [of place: the highest regions; of rank: the Most High (God)]</i>	masculine singular adjective; adverb	Strong's #5310
126. Neuter_noun hupsos (ὑψος) [pronounced <i>HOOP-soss</i> ] which means, <i>elevation, altitude; heaven (s), height; being exalted, having dignity, on high</i> . 1) height; 1a) of measurement; 1b) of place, heaven; 1c) metaphorically rank, high station. Thayer and Strong definitions only. Strong's #5311. Luke 1:78 24:49			
hupsos (ὑψος) [pronounced <i>HOOP-soss</i> ]	<i>elevation, altitude; heaven (s), height; being exalted, having dignity, on high</i>	neuter singular noun; genitive/ablative case	Strong's #5311
127. Verb hupsoô (ὑψώω) [pronounced <i>hoop-SOH-oh</i> ], which means, <i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to exalt, to raise to dignity, honour and happiness</i> . Thayer and Strong definitions only. Strong's #5312. Luke 1:52 10:15 14:11 18:14 Acts 2:33 5:31 13:17			

hupsoō (ὕψω) [pronounced hoop-SOH-oh]	<i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to raise to dignity, honour and happiness</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5312
hupsoō (ὕψω) [pronounced hoop-SOH-oh]	<i>lifting up [on high], exalting, being elevated; metaphorically: raising to the very summit of opulence and prosperity; being exalted, raising to dignity, honour and happiness</i>	masculine singular, present active participle, nominative case	Strong's #5312

128. noun: hupsōma (ὑψωμα) [pronounced HOOP-so-mah], which means, *height; arrogance*. Strong's #5313. Romans 8:39 \*\*

## Φ φ Phi

1. **Masculine\_noun:** phágos (φάγος) [pronounced FAHG-oss], which means *gluttonous, a glutton; one who eats too much*. Strong's #5314. Luke 7:34 \*\*

phágos (φάγος) [pronounced FAHG-oss]	<i>gluttonous, a glutton; one who eats too much</i>	masculine singular noun; nominative case	Strong's #5314
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2. verb phagō (φάγω) [pronounced FAG-oh], which means, *to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume*. Thayer and Strong definitions only. Strong's #5315. Luke 4:2 6:4 7:36 8:55 9:13 12:19 13:26 14:1 15:22 17:8 22:8, 11 24:43 Acts 9:9 10:13, 14 11:7 23:12 2Thessalonians 3:8 Hebrews 13:10

phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5315
phagō (φάγω) [pronounced FAG-oh]	<i>eat [this]; consume (a thing); take food, eat a meal; metaphorically devour, consume</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #5315
phagō (φάγω) [pronounced FAG-oh]	<i>eating; consuming (a thing); taking food, eating a meal; metaphorically devouring, consuming (completely)</i>	masculine plural, aorist active participle, nominative case	Strong's #5315

3. Verb: phainō (φαίνω) [pronounced FAH-ee-noh], which means, *to bring forth in the light, to make shine, to shed light; to come into view, to appear; to become exposed, to become manifest [in the light]*. Strong's #5316. Luke 9:8 24:11 Hebrews 11:3

phainō (φαίνω) [pronounced FAH-ee-noh]	<i>to bring forth in the light, to make shine, to make visible, to shed light; to come into view, to appear; to become exposed, to become manifest [in the light]</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #5316
phainō (φαίνω) [pronounced FAH-ee-noh]	<i>bringing forth in the light, making shine, shedding light; coming into view, appearing; becoming exposed; some being made manifest [in the light]; something being made visible</i>	neuter plural, present middle/passive participle; genitive/ablative case	Strong's #5316

Thayer definitions: 1) *to bring forth into the light, cause to shine, shed light*; 2) *shine*; 2a) *to shine, be bright or resplendent*; 2b) *to become evident, to be brought forth into the light, come to view, appear*; 2b1) *of growing vegetation, to come to light*; 2b2) *to appear, be seen*; 2b3) *exposed to view*; 2c) *to meet the eyes, strike the sight, become clear or manifest*; 2c1) *to be seen, appear*; 2d) *to appear to the mind, seem to one's judgment or opinion*.

4. masculine\_proper\_noun Phalek (Φάλεκ) [pronounced *FAL-ehk*], which means, *division*; transliterated, *Peleg, Phalek, Phalec*. He was the son of Eber. Thayer and Strong definitions only. Strong's #5317. Luke 3:35\*

Phalek (Φάλεκ) [pronounced <i>FAL-ehk</i> ]	<i>division</i> ; transliterated, <i>Peleg, Phalek, Phalec</i>	masculine singular proper noun	Strong's #5317
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5. **Adjective:** phanerós (φανερός) [pronounced *fahn-er-OSS*], which means *apparent, manifest, plain, known, publically known, eminent*. Strong's #5318. The Doctrine of Tongues (1Cor. 14:25) Luke 8:17 Acts 4:16 7:13 Galatians 5:19

phanerós (φανερός) [pronounced <i>fahn-er-OSS</i> ]	<i>apparent, manifest, plain, known, publically known, eminent, obvious</i>	neuter singular adjective, nominative case	Strong's #5318
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6. Verb: phaneroō (φανερώνω) [pronounced *fan-er-OH-oh*], which means, *to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear*. Thayer definitions: *to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way; make actual and visible, realised; to make known by teaching; to become manifest, be made known; of a person; expose to view, make manifest, to show one's self, appear; to become known, to be plainly recognized, thoroughly understood; who and what one is*. Although this verb occurs 49x in the NT, Hebrews 9:8 is the first time I have come across it. Strong's #5319. Colossians 1:26 3:3 4:4 Hebrews 9:8

phaneroō (φανερώνω) [pronounced <i>fan-er-OH-oh</i> ]	<i>to make known, to reveal, to make manifest; to become known, to be clearly recognized, to be thoroughly understood; to appear</i>	perfect passive infinitive	Strong's #5319
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7. adverb: phanerōs (φανερῶς) [pronounced *fan-er-OCE*], which means, *openly; clearly, plainly, publicly; manifestly, evidently*. Strong's #5320. Acts 10:3 \*\*\*

phanerōs (φανερῶς) [pronounced <i>fan-er-OCE</i> ]	<i>openly; clearly, plainly, publicly; manifestly, evidently</i>	adverb	Strong's #5320
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8. X

9. X

10. proper\_noun/masculine Phanouêl (Φανουήλ) [pronounced *fan-oo-ALE*], which means, *the face of God*; transliterated *Phanuel, Penuel*. He is the father of Anna, the prophetess of the tribe of Asher. Thayer and Strong definitions only. Strong's #5323. Luke 2:36\*

Phanouêl (Φανουήλ) [pronounced <i>fan-oo-ALE</i> ]	<i>the face of God</i> ; transliterated <i>Phanuel, Penuel</i>	indeclinable proper noun; masculine singular	Strong's #5323
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11. verb: phantázō (φαντάζω) [pronounced *fan-TAHD-zoe*], which means, *to become visible, to cause to appear, make visible, expose to view, show; to make apparent; the appearance, sight*. Strong's #5324. Hebrews 12:21\*

phantázō (φαντάζω) [pronounced <i>fan-TAHD-zoe</i> ]	<i>to become visible, to cause to appear, to make visible, to expose to view, to show; to make apparent; the appearance, sight</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5324 (hapax legomena)
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phantázō (φαντάζω) [pronounced <i>fan-TAHD-zoe</i> ]	<i>becoming visible, being caused to appear, making visible, exposing to view, showing; making apparent; the appearance, sight</i>	neuter singular, present passive participle; nominative case	Strong's #5324 (hapax legomena)
noun: phantasia (φαντασία) [pronounced <i>fan-tas-EE-ah</i> ], which means, <i>pomp, a show, a showy appearance, display</i> . Strong's #5325. Acts 25:23*			
phantasia (φαντασία) [pronounced <i>fan-tas-EE-ah</i> ]	<i>pomp, a show, a showy appearance, display</i>	feminine singular noun, genitive/ablative case	Strong's #5325
12. Neuter_noun: phantasma (φάντασμα) [pronounced <i>FAN-tas-mah</i> ], which means, 1) an appearance; 2) an apparition, spectre. Thayer Definition only. Strong's #5326.			
13. feminine_noun pharagx (φάραγξ) [pronounced <i>FAHR-anx</i> ], which means, a valley [shut off by cliffs and precipices], a chasm; a ravine; a torrent. Thayer and Strong definitions only. Strong's #5327. Luke 3:5*			
pharagx (φάραγξ) [pronounced <i>FAHR-anx</i> ]	<i>a valley [shut off by cliffs and precipices], a chasm; a ravine; a torrent</i>	feminine singular noun; nominative case	Strong's #5327
14. person: Pharaō (Φαραώ) [pronounced <i>far-ah-OH</i> ], which means, <i>his nakedness; Egyptian king</i> ; transliterated, <i>Pharaoh</i> . Strong's #5328. Acts 7:10, 21 Hebrews 11:24 *****			
Pharaō (Φαραώ) [pronounced <i>far-ah-OH</i> ]	<i>his nakedness; Egyptian king; transliterated, Pharaoh</i>	masculine singular proper noun, indeclinable	Strong's #5328
15. masculine_proper_noun Phares (Φαρές) [pronounced <i>far-ES</i> ], which means, <i>a breach</i> ; transliterated, <i>Pharez, Perez</i> . He was the son of Judah and Tamar, his daughter-in-law. Thayer and Strong definitions only. Strong's #5329. Luke 3:33***			
Phares (Φαρές) [pronounced <i>far-ESS</i> ]	<i>a breach; transliterated, Pharez, Perez</i>	masculine singular proper noun	Strong's #5329
16. masculine_noun Pharisaioi (Φαρισαῖοι) [pronounced <i>far-is-AH-yos</i> ], which means, a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i> . Thayer: A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.. Thayer and Strong definitions only. Strong's #5330. Luke 5:17 6:2 7:30 11:37 12:1 13:31 14:1 15:2 16:14 17:20 18:10 19:39 Acts 5:34 15:5 23:6 26:5			
Pharisaioi (Φαρισαῖοι) [pronounced <i>far-is-AH-yos</i> ]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330

Pharisaioi (Φαρισαῖοι) [pronounced <i>far-is-AH-yoy</i> ]	<i>separatists; exclusively religious people; Jewish nectary; sect members; a Jewish separatists sect, Jewish religious sect; transliterated Pharisees</i>	masculine plural noun; nominative case	Strong's #5330
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Thayer: *A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.*

Pharisaioi (Φαρισαῖοι) [pronounced <i>far-is-AH-yoy</i> ]	<i>separatists; exclusively religious; Jewish nectary; sect members; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisees</i>	masculine plural noun; nominative case	Strong's #5330
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17. noun: pharmakeía (φαρμακεία) [pronounced *far-mak-Ī-ah*], which means, *the use or the administering of drugs; poisoning; magic potion; sorcery, magical arts, often found in connection with idolatry and fostered by it; metaphorically the deceptions and seductions of idolatry.* Strong's #5331. Galatians 5:20 \*\*\*

pharmakeía (φαρμακεία) [pronounced <i>far-mak-Ī-ah</i> ]	<i>the use or the administering of drugs; poisoning; magic potion; sorcery, magical arts, often found in connection with idolatry and fostered by it; metaphorically the deceptions and seductions of idolatry</i>	feminine singular noun; nominative case	Strong's #5331
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18. X

19. X

20. noun: phásis (φάσις) [pronounced *FAS-ihs*], which means, *a (secret) report, the disclosure of secret crime.* Strong's #5334. Acts 21:31\*

phásis (φάσις) [pronounced <i>FAS-ihs</i> ]	<i>a (secret) report, the disclosure of secret crime</i>	feminine singular noun, nominative case	Strong's #5334
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Thayer: *In the Attic orators, the exposure of (informing against) those who have embezzled the property of the state, or violated the laws respecting the importation or exporting of merchandise, or defrauded their wards.*

21. verb: pháskō (φάσκω) [pronounced *FAHS-koe*], which means, *to assert, to affirm, to allege, to portend, to profess.* Strong's #5335. Acts 24:9 25:19 \*\*\*\*

pháskō (φάσκω) [pronounced <i>FAHS-koe</i> ]	<i>to assert, to affirm, to allege, to portend, to profess</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5335
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pháskō (φάσκω) [pronounced <i>FAHS-koe</i> ]	<i>asserting, affirming, alleging, portending, professing</i>	masculine plural, present active participle, nominative case	Strong's #5335
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22. feminine\_noun phatnê (φάτνη) [pronounced *FAHT-nay*], which means, *a crib, a manger, a stall*. Thayer and Strong definitions only. Strong's #5336. Luke 2:7 13:15

phatnê (φάτνη) [pronounced <i>FAHT-nay</i> ]	<i>a feeding trough, a crib, a manger, a stall</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5336
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23. Adjective: phaulos (φαῦλος) [pronounced *FOW-loss*] Strong's #5337.

24. Proper\_noun: Pheleththi Φελεθθί [pronounced *phe-lehth-thee*], which means, transliterated *Pelethites*. Strong's #none. 2Sam. 15:18

Pheleththi Φελεθθί [pronounced <i>phe-lehth-thee</i> ]	transliterated <i>Pelethites</i>	proper singular noun	Strong's #none
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25. X

26. verb: pheídomai (φείδομαι) [pronounced *FIE-dom-ahēe*], which means, *to spare; to treat leniently, to abstain*. Strong's #5339. Acts 20:29 \*\*\*\*\*

pheídomai (φείδομαι) [pronounced <i>FIE-dom-ahēe</i> ]	<i>to spare; to treat leniently, to abstain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5339
pheídomai (φείδομαι) [pronounced <i>FIE-dom-ahēe</i> ]	<i>sparing; treating leniently, abstaining</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #5339

27. X

28. X

29. X

30. Verb: phérō (φέρω) [pronounced *FEH-row*], which means *to bear, to carry*; passive, *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) Luke 5:18 15:22 23:26 24:1 Acts 4:34 5:2, 16 12:10 14:13 25:18 27:15 Hebrews 1:3 6:1 9:16 12:20 13:13

phérō (φέρω) [pronounced <i>FEH-row</i> ]	<i>to bear, to carry, to bring; to be driven, to endure, to go on, to lay, to lead; passive, to be carried, to be borne</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5342
phérō (φέρω) [pronounced <i>FEH-row</i> ]	<i>bear, carry, bring; be driven, endure, go on, lay, lead; passive, be carried, be borne</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #5342
phérō (φέρω) [pronounced <i>FEH-row</i> ]	<i>bearing, carrying, bringing; being driven (to, towards), enduring, going on, laying (down), leading; passive, being carried, being borne</i>	masculine plural, present active participle; nominative case	Strong's #5342

Thayer definitions: 1) *to carry*; 1a) *to carry some burden*; 1a1) *to bear with one's self*; 1b) *to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed*; 1b1) *of persons borne in a ship over the sea*; 1b2) *of a gust of wind, to rush*; 1b3) *of the mind, to be moved inwardly, prompted*; 1c) *to bear up, i.e. uphold (keep from falling)*; 1c1) *of Christ, the preserver of the universe*; 2) *to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying)*; 3) *to bring, bring to, bring forward*; 3a) *to move to, apply*; 3b) *to bring in by announcing, to announce*; 3c) *to bear, i.e. bring forth, produce; to bring forward in a speech*; 3d) *to lead, conduct*.

31. verb pheugō (φεύγω) [pronounced *FYOO-go*], which means, *to escape, to flee (away), to run away (literally or figuratively)*; by implication *to shun*; by analogy *to vanish*. Thayer: 1) *to flee away, seek safety by flight*; 2) *metaphorically to flee (to shun or avoid by flight) something abhorrent, especially vices*; 3) *to*

be saved by flight, to escape safely out of danger; 4) poetically, to flee away, vanish. Thayer and Strong definitions only. Strong's #5343. Luke 3:7 8:34 21:21 Acts 7:29 27:30 Hebrews 11:34

pheugō (φεύγω) [pronounced FYOO-go]	to escape, to flee (away), to run away (literally or figuratively); by implication to shun; by analogy to vanish	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5343
pheugō (φεύγω) [pronounced FYOO-go]	escape, flee (away), run away (literally or figuratively); by implication shun; by analogy vanish	2 <sup>nd</sup> person plural, present active imperative	Strong's #5343
32. propernounperson: Phēlix (Φῆλιξ) [pronounced FAY-lihx], which means, <i>happy</i> ; transliterated, <i>Felix</i> . Strong's #5344. Acts 23:24, 26 24:3 25:14 *****			
Phēlix (Φῆλιξ) [pronounced FAY-lihx]	<i>happy</i> ; transliterated, <i>Felix</i>	masculine singular proper noun; a person; accusative case	Strong's #5344

Thayer: *Felix [was]...a Roman procurator of Judea appointed by the emperor Claudius in A.D. 53. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. Paul was brought before Felix at Caesarea. He was remanded in prison, and kept there two years in hopes of extorting money from him. Acts 24:26–27. At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, and would have suffered the penalty due to his atrocities had not his brother Pallas prevailed with the emperor Nero to spare him. The wife of Felix was Drusilla, daughter of Herod Agrippa I., who was his third wife and whom he persuaded to leave her husband and marry him.*

33. feminine\_noun phēmē (φήμη) [pronounced FAY-may], which means, *fame, report, news; rumor*. Thayer and Strong definitions only. Strong's #5345. Luke 4:14\*\*

phēmē (φήμη) [pronounced FAY-may]	<i>fame, report, news; rumor</i>	feminine singular noun	Strong's #5345
34. verb phēmi (φημί) [pronounced fay-MEE], which means, <i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i> . Thayer and Strong definitions only. Strong's #5346. Luke 7:40 15:17 22:58 23:3 Acts 2:38 7:2 8:36 10:28 16:30 17:22 19:35 21:37 22:2 23:5 25:5 26:1 Hebrews 8:5			
phēmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #5346

35. propernounperson: Phēstos (Φῆστος) [pronounced FACE-toss], which means, *festival*; transliterated, *Festus*. Strong's #5347. Acts 24:27 25:1 26:24

Phēstos (Φῆστος) [pronounced FACE-toss]	<i>festival</i> ; transliterated, <i>Festus, Festos, Phestus</i>	masculine singular proper noun; a person; accusative case	Strong's #5347
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Thayer: *[Porcius] Festus was the successor of Felix as procurator of Judea.*

36. Verb: phthánō (φθάνω) [pronounced FTHAHN-oh], which means, *to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to*. Strong's #5348. Luke 11:20 1Thessalonians 2:16 4:15

phthánō (φθάνω) [pronounced FTHAHN-oh]	<i>to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5348
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37. adjective: phthartós (φθαρτός) [pronounced fthar-TOSS], which means, *perishable*. Strong's #5349. Romans 1:23 \*\*\*\*\* \*



38. verb: phthéngomai (φθέγγομαι) [pronounced *ftheng'-gom-ahee*], which means, *to speak, to utter a clear sound, (generally) to proclaim*. Strong's #5350. Acts 4:18 \*\*\*

phthéngomai (φθέγγομαι) [pronounced <i>ftheng'-gom-ahee</i> ]	<i>to speak, to utter a clear sound, (generally) to proclaim</i>	present deponent middle or passive infinitive	Strong's #5350
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39. Verb: phtheirō (φθείρω) [pronounced *FTHĪH-row*], which means *to destroy to ruin, to corrupt, to spoil*. Strong's #5351. Job 15:32

40. X

41. X

42. verb: phthonēō (φθονέω) [pronounced *fthon-EH-oh*], which means, *to envy, to be jealous of; to be spiteful of (because of jealousy)*. Strong's #5354. Acts 5:26\*

phthonēō (φθονέω) [pronounced <i>fthon-EH-oh</i> ]	<i>to envy, to be jealous of; to be spiteful of (because of jealousy)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5354 (hapax legomena)
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phthonēō (φθονέω) [pronounced <i>fthon-EH-oh</i> ]	<i>envying, being jealous of; being spiteful of (because of jealousy)</i>	masculine plural, present active participle, nominative case	Strong's #5354 (hapax legomena)
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43. Masculine\_noun: phthonos (φθόνος) [pronounced *FTHOHN-oss*], which means, *envy; for envy, prompted by envy; ill-will, jealousy, spite*. Strong's #5355. Galatians 5:21 \*\*\*\*\*

phthonos (φθόνος) [pronounced <i>FTHOHN-oss</i> ]	<i>envy; for envy, prompted by envy; ill-will, jealousy, spite</i>	masculine singular noun; nominative case	Strong's #5355
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phthonoi (φθόνοι) [pronounced <i>FTHOHN-oy</i> ]	<i>envies; for envies, prompted by envies; exhibitions of ill-will, jealousies, spitefulness</i>	masculine plural noun; nominative case	Strong's #5355
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44. noun: phthorá (φθορά) [pronounced *fthor-AH*], which means, *corruption; perishable; deterioration; destruction; moral decay*. Strong's #5356. Galatians 6:8 Colossians 2:22 \*\*\*\*\*

phthorá (φθορά) [pronounced <i>fthor-AH</i> ]	<i>corruption; perishable; deterioration; destruction, ruin; moral decay</i>	feminine singular noun, accusative case	Strong's #5356
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Thayer definitions: 1) *corruption, destruction, perishing; 1a) that which is subject to corruption, what is perishable; 1b) in the Christian sense, eternal misery in hell; 2) in the NT, in an ethical sense, corruption, i.e. moral decay*. Strong: *From G5351; decay, that is, ruin (spontaneous or inflicted, literally or figuratively): - corruption, destroy, perish*.

45. noun: phiálē (φιάλη) [pronounced *fee-AL-ay*], which means, *owl*. Strong's #5357. Revelation 16:12

46. X

47. X

48. X

49. noun philadelphía (φιλαδελφία) [pronounced *fil-ad-el-FEE-ah*], which means, *the love of brothers (or sisters); brotherly love, in the NT the love which Christians cherish for each other as brethren*. Strong's #5360. 1Thessalonians 4:9 Hebrews 13:1 \*\*\*\*\* \*

philadelphía (φιλαδελφία) [pronounced <i>fil-ad-el-FEE-ah</i> ]	<i>the love of brothers (or sisters); brotherly love, in the NT the love which Christians cherish for each other as brethren</i>	feminine singular noun; genitive/ablative case	Strong's #5360
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50. X

51. X

52. noun: philanthrōpía (φιланθρωπία) [pronounced *fil-an-thro-PEE-ah*], which means, *benevolence, philanthropy, kindness, humanity, love towards man, love for mankind*. Strong's #5363. Acts 28:2 \*\*

philanthrōpía (φιανθρωπία) [pronounced <i>fil-an-thro-PEE-ah</i> ]	<i>benevolence, philanthropy, kindness, humanity, love towards man, love for mankind</i>	feminine singular noun, accusative case	Strong's #5363
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53. adverb: philanthrōpōs (φιανθρωπώς) [pronounced *fil-an-THRO-poce*], which means, *humanely, kindly, benevolently, courteously*. Strong's #5364. Acts 27:3\*

philanthrōpōs (φιανθρωπώς) [pronounced <i>fil-an-THRO-poce</i> ]	<i>humanely, kindly, benevolently, courteously</i>	adverb	Strong's #5364
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54. X

55. Adjective: philárgyros (φιλάργυρος) [pronounced *fihl-AHR-goo-ross*], which means, *a lover of money, fond of silver, covetous, avarice*. Strong's #5366. Luke 16:14 \*\*

philárgyros (φιλάργυρος) [pronounced <i>fihl-AHR-goo-ross</i> ]	<i>a lover of money, fond of silver, covetous, avarice</i>	masculine plural adjective, nominative case	Strong's #5366
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56. X

57. verb: philēō (φιλέω) [pronounced *fil-EH-oh*], which means, *to love, to have affection for, to be a friend to, to approve of; to like; to sanction*. Strong's #5368. Luke 20:46 22:47

philēō (φιλέω) [pronounced <i>fil-EH-oh</i> ]	<i>to love, to have affection for, to be a friend to, to approve of; to like; to sanction</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5368
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Thayer definitions: 1) *to love; 1a) to approve of; 1b) to like; 1c) sanction; 1d) to treat affectionately or kindly, to welcome, befriend; 2) to show signs of love; 2a) to kiss; 3) to be fond of doing; 3a) be wont, use to do.*

Strong's discussion: *to be a friend to (fond of (an individual or an object)), i.e. have affection for (denoting personal attachment, as a matter of sentiment or feeling; while ἀγαπάω [G25] is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety: the two thus stand related very much as θέλω [G2309] and βούλομαι [G1014], or as θυμός [G2372] and νοῦς [G3563] respectively; the former being chiefly of the heart and the latter of the head); specially, to kiss (as a mark of tenderness).*

philēō (φιλέω) [pronounced <i>fil-EH-oh</i> ]	<i>loving, having affection for, being a friend to, approving of; liking; sanctioning</i>	masculine plural, present active participle, genitive/ablative case	Strong's #5368
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58. X

59. Neuter\_noun: philēma (φίλημα) [pronounced *FIL-ay-mah*], which means, *a kiss; the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith*. Thayer Definition only. Strong's #5370. Luke 7:45 22:48 1Thessalonians 5:26

philēma (φίλημα) [pronounced <i>FIL-ay-mah</i> ]	<i>a kiss; the kiss with which, as a sign of fraternal affection</i>	neuter singular noun; accusative case	Strong's #5370
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60. X

61. X

62. X

63. X

64. propernounlocation: Philíppoi (Φίλιπποι) [pronounced *FIHL-ip-poy*], which means, *lover of horses; transliterated, Philippi*. Strong's #5375. Acts 16:12 20:6 1Thessalonians 2:2 \*\*\*\*

Philippoí (Φίλιπποι) [pronounced FIHL-ip- poy]	lover of horses; transliterated, <i>Philippi</i>	masculine singular proper noun; a location; accusative case	Strong's #5375
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Thayer: *Philippi [is]...a city of Macedonia located on or near the northern coast of the Aegean Sea, between the rivers Strymon and Nestus, and the cities Neapolis and Amphipolis.*

65. masculine\_proper\_noun Philippos (Φίλιππος) [pronounced FIHL-ip-pos], which means, *lover of horses*; transliterated *Philip*. Thayer and Strong definitions only. Strong's #5376. Luke 3:1 6:14 Acts 1:13 6:5 21:8

Philippos (Φίλιππος) [pronounced FIHL-ip-pos]	lover of horses; transliterated <i>Philip</i> , <i>Philippos</i>	masculine singular proper noun; genitive/ablative case	Strong's #5376
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From Thayer: 1) an apostle of Christ; 2) an evangelist and one of the seven deacons of the Jerusalem church; 3) tetrarch of Trachonitis, was brother to Herod Antipas, by the father's, but not by the mother's side. Philip was born of Cleopatra, of Jerusalem, and Herod of Malthace, a Samaritan: he died in the twentieth year of Tiberias, five years after his mention in Luke 3:1. He built Caesarea Philippi. His step brother Herod Antipas, married his wife unlawfully. (Gill); 4) see G2542, Caesarea Philippi.

66. X

67. X

68. noun: philoneikía (φιλονεικία) [pronounced fil-on-i-KEE-ah], which means, *dispute, contention, disagreement; love of strife, eagerness to contend*. Strong's #5379. Luke 22:24\*

philoneikía (φιλονεικία) [pronounced fil-on-i- KEE-ah]	<i>dispute, contention, disagreement; love of strife, eagerness to contend</i>	feminine singular noun, nominative case	Strong's #5379
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69. X

70. noun: philonexía (φιλονεξία) [pronounced fil-on-ex-EE-ah], which means, *hospitality; love to strangers*. Strong's #5381. Hebrews 13:2 \*\*

philonexía (φιλονεξία) [pronounced fil-on-ex- EE-ah]	<i>hospitality; love to strangers</i>	feminine singular noun; genitive/ablative case	Strong's #5381
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71. X

72. X

73. adjective philos (φίλος) [pronounced FEE-loss], which means, *[dear] friend, an associate; neighbor* actively fond, that is, *friendly*. Thayer: 1) friend, to be friendly to one, wish him well; 1a) a friend; 1b) an associate; 1c) he who associates familiarly with one, a companion; 1d) one of the bridegroom's friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials. Thayer and Strong definitions only. Strong's #5384. Luke 7:6, 34 11:5 12:4 14:10, 12 15:6 16:9 21:16 23:12 Acts 10:24 19:31 27:3

philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor</i> actively fond of, that is, <i>friendly</i>	masculine singular adjective; accusative case	Strong's #5384
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philoí (φίλοι) [pronounced FEE-loi]	<i>[close] friends, associates; neighbors</i> people one is actively fond of, that is, <i>friendly</i>	masculine plural adjective; accusative case	Strong's #5384
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74. noun: philosophía (φιλοσοφία) [pronounced fil-os-of-EE-ah], which means, *philosophy, love of human wisdom; human speculation*. Strong's #5385. Colossians 2:8\*

philosophía (φιλοσοφία) [pronounced <i>fil-os-of-EE-ah</i> ]	<i>philosophy, love of human wisdom; human speculation</i>	feminine singular noun; genitive/ablative case	Strong's #5385 (hapax legomena)
Thayer: <i>used either of zeal for or skill in any art or science, any branch of knowledge. Used once in the NT of the theology, or rather theosophy, of certain Jewish Christian ascetics, which busied itself with refined and speculative enquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life.</i>			
75. noun: philósophos (φιλόσοφος) [pronounced <i>fil-OSS-of-os</i> ], which means, <i>philosopher; one given to the pursuit of wisdom or learning; in a narrower sense, one who investigates and discusses the cause of things and the highest good.</i> Strong's #5386. Acts 17:18*			
philósophos (φιλόσοφος) [pronounced <i>fil-OSS-of-os</i> ]	<i>philosopher; one given to the pursuit of wisdom or learning; in a narrower sense, one who investigates and discusses the cause of things and the highest good</i>	masculine singular noun	Strong's #5386
philósophoi (φιλόσοφοι) [pronounced <i>fil-OSS-of-oy</i> ]	<i>philosophers; those given to the pursuit of wisdom or learning; in a narrower sense, men who investigate and discusses the cause of things and the highest good</i>	masculine plural noun; genitive/ablative case	Strong's #5386
76. X			
77. X			
78. verb: philotiméomai (φιλοτιμέομαι) [pronounced <i>fil-ot-im-EH-om-ahee</i> ], which means, <i>to be fond of honour; to be actuated by love of honour; from a love of honour to strive to bring something to pass; to be ambitious; to strive earnestly, make it one's aim, to have as one's ambition; to aspire.</i> Strong's #5389. 1Thessalonians 4:11 ***			
philotiméomai (φιλοτιμέομαι) [pronounced <i>fil-ot-im-EH-om-ahee</i> ]	<i>to be fond of honour; to be actuated by love of honour; from a love of honour to strive to bring something to pass; to be ambitious; to strive earnestly, make it one's aim, to have as one's ambition; to aspire</i>	present (deponent) middle/passive infinitive	Strong's #5389
79. adverb: philophrónōs (φιλοφρόνως) [pronounced <i>fil-of-RON-occe</i> ], which means, <i>in a friendly manner, kindly, courteously, graciously.</i> Strong's #5390. Acts 28:7*			
philophrónōs (φιλοφρόνως) [pronounced <i>fil-of-RON-occe</i> ]	<i>in a friendly manner, kindly, courteously, graciously</i>	adverb	Strong's #5390 (hapax legomena)
80. X			
81. verb phimoō (φιμώω) [pronounced <i>fee-MOE-oh</i> ], which means, <i>to muzzle [the mouth], to close the mouth with a muzzle, to muzzle; metaphorically; to stop the mouth, make speechless, reduce to silence; to become speechless; to be kept in check.</i> Thayer and Strong definitions only. Strong's #5392. Luke 4:35			
phimoō (φιμώω) [pronounced <i>fee-MOE-oh</i> ]	<i>to muzzle [the mouth], to close the mouth with a muzzle; metaphorically; to stop the mouth, make speechless, reduce to silence; to become speechless; to be kept in check</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5392



82. X  
 83. X  
 84. Feminine\_noun: phlóx (φλόξ) [pronounced *flox*], which means, *flame, flash, blaze*. Strong's #5395. Luke 16:24 Acts 7:30 2Thessalonians 1:8 Hebrews 1:7 \*\*\*\*\* \*\*

phlóx (φλόξ) [pronounced <i>flox</i> ]	<i>flame, flash, blaze</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5395
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85. X

86. X

87. Adjective: phoberos (φοβερός) [pronounced *fob-er-OSS*], which means, *fearful, frightful, terrifying, inspiring fear, terrible, formidable; affected with fear, timid;(objectively) formidable*. Strong's #5398. Hebrews 10:27, 30 12:21 \*\*\*

phoberos (φοβερός) [pronounced <i>fob-er-OSS</i> ]	<i>fearful, frightful, terrifying, inspiring fear, terrible, formidable; affected with fear, timid;(objectively) formidable</i>	feminine singular adjective; accusative case	Strong's #5398
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88. Verb: phobeō (φοβέω) [pronounced *fohb-EH-oh*], which means, *to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for*. Thayer and Strong definitions only. Strong's #5399. Luke 1:13, 50 2:9 5:10 8:25, 35 9:34, 45 12:4 18:2, 4 19:21 20:19 22:2 23:40 Acts 5:26 9:26 10:2, 22 13:16, 26 16:38 18:9 22:29 23:10 27:17, 23, 29 Galatians 2:12 4:11 Colossians 3:22 Hebrews 4:1 11:23, 27 13:6

phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i> ]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 <sup>rd</sup> person plural; aorist (deponent) passive indicative	Strong's #5399
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phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i> ]	<i>frighten, strike with fear, passive: be frightened, be afraid, be alarmed, be scared; fear; metaphorically: be in awe of, revere; have reverence for</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong's #5399
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Thayer definitions: 1) to put to flight by terrifying (to scare away); 1a) to put to flight, to flee; 1b) to fear, be afraid; 1b1) to be struck with fear, to be seized with alarm; 1b1a) of those startled by strange sights or occurrences; 1b1b) of those struck with amazement; 1b2) to fear, be afraid of one; 1b3) to fear (i.e. hesitate) to do something (for fear of harm); 1c) to reverence, venerate, to treat with deference or reverential obedience.

phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i> ]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine plural, present (deponent) middle or passive participle, dative, locative or instrumental case	Strong's #5399
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89. noun: phóbētron (φόβητρον) [pronounced *FOHB-ay-tron*], which means, *fearful sight, terrible sight, that which strikes terror, a terror, (cause of) fright*. Strong's #5400. Luke 21:11\*

phóbētron (φόβητρον) [pronounced <i>FOHB-ay-tron</i> ]	<i>fearful sight, terrible sight, that which strikes terror, a terror, (cause of) fright</i>	neuter plural noun, nominative case	Strong's #5400
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90. Masculine\_noun: phobos (φόβος) [pronounced *FOHB-oss*], which means, 1) *fear, dread, terror; 1a) that which strikes terror; 2) reverence for one's husband*. Thayer definition only. Strong's #5401. Luke 1:12 2:9 5:26 7:16 8:37 21:26 Acts 2:43 5:5, 11 9:31 19:17 Hebrews 2:15

phobos (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401
91. X 92. propernounlocation: Phoinikē (Φοινίκη) [pronounced foy-NEE-kay], which means, <i>land of palm trees</i> ; transliterated, <i>Phœnicia, Phenicia, Phenice, Phœnice</i> . Strong's #5403. Acts 11:19 15:3 21:2***			
Phoinikē (Φοινίκη) [pronounced foy-NEE-kay]	<i>land of palm trees; transliterated, Phœnicia, Phenicia, Phenice, Phœnice</i>	feminine singular proper noun location; genitive/ablative case	Strong's #5403
Thayer: <i>Phenicia [was] a territory of the province of Syria, situated on the coast of the Mediterranean between the river Eleutherus and the promontory of Carmel, some 30 miles (50 km) long and 3 (5 km) broad.</i>			
93. X 94. propernounlocation: Phoenix (Φοῖνιξ) [pronounced FOY-nix], which means, <i>palm tree</i> ; transliterated, <i>Phoenix</i> . Strong's #5405. Acts 27:11*			
Phoenix (Φοῖνιξ) [pronounced FOY-nix]	<i>palm tree; transliterated, Phoenix, Phoinix, Phenice</i>	masculine singular proper noun; a location; accusative case	Strong's #5405
Thayer: <i>Phenice (Phoenix) [was] the name of a haven in Crete on the south coast.</i>			
95. noun: phoneús (φονεύς) [pronounced fon-YOOCE], which means, <i>murderer, a killer (always used of criminal or intentional homicide)</i> . Strong's #5406. Acts 3:14 7:52 28:4 ***** **			
phoneús (φονεύς) [pronounced fon-YOOCE]	<i>murderer, a killer (always used of criminal or intentional homicide)</i>	masculine singular noun, accusative case	Strong's #5406
phoneis (φονεῖς) [pronounced fon-ICE]	<i>murderers, killers (always used of criminal or intentional homicide)</i>	masculine plural noun, nominative case	Strong's #5406
96. X 97. Verb: phoneuô (φονεύω) [pronounced fon-YOO-oh], which means, <i>to murder, to kill, to slay; being a murderer of</i> . Thayer definitions: 1) <i>to kill, slay, murder</i> ; 2) <i>to commit murder</i> . Strong's #5407. Luke 18:20			
phoneuô (φονεύω) [pronounced fon-YOO-oh]	<i>to murder, to kill, to slay; being a murderer of</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #5407
98. noun: phónos (φόνος) [pronounced FOHN-oss], which means, <i>murder, slaughter, being slain</i> . Strong's #5408. Luke 23:19 Acts 9:1 Hebrews 11:37 ***** *****			
phónos (φόνος) [pronounced FOHN-oss]	<i>murder, slaughter, being slain</i>	masculine singular noun, accusative case	Strong's #5408
99. verb: phorēō (φορέω) [pronounced for-EH-oh], which means, <i>to bear (a burden); to have a burden; to wear clothing (garments, armor)</i> . Strong's #5409.			
100. propernounlocation: Phóron (Φόρον) [pronounced FOR-on], which means, <i>a forum or market-place; a station on the Appian Way</i> . Strong's #5410. Acts 28:15*			
Phóron (Φόρον) [pronounced FOR-on]	<i>a forum or market-place; a station on the Appian Way</i>	neuter singular proper noun; a location; genitive/ablative case	Strong's #5410 (hapax legomena)
Thayer: <i>Appius Forum [was] a town in Italy, 43 Roman miles (70 km) from Rome on the Appian Way.</i>			

101. noun: pharos (φόρος) [pronounced *FOR-oss*], which means, *tribute, a load (as borne)*, (figuratively) *a tax (properly, an individual assessment on persons or property)*. Strong's #5411. Luke 20:21 23:2 \*\*\*\*\*

pharos (φόρος) [pronounced <i>FOR-oss</i> ]	<i>tribute, a load (as borne)</i> , (figuratively) <i>a tax (properly, an individual assessment on persons or property)</i>	masculine singular noun, accusative case	Strong's #5411
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A synonym, τέλος [Strong's #5056], is usually a general toll on goods or travel).

102. Verb: phortízō (φορτίζω) [pronounced *for-TIHD-zoh*], which means, *to place a burden upon, to load; to overburden; metaphorically to load one with a burden (of rites and unwarranted precepts)*. Strong's #5412. Luke 11:46 \*\*

phortízō (φορτίζω) [pronounced <i>for-TIHD-zoh</i> ]	<i>to place a burden upon, to load; to overburden; metaphorically to load one with a burden (of rites and unwarranted precepts)</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #5412
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103. Neuter\_noun: phortion (φορτίον) [pronounced *for-TEE-on*], which means, *a burden, load; of the freight or lading of a ship; metaphorically, of burdensome rites*. Strong's #5413. Luke 11:46 27:10 Galatians 6:5 \*\*\*\*\*

phortion (φορτίον) [pronounced <i>for-TEE-on</i> ]	<i>a burden, load; of the freight or lading of a ship; metaphorically, of burdensome rites</i>	neuter plural noun, accusative case	Strong's #5413
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Thayer definitions: 1) *a burden, load; 1a) of the freight or lading of a ship; 2) metaphorically; 2a) of burdensome rites; 2b) of the obligations Christ lays upon his followers, and styles a "burden" by way of the contrast to the precepts of the Pharisees, the observance of which was most oppressive; 2c) faults of the conscience which oppress the soul.*

104. X

105. X

106. X

107. X

108. Masculine\_noun: phragmós (φραγμός) [pronounced *frag-MOSS*], which means, *fences, barriers, hedges; that which separates, prevents two from coming together*. Strong's #5418. Luke 14:23 \*\*\*\*

phragmós (φραγμός) [pronounced <i>frag-MOSS</i> ]	<i>fence, barrier, hedge; restraint; that which separates, that which prevents two from coming together</i>	masculine plural noun, accusative case	Strong's #5418
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phragmoi (φραγμοί) [pronounced <i>frag-MOI</i> ]	<i>fences, barriers, hedges; restraints; things which separate, thing which prevent two from coming together</i>	masculine plural noun, accusative case	Strong's #5418
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109. X

110. verb: phrássō (φράσσω) [pronounced *FRAHS-soh*], which means, *to shut (up), to fence in, to block up, to stop up, to close up; to put to silence*. Strong's #5420. Hebrews 11:33 \*\*

phrássō (φράσσω) [pronounced <i>FRAHS-soh</i> ]	<i>to shut (up), to fence in, to block up, to stop up, to close up; to put to silence</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5420
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111. Neuter\_noun: phréar (φρέαρ) [pronounced *FREH-ahr*], which means, *well, cistern, pit [of the abyss]; hole in the ground; (underground) prison*. Thayer: *the pit of the abyss (because the nether world is thought to increase in size the further it extends from the surface of the earth and so resemble a cistern, the orifice of which is narrow)*. Strong's #5421. Luke 14:5 \*\*\*\*\* \*\*

phréar (φρέαρ) [pronounced <i>FREH-ahr</i> ]	<i>well, cistern, pit [of the abyss]; hole in the ground; (underground) prison</i>	neuter singular noun, accusative case	Strong's #5421
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112. verb: phrenapatáō (φρεναπατάω) [pronounced *fren-ap-at-AH-oh*], which means, *to deceive (anyone's mind), to be a mind-misleader, to delude; to be deluded*. Strong's #5422. Galatians 6:3\*

phrenapatáō (φρεναπατάω) [pronounced <i>fren-ap-at-AH-oh</i> ]	<i>to deceive (anyone's mind), to be a mind-misleader, to delude; to be deluded</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5422
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113. X

114. 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 (1Cor. 14:20)

115. X

116. Verb: phroneō (φρονέω) [pronounced *fron-EH-oh*], which means, *to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is*. Strong's #5426. Acts (13:41) 28:22 Galatians 5:10 Colossians 3:2

phroneō (φρονέω) [pronounced <i>fron-EH-oh</i> ]	<i>to have understanding, to be wise; to feel, to think; to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty; to think or judge what one's opinion is</i>	2 <sup>nd</sup> person singular, present active indicative	Strong's #5426
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phroneō (φρονέω) [pronounced <i>fron-EH-oh</i> ]	<i>have an understanding, be wise; feel, think; have an opinion of one's self, think of one's self, be modest, do not let one's opinion (though just) of himself exceed the bounds of modesty; think or judge what one's opinion is</i>	2 <sup>nd</sup> person plural; present active imperative	Strong's #5426
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117. noun: phrónēma (φρόνημα) [pronounced *FRON-ay-mah*], which means, *mindset, thinking or thought pattern*. Strong's #5427. Romans 8:6 \*\*\*\*

118. Feminine\_noun: phronēsis (φρόνησις) [pronounced *FROHN-ay-sis*], which means, *understanding; intellectual or moral insight, prudence, wisdom; knowledge and holy love of the will of God*. Thayer and Strong definitions only. Strong's #5428. Luke 1:17

phronēsis (φρόνησις) [pronounced <i>FROWN-ay-sis</i> ]	<i>understanding; intellectual or moral insight, prudence, wisdom; attitude; knowledge and holy love of the will of God</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5428
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119. **Adjective:** phronimos (πρόνιμος) [pronounced *FROHN-ee-moss*], which means *intelligent, wise; prudent, i.e. mindful of one's interests*. Strong's #5429. Luke 12:42 16:8

phronimos (πρόνιμος) [pronounced <i>FROWN-ee-moss</i> ]	<i>intelligent, wise; prudent, i.e. mindful of one's interests</i>	masculine singular adjective, nominative case	Strong's #5429
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120. Adverb: phronímōs (φρονίμως) [pronounced *frohn-IHM-oice*], which means, *shrewdly, wisely*. Strong's #530. Luke 16:8\*

phronímōs (φρονίμως) [pronounced <i>frohn-IHM-oice</i> ]	<i>shrewdly, wisely</i>	adverb	Strong's #5430
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121. X



122. Verb: phroureō (φρουρέω) [pronounced *froo-REH-oh*], which means, *to guard*; figuratively, *to hem in, to protect*; *to be under the control of*; *to keep (with a garrison)*. only. Strong's #5432. Galatians 3:23 \*\*\*\*

phroureō (φρουρέω) [pronounced <i>froo-REH-oh</i> ]	<i>to guard</i> ; figuratively, <i>to hem in, to protect</i> ; <i>to be held in custody, to be under the control of</i> ; <i>to keep (with a garrison)</i>	1 <sup>st</sup> person plural, imperfect passive indicative	Strong's #5432
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Thayer definitions: 1) *to guard, protect by a military guard, either to prevent hostile invasion, or to keep the inhabitants of a besieged city from flight*; 2) *metaphorically*; 2a) *under the control of the Mosaic law, that he might not escape from its power*; 2b) *to protect by guarding, to keep*; 2c) *by watching and guarding to preserve one for the attainment of something*.

123. verb: phruássō (φρυάσσω) [pronounced *froo-AHS-so*], which means, *to rage, to riot (in anger)*; *to snort (as a spirited horse)*, (figuratively) *to make a tumult*. Strong's #5433. Acts 4:25\*

phruássō (φρυάσσω) [pronounced <i>froo-AHS-so</i> ]	<i>to rage, to riot (in anger)</i> ; <i>to snort (as a spirited horse)</i> , (figuratively) <i>to make a tumult</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5433
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Thayer definitions: 1) *to neigh, stamp the ground, prance, snort*; 2) *to be high-spirited*; 2a) *of horses*; 2b) *of men*; 2b1) *to take on lofty airs*; 2b2) *behave arrogantly*; 2c) *to be tumultuous, to rage*.

124. noun: phruganon (φρύγανον) [pronounced *FROO-gan-on*], which means, *piece of dry wood, a dry stick, a twig, a bush wood, fire wood, or similar material used as fuel*; *straw, stubble*. Strong's #5434. Acts 28:3\*

phruganon (φρύγανον) [pronounced <i>FROO-gahn-on</i> ]	<i>piece of dry wood, a dry stick, a twig, bush wood, fire wood, or similar material used as fuel</i> ; <i>straw, stubble</i>	neuter singular noun, genitive/ablative case	Strong's #5434
phrugana (φρύγανα) [pronounced <i>FROO-gahn-ah</i> ]	<i>pieces of dry wood, dry sticks, twigs, bush wood, fire wood, or similar material used as fuel</i> ; <i>straw, stubble</i>	neuter plural noun, genitive/ablative case	Strong's #5434

125. propernounlocation: Phrygia (Φρυγία) [pronounced *froog-EE-ah*], which means, *dry, barren*; transliterated, *Phrygia*. Strong's #5435. Acts 2:10 16:6 18:23\*\*\*

Phrygia (Φρυγία) [pronounced <i>froog-EE-ah</i> ]	<i>dry, barren</i> ; transliterated, <i>Phrygia</i>	feminine singular proper noun location, accusative case	Strong's #5435
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Thayer: Phrygia was a region in Asia Minor bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, Mysia and it contained the cities of Laodicea, Hierapolis, and Colosse.

126. X

127. X

128. feminine\_noun phulakê (φυλακή) [pronounced *foo-lak-AY*], which means, *watching, guarding, keeping watch*; *the person guarding*; *the place where one is guarded [a prison]*; *the period of time when one is guarded*. Thayer definitions: 1) *guard, watch*; 1a) *a watching, keeping watch*; 1a1) *to keep watch*; 1b) *persons keeping watch, a guard, sentinels*; 1c) *of the place where captives are kept, a prison*; 1d) *of the time (of night) during which guard was kept, a watch, i.e. a period of time during which part of the guard was on duty, and at the end of which others relieved them*. As the earlier Greeks divided the night commonly into three parts, so, previous to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to the Romans, they adopted the Roman custom of dividing the night into four watches. Thayer and Strong definitions only. Strong's #5438. Luke 2:8 3:20 12:38 21:12 22:33 23:19 Acts 5:19 8:3 12:4, 5, 10 16:23 22:4 26:10 Hebrews 11:36

phulakê (φυλακή) [pronounced <i>foo-lak-AY</i> ]	<i>watch, watching, guarding, keeping watch</i> ; <i>the person guarding</i> ; <i>the place where one is guarded [a prison]</i> ; <i>the period of time when one is guarded</i>	feminine singular noun; accusative case	Strong's #5438
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phulakai (φυλακαί) [pronounced <i>foo-lak-ī</i> ]	<i>watch, watchings, guardings, keeping watch; those guarding, guards; the places where one is guarded [prisons]; the periods of time when one is guarded</i>	feminine plural noun; accusative case	Strong's #5438
129. verb: phulakízō (φυλακίζω) [pronounced <i>foo-lak-IHD-zo</i> ], which means, <i>to imprison, to cast into prison, to incarcerate</i> . Strong's #5439. Acts 22:19*			
phulakízō (φυλακίζω) [pronounced <i>foo-lak-IHD-zo</i> ]	<i>to imprison, to cast into prison, to incarcerate</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5439
phulakízō (φυλακίζω) [pronounced <i>foo-lak-IHD-zo</i> ]	<i>imprisoning, casting into prison, incarcerating</i>	masculine singular, present active participle, nominative case	Strong's #5439
130. X			
131. noun: phulax (φύλαξ) [pronounced <i>FOO-lax</i> ], which means, <i>guard, sentry, watcher, keeper</i> . Strong's #5441. Acts 5:23 12:6, 19 ***			
phulax (φύλαξ) [pronounced <i>FOO-lax</i> ]	<i>guard, sentry, watcher, keeper</i>	masculine singular noun, accusative case	Strong's #5441
phulakes (φύλακες) [pronounced <i>FOO-lak-ehs</i> ]	<i>guards, sentries, watchers, keepers</i>	masculine plural noun, accusative case	Strong's #5441
132. Verb: phulassō (φυλάσσω) [pronounced <i>foo-LAHS-soh</i> ], which means <i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i> . In the middle voice, it means <i>to protect oneself, to be on one's guard, to beware of, to avoid</i> . In the middle voice when followed by an accusative: <i>to guard against</i> . Strong's #5442. Psalm 146:9 Luke 2:8 8:29 11:21, 28 12:15 18:20 Acts 7:53 12:4 16:4 21:24, 25 22:20 23:35 28:16 Galatians 6:13 2Thessalonians 3:3			
phulassō (φυλάσσω) [pronounced <i>foo-LAHS-soh</i> ]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5442
Thayer definitions: 1) <i>to guard</i> ; 1a) <i>to watch, keep watch</i> ; 1b) <i>to guard or watch, have an eye upon: lest he escape</i> ; 1c) <i>to guard a person (or thing) that he may remain safe</i> ; 1c1) <i>lest he suffer violence, be despoiled, etc. to protect</i> ; 1c2) <i>to protect one from a person or thing</i> ; 1c3) <i>to keep from being snatched away, preserve safe and unimpaired</i> ; 1c4) <i>to guard from being lost or perishing</i> ; 1c5) <i>to guard one's self from a thing</i> ; 1d) <i>to guard, i.e. care for, take care not to violate</i> ; 1d1) <i>to observe</i> ; 2) <i>to observe for one's self something to escape</i> ; 2a) <i>to avoid, shun flee from</i> ; 2b) <i>to guard for one's self (i.e. for one's safety's sake) so as not to violate, i.e. to keep, observe (the precepts of the Mosaic law)</i> .			
phulassō (φυλάσσω) [pronounced <i>foo-LAHS-soh</i> ]	<i>those who are keeping, the ones guarding [watching, observing], not violating [precepts, laws]</i>	masculine plural, present active participle; nominative case	Strong's #5442
phulassō (φυλάσσω) [pronounced <i>foo-LAHS-soh</i> ]	<i>being kept, being guarded; the one watching, observing, not violating [precepts, laws]</i>	masculine singular, present passive participle, nominative case	Strong's #5442
133. feminine_noun phulê (φυλή) [pronounced <i>foo-LAY</i> ], which means, <i>tribe an offshoot; race or clan, kindred</i> . Thayer: 1) a tribe; 1a) in the NT all the persons descending from one of the twelve sons of the patriarch, Jacob; 2) a nation, people. Thayer and Strong definitions only. Strong's #5443. Luke 2:36 22:30 Acts 13:21 Hebrews 7:13			

phulê (φυλή) [pronounced foo-LAY]	tribe, an offshoot; race or clan, kindred	feminine singular noun; genitive/ablative case	Strong's #5443
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134. X

135. noun: phurama (φύραμα) [pronounced FOO-ram-ah], which means, *batch of dough, any substance mixed with water and kneaded; a mass, a lump; of dough; of clay*. Strong's #5445. Galatians 5:9 \*\*\*\*\*

phurama (φύραμα) [pronounced FOO- ram-ah]	batch of dough, any substance mixed with water and kneaded; a mass, a lump; of dough; of clay	neuter singular noun; accusative case	Strong's #5445
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136. X

137. Adverb :phusikōs (φυσικῶς) [pronounced foo-see-KOHCE], which means, 1) in a natural manner, by nature, under the guidance of nature: by the aid of the bodily senses. Thayer Definition only. Strong's #5447.

138. verb: phusiōō (φυσιόω) [pronounced foo-see-OH-oh], which means, *to puff up, to inflate, (figuratively) to (be, make) proud*. Strong's #5448. Colossians 2:18 \*\*\*\*\* \*\*

phusiōō (φυσιόω) [pronounced foo-see- OH-oh]	to puff up, to inflate, (figuratively) to (be, make) proud	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5448
phusiōō (φυσιόω) [pronounced foo-see- OH-oh]	being puffed up, inflating, (figuratively) (being, making) proud	masculine singular; present passive participle; nominative case	Strong's #5448

Thayer definitions: 1) to make natural, to cause a thing to pass into nature; 2) to inflate, blow up, to cause to swell up; 2a) to puff up, make proud; 2b) to be puffed up, to bear one's self loftily, be proud.

139. Feminine\_noun: phusis (φύσις) [pronounced FOO-sihs], which means *nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches, i.e. branches by the operation of nature; birth, physical origin; a mode of feeling and acting which by long habit has become nature; the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: the natural strength, ferocity, and intractability of beasts*. Strong's #5449. Essence of God Galatians 2:15 4:8

phusis (φύσις) [pronounced FOO- sihs]	nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches	feminine singular noun; dative, locative or instrumental case	Strong's #5449
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Thayer definitions: *nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches, i.e. branches by the operation of nature; birth, physical origin; a mode of feeling and acting which by long habit has become nature; the sum of innate properties and powers by which one person differs from others, distinctive native peculiarities, natural characteristics: the natural strength, ferocity, and intractability of beasts.*

140. X

141. X

142. Verb: phuteūō (φυτεύω) [pronounced foot-YOO-oh], which means, *to plant, to put into the earth*. Strong's #5452. Luke 13:6 17:6, 28 20:9

phuteúō (φυτεύω) [pronounced foot-YOO-oh]	<i>to plant, to put into the earth</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5452
phuteúō (φυτεύω) [pronounced foot-YOO-oh]	<i>plant, put into the earth</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #5452
phuteúō (φυτεύω) [pronounced foot-YOO-oh]	<i>planting, putting into the earth</i>	feminine singular, perfect passive participle, accusative case	Strong's #5452

143. Verb: phuō (φύω) [pronounced FOO-oh], which means, *to beget, bring forth, produce; to be born, to spring up, to grow; to shoot forth, spring up*. Strong's #5453. Luke 8:6, 8 Hebrews 12:15

phuō (φύω) [pronounced FOO-oh]	<i>to beget, bring forth, produce; to be born, to spring up, to grow; to shoot forth</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5453
phuō (φύω) [pronounced FOO-oh]	<i>bringing forth, producing; being born, springing up, growing; shooting forth</i>	neuter singular, aorist passive participle; nominative case	Strong's #5453

144. Masculine\_noun: phōleos (φωλεός) [pronounced foe-leh-OSS], which means, *burrow, lair, hole*. Strong's #5454. Luke 9:58 \*\*

phōleos (φωλεός) [pronounced foe-leh-OSS]	<i>burrow, lair, hole</i>	masculine plural noun, accusative case	Strong's #5454
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145. Verb: phōneō (φωνέω) [pronounced foe-NEH-oh], which means *to sound, emit a sound, to speak; of a cock: to crow; of men: to cry, cry out, cry aloud, speak with a loud voice; to call, to call one's self, either by one's own voice or though another; to send for, summon; to call out of (i.e. bid one to quit a place and come to one; to invite; to address, accost, call by a name*. Thayer definitions only. Strong's #5455. Luke 8:8 14:12 16:2, 24 19:15 22:34 23:46 Acts 9:41 10:7, 18 16:28

phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5455
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Full set of Thayer meanings: 1) *to sound, emit a sound, to speak*; 1a) *of a cock: to crow*; 1b) *of men: to cry, cry out, cry aloud, speak with a loud voice*; 2) *to call, to call one's self, either by one's own voice or though another*; 3) *to send for, summon*; 3a) *to call out of (i.e. bid one to quit a place and come to one; 3b) to invite*; 3c) *to address, accost, call by a name*.

phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>sound, speak; cry (out, aloud), speak with a loud voice; call, call one's self; summon, send for, invite</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #5455
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one's self); sending for, summoning</i>	masculine singular, aorist active participle, nominative case	Strong's #5455

146. **Feminine\_noun:** phōnē (φωνή) [pronounced foh-NAY], which means *sound, voice; language*. 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 *phônē* 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 (1Cor. 14:10) Luke 3:4 4:33 8:28 9:35 11:27 17:13 19:37 23:23 Acts 2:6, 14 4:24 7:31 8:7 9:4 10:13 11:7 12:14 13:27 14:10 16:28 19:34 22:7 24:21 26:14 Galatians 4:20 1Thessalonians 4:16 Hebrews 3:7 12:19

phônē (φωνή) [pronounced foh-NAY]	sound, voice; language	feminine singular noun; nominative case	Strong's #5456
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Thayer definitions: 1) a sound, a tone; 1a) of inanimate things, as musical instruments; 2) a voice; 2a) of the sound of uttered words; 3) speech; 3a) of a language, tongue.

phônē (φωνή) [pronounced foh-NAY]	sounds, voices; utterances, things spoken; sayings, languages	feminine plural noun; nominative case	Strong's #5456
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147. **Neuter noun:** phôs (φῶς) [pronounced fohç], which means *a light; that which emits light (star, torch, lamp, fire); perfection, truth, purity*. From Thayer and Zodhiates (incomplete). Strong's #5457. Rebound (1John 1:5) Luke 2:32 8:16 11:33 12:3 16:8 22:56 Acts 9:3 12:7 13:47 16:29 22:6 26:13 Colossians 1:12 1Thessalonians 5:5

phôs (φῶς) [pronounced fohç]	a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity	neuter singular noun, nominative case	Strong's #5457
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Thayer definitions: 1) light; 1a) the light; 1a1) emitted by a lamp; 1a2) a heavenly light such as surrounds angels when they appear on earth; 1b) anything emitting light; 1b1) a star; 1b2) fire because it is light and sheds light; 1b3) a lamp or torch; 1c) light, i.e brightness; 1c1) of a lamp; 2) metaphorically; 2a) God is light because light has the extremely delicate, subtle, pure, brilliant quality; 2b) of truth and its knowledge, together with the spiritual purity associated with it; 2c) that which is exposed to the view of all, openly, publicly; 2d) reason, mind; 2d1) the power of understanding especially moral and spiritual truth.

phôta (φῶτα) [pronounced FOHT-ah]	lights; daylight, dazzling lights; that which emits light (stars, torches, lamps, fire); perfections, truths; dispensers of truth	neuter plural noun, nominative case	Strong's #5457
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148. X

149. X

150. **Adjective:** phôteinos (φωτεινός) [pronounced foh-ti-NOSS], which means, *light; composed of light; of a bright character; full of light; well lit; shining, bright, radiant, illuminated*. Also, *shining, bright, radiant, full of light, illuminated*. Thayer and Thieme definitions only. Strong's #5460. Luke 11:34 \*\*\*\*\*

phôteinos (φωτεινός) [pronounced foh-ti-NOSS]	light; composed of light; of a bright character; full of light; well lit; shining, bright, radiant, illuminated	neuter singular adjective, nominative case	Strong's #5460
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151. **Verb:** phôtizô (φωτίζω) [pronounced foh-TID-zoh], which means, *to give light, to shine; to enlighten, to light up, to illumine, to illuminate; to shed light on; to bring light to, to make evident, to reveal; to bring something to light; to enlighten spiritually*. Thayer definitions only. Strong's #5461. Luke 11:36 Hebrews 6:4 10:32

phôtizô (φωτίζω) [pronounced foh-TID-zoh]	<i>to give light, to shine; to enlighten, to light up, to illumine, to illuminate; to shed light on; to bring light to, to make evident, to reveal; to bring something to light; to enlighten spiritually</i>	3 <sup>rd</sup> person singular, present active subjunctive	Strong's #5461
phôtizô (φωτίζω) [pronounced foh-TID-zoh]	<i>giving light, shining; being enlighten (spiritually), lighting up, illuminating, shedding light on; bringing light to, making evident [to someone], revealing; bringing something to light</i>	masculine plural, aorist passive participle, accusative case	Strong's #5461

Thayer: 1) *to give light, to shine*; 2) *to enlighten, light up, illumine, illuminate; to shed light on*; 3) *to bring to light, render evident; to reveal*; 3a) *to cause something to exist and thus come to light and become clear to all*; 4) *to enlighten, spiritually, imbue with saving knowledge*; 4a) *to instruct, to inform, teach*; 4b) *to give understanding to*.

## X χ Chi

1. A
2. Verb: chairô (χαίρω) [pronounced KHAI-row], which means, *to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute*. Thayer and Strong definitions only. Strong's #5463. Luke 1:14, 28 6:23 10:20 13:17 15:32 19:6, 37 22:5 23:8 Acts 5:41 8:39 11:23 13:48 15:23, 31 23:26 Colossians 1:24 2:5 1Thessalonians 3:9 5:16

chairô (χαίρω) [pronounced KHAI-row]	<i>to rejoice, to be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	3 <sup>rd</sup> person plural, future (deponent) passive indicative	Strong's #5463
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoice (exceedingly), be glad; be well, thrive; in salutations, hail!; at the beginning of letters: give one greeting, salute</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #5463
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine singular, present active participle, nominative case	Strong's #5463

3. X
4. verb chalaô (χαλάω) [pronounced khal-AH-oh], which means, *to loosen, to slacken, to relax; to lower, to let down from a higher place to a lower*. Thayer and Strong definitions only. Strong's #5465. Luke 5:4 Acts 9:25 27:17, 30

chalaô (χαλάω) [pronounced khal-AH-oh]	<i>to loosen, to slacken, to relax; to lower, to let down from a higher place to a lower</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5465
chalaô (χαλάω) [pronounced khal-AH-oh]	<i>loosening, slackening, relaxing; lowering, letting down from a higher place to a lower</i>	masculine plural, aorist active participle, nominative case	Strong's #5465

5. propernoungrouping: Chaldaïos (Χαλδαῖος) [pronounced khal-DAH-yoss], which means, *clod breakers; transliterated, Chaldean*. Strong's #5466. Acts 7:4\*

Chaldaïos (Χαλδαῖος) [pronounced <i>khal-DAH-yoss</i> ]	<i>clod breaker</i> ; transliterated, <i>Chaldean</i>	masculine singular proper noun grouping, nominative case	Strong's #5466
Chaldaïoi (Χαλδαῖοι) [pronounced <i>khal-DIE-yoy</i> ]	<i>clod breakers</i> ; transliterated, <i>Chaldeans</i>	masculine plural proper noun grouping, nominative case	Strong's #5466

6. X  
7. X  
8. X  
9. X  
10. X  
11. X  
12. X  
13. X  
14. 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.  
15. X  
16. propernounlocation: Chanaán (Χαναάν) [pronounced *khan-ah-an*], which means, *lowland*; transliterated, *Canaan*. Strong's #5477. Acts 7:11 13:19\*\*

Chanaán (Χαναάν) [pronounced <i>khan-ah-an</i> ]	<i>lowland</i> ; transliterated, <i>Canaan</i>	proper noun location; indeclinable	Strong's #5477
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17. X  
18. Feminine\_noun: chara (χαρά) [pronounced *khahr-AH*], which means *joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy*. Strong's #5479. Rebound Luke 1:14 2:10 8:13 10:17 15:7 24:41 Acts 8:8 12:14 13:52 15:3 20:24 Galatians 5:22 Colossians 1:11 1Thessalonians 1:6 2:19 3:9 Hebrews 10:34 12:2, 11 13:17

chara (χαρά) [pronounced <i>khahr-AH</i> ]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, nominative case	Strong's #5479
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19. Combo: Hebrews 10:34

meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, along with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
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chara (χαρά) [pronounced <i>khahr-AH</i> ]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, genitive/ablative case	Strong's #5479
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Together, these words are translated, *joyfully, with joy, gladly, with happiness, with cheer, cheerfully, happily, with a relaxed mental attitude, with inner happiness*.

20. noun: cháragma (χάραγμα) [pronounced *KHAR-ag-mah*], which means, 1) *a stamp, an imprinted mark; 1a) of the mark stamped on the forehead or the right hand as the badge of the followers of the Antichrist; 1b) the mark branded upon horses; 2) thing carved, sculpture, graven work; 2a) of idolatrous images*. Strong's #5480. Acts 17:29 \*\*\*\*\*

cháragma (χάραγμα) [pronounced KHAR-ag-mah]	1) a stamp, an imprinted mark; 1a) of the mark stamped on the forehead or the right hand as the badge of the followers of the Antichrist; 1b) the mark branded upon horses; 2) thing carved, sculpture, graven work; 2a) of idolatrous images	neuter singular noun; dative, locative or instrumental case	Strong's #5480
21. noun: charaktêr (χαράκτηρ) [pronounced khar-ak-TARE], which means, <i>an exact copy, the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, a facsimile; a representation.</i> Strong's #5481. Hebrews 1:3*			
charaktêr (χαράκτηρ) [pronounced khar-ak-TARE]	<i>an exact copy, the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, a facsimile; a representation</i>	masculine singular noun, nominative case	Strong's #5481 (hapax legomena)
Thayer definitions: 1) the instrument used for engraving or carving; 2) the mark stamped upon that instrument or wrought out on it; 2a) a mark or figure burned in (Lev_13:28) or stamped on, an impression; 2b) the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e. facsimile.			
22. noun: chárax (χάραξ) [pronounced KHAHR-ax], which means, <i>stake; rampart (military mound for circumvolution in a siege), a palisade.</i> Strong's #5482. Luke 19:43*			
chárax (χάραξ) [pronounced KHAHR-ax]	<i>stake; rampart (military mound for circumvolution in a siege), a palisade</i>	masculine singular noun, accusative case	Strong's #5482
23. Verb: charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee], which means, <i>to do something pleasant or agreeable (to one), to do a favour to, gratify; to show one's self gracious, kind, benevolent; to grant forgiveness, to pardon; to give graciously, give freely, bestow; to forgive; graciously to restore one to another; to preserve for one a person in peril; to show oneself gracious by forgiving wrongdoing, forgive, pardon.</i> Thayer and Thieme Definitions. The root is charis, which is grace or kindness. Strong's #5483. The Doctrine of Forgiveness Luke 7:21, 42 Acts 3:14 25:11, 16 27:24 Galatians 3:18 Colossians 2:13 3:13			
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee]	<i>to show one's self gracious, kind, benevolent; to grant forgiveness, to forgive, to pardon; to give (graciously, freely), to bestow; graciously to restore one to another</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #5483
charizomai (χαρίζομαι) [pronounced khar-ID-zohm-ahee]	<i>to do something pleasant or agreeable (to one), to do a favour to, gratify; to show one's self gracious, kind, benevolent; to grant forgiveness, to pardon; to give graciously, give freely, bestow; to forgive; graciously to restore one to another; to preserve for one a person in peril; to show oneself gracious by forgiving wrongdoing</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #5483



charizomai (χαρίζομαι) [pronounced <i>khar-ID-zohm-ah-ee</i> ]	<i>showing one's self gracious, being kind, being benevolent; granting forgiveness, forgiving, pardoning; giving (graciously, freely), bestowing; graciously restoring one to another</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #5483
24. <b>Preposition:</b> charin (χάριν) [pronounced <i>KHAHR-ihn</i> ], which means, <i>on account of, because, for cause of, for sake of</i> . Thayer: 1) in favour of, for the pleasure of; 2) for, for the sake of; 3) on this account, for this cause. Thayer Definition only. Strong's #5484. Luke 7:47 Galatians 3:19			
charin (χάριν) [pronounced <i>KHAHR-ihn</i> ]	<i>on account of, because, for cause of, for sake of</i>	adverb/preposition	Strong's #5484 (accusative case of #5485 as preposition)
25. <b>Feminine_noun:</b> charis (χάρις) [pronounced <i>KHAHR-icē</i> ], which means, <i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i> . Strong's #5485. Luke 1:30 2:40 4:22 6:32 17:9 Acts 2:47 4:33 6:8 7:10 11:23 13:43 14:3, 26 15:11 18:27 20:24 24:27 25:3 Galatians 1:3 2:9 5:4 6:18 Colossians 1:2 3:16 1Thessalonians 1:1 5:28 2Thessalonians 1:2, 12 2:16 3:17 Hebrews 2:9 4:16 10:29 12:15 13:9			
charis (χάρις) [pronounced <i>KHAHR-icē</i> ]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
Thayer definitions: 1) <i>grace</i> ; 1a) <i>that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech</i> ; 2) <i>good will, loving-kindness, favour</i> ; 2a) <i>of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues</i> ; 3) <i>what is due to grace</i> ; 3a) <i>the spiritual condition of one governed by the power of divine grace</i> ; 3b) <i>the token or proof of grace, benefit</i> ; 3b1) <i>a gift of grace</i> ; 3b2) <i>benefit, bounty</i> ; 4) <i>thanks, (for benefits, services, favours), recompense, reward</i> .			
26. <b>Neuter_noun:</b> charisma (χάρισμα) [pronounced <i>KHAHR-ees-mah</i> ], which means <i>gift</i> , and it is found primarily in the book of Romans and I and 2Corinthians. Sometimes it is translated <i>spiritual gifts</i> . Strong's #5486. The Doctrine of Tongues (Preface 1Cor. 12:4)			
27. Verb: charitoō (χαριτώ) [pronounced <i>khar-ee-TOW-oh</i> ], which means, <i>to grace [with, out], to honor, to indue with a special honor; to give special blessings to</i> . Thayer definitions: 1) <i>to make graceful</i> ; 1a) <i>charming, lovely, agreeable</i> ; 2) <i>to peruse with grace, compass with favour</i> ; 3) <i>to honour with blessings</i> . Thayer and Strong definitions only. Strong's #5487. Luke 1:28			
charitoō (χαριτώ) [pronounced <i>khar-ee-TOW-oh</i> ]	<i>to grace [with, out], to honor, to indue with a special honor; to give special blessings to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5487
charitoō (χαριτώ) [pronounced <i>khar-ee-TOW-oh</i> ]	<i>graced [with, out] [one], honored [one], being indue with a special honor; being given special blessings</i>	feminine singular, perfect passive participle, nominative and vocative cases	Strong's #5487
28. propernounlocation: Charrhán (Χαρράν) [pronounced <i>khar-HRAN</i> ], which means, <i>a mountaineer</i> ; transliterated, <i>Haran, Charan, Charran</i> . Strong's #5488. Acts 7:2 **			
Charrhán (Χαρράν) [pronounced <i>khar-HRAN</i> ]	<i>a mountaineer</i> ; transliterated, <i>Haran, Charan, Charran</i>	indeclinable proper noun; location	Strong's #5488

Thayer: [*Charan is*] *a city in Mesopotamia, of great antiquity and made famous by the defeat of Crassus*.<sup>66</sup>

29. X

<sup>66</sup> Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #5488.

30. Neuter\_noun: chásma (χάσμα) [pronounced *KHAS-mah*], which means, *chasm, gulf, division, impassable interval, a gaping opening; gape, yawn*. Strong's #5490. Luke 16:26\*

chásma (χάσμα) [pronounced <i>KHAS-mah</i> ]	<i>chasm, gulf, division, impassable interval, a gaping opening; gape, yawn</i>	neuter singular noun, accusative case	Strong's #5490
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31. noun: cheĩlos (χεῖλος) [pronounced *KHĪ-loss*], which means, *lip, of the speaking mouth, of a jar or jug; metaphorically the sea shore*. Strong's #5491. Hebrews 11:12 13:15 \*\*\*\*\* \*\*

cheĩlos (χεῖλος) [pronounced <i>KHĪ-loss</i> ]	<i>lip, of the speaking mouth, a mouth of a jar or jug; metaphorically the sea shore</i>	neuter singular noun; accusative case	Strong's #5491
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cheĩloi (χεῖλοι) [pronounced <i>KHĪ-loi</i> ]	<i>lips, of the speaking mouths, mouths of a jar or jug; metaphorically the sea shores</i>	neuter plural noun; accusative case	Strong's #5491
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32. verb: cheimázō (χειμάζω) [pronounced *khi-MAD-zo*], which means, *to toss in a storm, to afflict with a tempest, to toss about upon the waves*. Strong's #5492. Acts 27:18\*

cheimázō (χειμάζω) [pronounced <i>khi-MAD-zo</i> ]	<i>to toss in a storm, to afflict with a tempest, to toss about upon the waves</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5492
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cheimázō (χειμάζω) [pronounced <i>khi-MAD-zo</i> ]	<i>tossing in a storm, afflicting with a tempest, tossing about upon the waves</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #5492
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33. X

34. noun: cheimōn (χειμών) [pronounced *khi-MONE*], which means, *stormy or rainy weather, a tempest; winter, the winter season; bad weather*. Strong's #5494. Acts 27:20 \*\*\*\*\* \*

cheimōn (χειμών) [pronounced <i>khi-MONE</i> ]	<i>stormy or rainy weather, a tempest; winter, the winter season; bad weather</i>	masculine singular noun, genitive/ablative case	Strong's #5494
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35. Feminine\_noun: cheir (χείρ, χειροός, ῆ) [pronounced *khīr*], which means *hand*. However, this oversimplifies this noun. Strong's #5495. 1Sam. 10:1 2Sam. 15:18 Luke 1:66 3:17 4:11, 40 5:13 6:1 8:54 9:44 13:13 15:22 20:19 21:12 22:21, 53 23:46 24:7 Acts 2:23 3:7 4:3 5:12 7:25, 41 8:17 9:12, 41 11:21, 30 12:1, 11 13:3, 10 14:3 15:23 17:25 19:6, 11, 33 20:34 21:11, 40 23:19 (24:7) 26:1 28:3, 8 Galatians 3:19 6:11 1Thessalonians 4:11 2Thessalonians 3:17 Hebrews 1:10 (2:7) 8:9 10:30 12:12

cheir (χείρ, χειροός, ῆ) [pronounced <i>khīr</i> ]	<i>hand; handwriting; found in a figurative sense: by [or from] the power [might, activity, means, help, hand] of someone, agency of</i>	feminine singular noun; genitive or ablative case	Strong's #5495
cheir (χείρ) [pronounced <i>khire</i> ]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; genitive/ablative case	Strong's #5495

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

cheires (χεῖρες) [pronounced <i>khīr-ehs</i> ]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495
36. verb: cheiragōgēō (χειραγωγέω) [pronounced <i>khi-rag-ogue-EH-oh</i> ], which means, <i>to lead by the hand, to guide (a blind person)</i> . Strong's #5496. Acts 9:8 22:11**			
cheiragōgēō (χειραγωγέω) [pronounced <i>khi-rag-ogue-EH-oh</i> ]	<i>to lead by the hand, to guide (a blind person)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5496
cheiragōgēō (χειραγωγέω) [pronounced <i>khi-rag-ogue-EH-oh</i> ]	<i>leading by the hand, guiding (a blind person)</i>	masculine plural, present active participle, nominative case	Strong's #5496
37. noun: cheiragōgós (χειραγωγός) [pronounced <i>khi-rag-oh-GOSS</i> ], which means, <i>leading by the hand, personal conductor (of a blind person)</i> . Strong's #5497. Acts 13:11*			
cheiragōgós (χειραγωγός) [pronounced <i>khi-rag-oh-GOSS</i> ]	<i>leading by the hand, personal conductor (of a blind person)</i>	masculine plural noun, accusative case	Strong's #5497
38. noun: cheirógraphon (χειρόγραφον) [pronounced <i>khi-ROHG-raf-on</i> ], which means, <i>handwriting; something hand-written ("chirograph"), a manuscript (specially, a legal document or bond (figuratively)); certificate of indebtedness</i> . Strong's #5498. Colossians 2:14*			
cheirógraphon (χειρόγραφον) [pronounced <i>khi-ROHG-raf-on</i> ]	<i>handwriting; something hand-written ("chirograph"), a manuscript (specially, a legal document or bond (figuratively)); certificate of indebtedness</i>	neuter singular noun; accusative case	Strong's #5498 (hapax legomena)
39. Adjective: cheiropoiētos (χειροποίητος) [pronounced <i>khi-rop-OY-ay-toss</i> ], which means, <i>handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill</i> . Strong's #5499. Acts 7:48 17:24 Hebrews 9:11 ***** *			
cheiropoiētos (χειροποίητος) [pronounced <i>khi-rop-OY-ay-toss</i> ]	<i>handmade, made by hands, constructed using hands; manufactured of human construction, made by (make with) hands, constructed by human skill</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5499
40. Proper noun: Chereththi (Χερεθθί) [pronounced <i>cheh-reth-thi</i> ], which means, and is transliterated <i>Cherethites</i> . Strong's #none. 2Sam. 15:18			
Chereththi (Χερεθθί) [pronounced <i>cheh-reth-thi</i> ]	transliterated <i>Cherethites</i>	proper singular noun	Strong's #none
41. verb: cheirotoneō (χειροτονέω) [pronounced <i>khi-rot-on-EH-oh</i> ], which means, <i>to be a hand-reacher (voter) (by raising the hand), (generally) to select, to appoint, to choose, to ordain</i> . Strong's #5500. Acts 14:23**			

cheirotoneō (χειροτονέω) [pronounced khi-rot-on-EH-oh]	<i>to be a hand-reacher (voter) (by raising the hand), (generally) to select, to appoint, to choose, to ordain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5500
cheirotoneō (χειροτονέω) [pronounced khi-rot-on-EH-oh]	<i>being a hand-reacher (voter) (by raising the hand), (generally) selecting, appointing, choosing, ordaining</i>	masculine plural, aorist active participle, nominative case	Strong's #5500
42. irregular comparative adjective: cheirōn (χείρων) [pronounced KHEE-rohn], which means, <i>worse; more evil or aggravated (physically, mentally or morally)</i> . Strong's #5501. Luke 11:26 Hebrews 10:29			
cheirōn (χείρων) [pronounced KHEE-rohn]	<i>worse; more evil or aggravated (physically, mentally or morally)</i>	neuter plural, irregular comparative adjective; nominative case	Strong's #5501
43. noun: cheroubīm (χερουβίμ) [pronounced kher-oo-BEEM], which means, <i>angels, cherubs</i> ; transliterated (from the Hebrew), <i>cherubim, kerubim</i> . Strong's #5502. Hebrews 9:5*			
cheroubīm (χερουβίμ) [pronounced kher-oo-BEEM]	<i>angels, cherubs</i> ; transliterated (from the Hebrew), <i>cherubim, kerubim</i>	neuter plural noun; indeclinable	Strong's #5502 (hapax legomena)
Thayer definition: <i>cherubim, two golden figures of living creatures with two wings; they were fastened to the lid of the ark of the covenant in the holy of holies (both at the sacred tabernacle and of Solomon's temple) in such a manner that their faces were turned towards each other and down towards the lid, which they overshadowed with their expanded wings. Between these figures God was regarded as having fixed his dwelling place.</i>			
44. feminine_noun chēra (χήρα) [pronounced KHAY-rah], which means, <i>widow; lacking a husband</i> . Thayer: 1) a widow; 2) metaphorically a city stripped of its inhabitants and riches is represented under the figure of a widow. Thayer and Strong definitions only. Strong's #5503. Luke 2:36 18:3 20:47 21:2 Acts 6:1 9:39			
chēra (χήρα) [pronounced KHAY-rah]	<i>widow; lacking a husband</i>	feminine singular noun; nominative case	Strong's #5503
chērai (χήραι) [pronounced KHAY-rye]	<i>widows; women who lack a husband</i>	feminine plural noun; nominative case	Strong's #5503
45. feminine_noun chēra (χήρα) [pronounced KHAY-rah], which means, 1) a widow; 2) metaphorically a city stripped of its inhabitants and riches is represented under the figure of a widow; the overall concept of this verb is having a deficiency, lacking something. Thayer and Strong definitions only. Strong's #5503. Luke 4:25, 26 7:12			
chēra (χήρα) [pronounced KHAY-rah]	<i>1) a widow; 2) metaphorically a city stripped of its inhabitants and riches is represented under the figure of a widow; the overall concept of this verb is having a deficiency, lacking something</i>	feminine plural noun, nominative case	Strong's #5503
46. adverb: chthēs (χθές) [pronounced khthays], which means, <i>yesterday; by extension, in time past, before now, hitherto</i> . Strong's #5504. Acts 7:28 Hebrews 13:7 ***			
chthēs (χθές) [pronounced khthays]	<i>yesterday; by extension, in time past, before now, hitherto</i>	temporal adverb	Strong's #5504



47. Feminine\_noun: chalias (χιλιάς) [pronounced *khih-lee-ASS*], which means *a thousand, one thousand*. Strong's #5505. 1Sam. 14:23 (22b) Luke 14:31 Acts 4:4

chalias (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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48. noun: chiliarchos (χιλιάρχος) [pronounced *khil-EE-ar-khoss*], which means, *a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune*. Strong's #5506. Acts 21:31 22:24 23:10 24:(7), 22 25:23

chiliarchos (χιλιάρχος) [pronounced <i>khil-EE-ar-khoss</i> ]	<i>a chiliarch, the commander of a thousand soldiers; the commander of a Roman cohort (a military tribunal); any military commander, chief (high) captain; a military tribune</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5506
chilíarchoi (χιλιάρχοι) [pronounced <i>khil-EE-ar-khoy</i> ]	<i>chiliarchs, commanders of a thousand soldiers; the commanders of a Roman cohort (a military tribunal); military commanders, chief (high) captains; a military tribunal</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5506

49. X  
50. propernounlocation: Chaos (Χίος) [pronounced *KHEE-oss*], which means, *snowy; transliterated, Chios*. Strong's #5508. Acts 20:15\*

Chios (Χίος) [pronounced <i>KHEE-oss</i> ]	<i>snowy; transliterated, Chios</i>	feminine singular proper noun; a location; genitive/ablative case	Strong's #5508
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Thayer: *Chios [was] an island in the Aegean, between Samos and Lesbos, not far from the shore of Lydia.*

51. masculine\_noun chiton (χιτών) [pronounced *khee-TONE*], which means, *a tunic, an undergarment, usually worn next to the skin, a garment, a vestment; clothes, clothing*. Thayer and Strong definitions only. Strong's #5509. Luke 3:11 6:29 9:3 Acts 9:39

chitōn (χιτών) [pronounced <i>khee-TONE</i> ]	<i>a tunic, an undergarment, usually worn next to the skin, a garment, shirt, a vestment; clothes, clothing</i>	masculine singular noun	Strong's #5509
chitōnes (χιτώνες) [pronounced <i>khee-TON-ehs</i> ]	<i>tinics, undergarments, usually worn next to the skin, garments, shirts, vestments; clothes, clothing</i>	masculine plural noun	Strong's #5509

52. X  
53. X  
54. verb: chleuázō (χλευάζω) [pronounced *khlyoo-AD-zoh*], which means, *to scoff; to mock, to deride, to jeer (at)*. Strong's #5512. Acts 2:13 17:32\*\*

chleuázō (χλευάζω) [pronounced <i>khlyoo-AD-zoh</i> ]	<i>to scoff; to mock, to deride, to jeer (at)</i>	3 <sup>rd</sup> person masculine singular, aorist active indicative	Strong's #5512
chleuázō (χλευάζω) [pronounced <i>khlyoo-AD-zoh</i> ]	<i>scoffing (at); mocking, deriding, jeering (at), making sport of, taunting</i>	masculine plural, present active participle, nominative case	Strong's #5512

55. adjective: chliarós (χλιαρός) [pronounced *khlee-ar-OSS*], which means, *lukewarm*. Strong's #5513. Revelation 3:16\*
56. X
57. X
58. X
59. X
60. X
61. Masculine\_noun: choiros (χοῖρος) [pronounced *KHOY-ross*], which means, *swine, hogs*. Strong's #5519. Luke 8:32 15:15

choiros (χοῖρος) [pronounced <i>KHOY-ross</i> ]	<i>swine, pigs, hogs</i>	masculine plural noun; genitive/ablative case	Strong's #5519
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62. X
63. Noun: cholê (χολή) [pronounced *khoh-LAY*], which means, *gall, bile, wormwood; bitter (ness); (by analogy) poison or an anodyne (wormwood, poppy)*. The Hebrew word rendered *gall* in Job 16:13 is 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 Acts 8:23 \*\*

cholê (χολή) [pronounced <i>khoh-LAY</i> ]	<i>gall, bile, wormwood; bitter (ness); (by analogy) poison or an anodyne (wormwood, poppy)</i>	feminine singular noun, accusative case	Strong's #5521
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64. X
65. Proper\_noun Chorazin (Χοραζίν) [pronounced *chor-ad-ZEEN*], which means, *a furnace of smoke; transliterated, Chorazin*. Strong's #5523. Luke 10:13 \*\*

Chorazin (Χοραζίν) [pronounced <i>chor-ad-ZEEN</i> ]	<i>a furnace of smoke; transliterated, Chorazin</i>	indeclinable proper noun	Strong's #5523
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66. Verb: chorêgeô (χορηγέω) [pronounced ], which means, *1) to be a chorus leader, lead a chorus; 2) to furnish the chorus at one's own expense; 3) to procure and supply all things necessary to fit out a chorus; 4) to supply, furnish abundantly*. Strong: From a compound of G5525 and G71; to be a dance leader, that is, (genitive case) to furnish: - give, minister. Bullinger (p. 72): χορηγέω (chorêgeô) was simply *to furnish or lead a chorus*, but it was changed to *furnish, to supply*. 1Peter 4:11: **My God will supply all your needs**. Strong's #5524. (Psalm 12:6)

67. Masculine\_noun: chorós (χορός) [pronounced *khohr-oss*], which means, *dancing, a dance; a band (of dancers and singers), circular dance, a round dance*. Strong's #5525. Luke 15:25\*

chorós (χορός) [pronounced <i>khohr-oss</i> ]	<i>dancing, a dance; a band (of dancers and singers), circular dance, a round dance</i>	masculine singular noun, genitive/ablative case	Strong's #5525
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68. verb chortazô (χορτάζω) [pronounced *chor-TAD-zoh*], which means, *to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)*. Thayer: 1) to feed with herbs, grass, hay, to fill, satisfy with food, to fatten; 1a) of animals; 2) to fill or satisfy men; 3) to fulfil or satisfy the desire of any one. Thayer and Strong definitions only. Strong's #5526. Luke 6:21 9:17 15:16 16:21

chortazô (χορτάζω) [pronounced <i>chor-TAD-zoh</i> ]	<i>to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)</i>	2 <sup>nd</sup> person plural, future passive indicative	Strong's #5526
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69. noun: chórtasma (χόρτασμα) [pronounced *KHOHR-tas-mah*], which means, *feed, fodder for animals, food, sustenance (whether for men or flocks)*. Strong's #5527. Acts 7:11\*

chórtasma (χόρτασμα) [pronounced <i>KHOHR-tas-mah</i> ]	<i>feed, fodder for animals, food, sustenance (whether for men or flocks)</i>	neuter singular noun, accusative case	Strong's #5527
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chortasmata (χορτάσματα) [pronounced <i>khohr-TAHS-maht-ah</i> ]	feed, fodder for animals, grains, foods, sustenance (whether for men or flocks)	neuter plural noun, accusative case	Strong's #5527
70. Masculine_noun: chórtos (χόρτος) [pronounced <i>KHOHR-toss</i> ], which means, <i>the place where grass grows and animals graze (court, garden, pasture); grass, herbage, vegetation, hay, provender; of green grass; of growing crops.</i> Strong's #5528. Luke 12:28			
chórtos (χόρτος) [pronounced <i>KHOHR-toss</i> ]	<i>the place where grass grows and animals graze (court, garden, pasture); grass, herbage, vegetation, hay, provender; of green grass; of growing crops</i>	masculine singular noun, accusative case	Strong's #5528
71. Masculine_proper_noun: Chouzas (Χουζᾱς) [pronounced <i>khooD-ZAHS</i> ], which means, <i>the seer; transliterated, Chuza, Chuzas.</i> Strong's #5529. Luke 8:3			
Chouzas (Χουζᾱς) [pronounced <i>khooD-ZAHS</i> ]	<i>the seer; transliterated, Chuza, Chuzas</i>	masculine singular proper noun	Strong's #5529
72. verb: chráomai (χράομαι) [pronounced <i>KHRAH-om-ahee</i> ], which means, <i>to receive a loan; to borrow; to take for one's use, to use; to make use of a thing, to act towards one in a given manner.</i> Strong's #5530. Acts 27:3, 17			
chráomai (χράομαι) [pronounced <i>KHRAH-om-ahee</i> ]	<i>to receive a loan; to borrow; to take for one's use, to use; to make use of a thing, to act towards one in a given manner</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5530
chráomai (χράομαι) [pronounced <i>KHRAH-om-ahee</i> ]	<i>receiving a loan; borrowing; taking for one's use, using; making use of a thing, acting towards one in a given manner</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #5530
73. Verb: chraô (χράω) [pronounced <i>KHRAH-oh</i> ], which means, <i>to loan, to lend.</i> Strong's #5531. Luke 11:5*			
chraô (χράω) [pronounced <i>KHRAH-oh</i> ]	<i>to loan, to lend</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #5531

This probably has the same base as Strong's #5530.

74. feminine_noun chreia (χρεία) [pronounced <i>KHRI-ah</i> ], which means, <i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want.</i> Thayer and Strong definitions only. Strong's #5532. Luke 5:31 9:11 10:42 15:7 19:31 22:71 Acts 2:45 4:35 6:3 20:34 28:10 1Thessalonians 1:8 4:9, 12 5:1 Hebrews 5:12 7:11 10:36			
chreia (χρεία) [pronounced <i>KHRI-ah</i> ]	<i>necessity, necessary, need; duty, business; task; an occasion; a demand, requirement; use; want</i>	feminine singular noun; nominative case	Strong's #5532
chreiai (χρεῖαι) [pronounced <i>KHRY-ī</i> ]	<i>necessities, necessary things, needs; duties, businesses; tasks; occasions; demands, requirements; uses; wants</i>	feminine plural noun; nominative case	Strong's #5532
75. masculine_noun chreôpheiletês (χρεωφειλέτης) [pronounced <i>khreh-o-fi-LET-ace</i> ], which means, <i>a debtor, one with an obligation, one owing money, an indebted person.</i> Thayer and Strong definitions only. Strong's #5533. Luke 7:41 16:5**			

chreôpheiletês (χρεωφειλέτης) [pronounced <i>khreh-o-fi-LET-ace</i> ]	<i>a debtor, one with an obligation, one owing money, an indebted person</i>	masculine plural noun; nominative case	Strong's #5533
76.	X		
77.	Verb: chrêzô (χρήζω) [pronounced <i>KHRADE-zoh</i> ], which means, <i>to need, to want; to have need of, to be in want of</i> . Strong's #5535. Luke 11:8 12:30 *****		
	chrêzô (χρήζω) [pronounced <i>KHRADE-zoh</i> ]	3 <sup>rd</sup> person singular, present active indicative	Strong's #5535
78.	noun: chrêma (χρήμα) [pronounced <i>khray'-mah</i> ], which means, <i>wealth, money, riches; property; something useful (or needed); a thing, a matter, affair, event, business</i> . Strong's #5536. Luke 18:24 Acts 4:37 8:18 24:26 ***** **		
	chrêma (χρήμα) [pronounced <i>khray'-mah</i> ]	neuter singular noun, accusative case	Strong's #5536
	chrêmata (χρήματα) [pronounced <i>khray'-maht-ah</i> ]	neuter plural noun, accusative case	Strong's #5536
79.	Verb chrêmatizô (χρηματίζω) [pronounced <i>khay-mat-IHD-zo</i> ], which means, <i>to reveal (divine information); to speak, to utter an oracle; to be divinely intimate; to constitute a firm for business; to bear as a title; to be called, to be admonished (warned) of God</i> . Thayer: 1) to transact business, especially to manage public affairs; 1a) to advise or consult with one about public affairs; 1b) to make answer to those who ask for advice, present enquiries or requests, etc.; 1b1) of judges, magistrates, rulers, kings; 2) to give a response to those consulting an oracle, to give a divine command or admonition, to teach from heaven; 2a) to be divinely commanded, admonished, instructed; 2b) to be the mouthpiece of divine revelations, to promulgate the commands of God; 3) to assume or take to one's self a name from one's public business; 3a) to receive a name or title, be called. Thayer and Strong definitions only. Strong's #5537. Luke 2:26 Acts 10:22 11:26 Hebrews 8:5 11:7 12:25 ***** **** see below		
	chrêmatizô (χρηματίζω) [pronounced <i>khay-mat-IHD-zo</i> ]	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5537
	chrêmatizô (χρηματίζω) [pronounced <i>khay-mat-IHD-zo</i> ]	neuter singular, perfect passive participle; nominative case	Strong's #5537
80.	Verb: chrêmatizô (χρηματίζω) [pronounced <i>khay-mat-IHD-zo</i> ] does not mean to call anyone anything, and the verb should be translated "to classify"—"she shall be classified." Strong's #5537		
81.	X		
82.	X		
83.	noun: chrêsis (χρήσις) [pronounced <i>KHRAI-sis</i> ], which means, <i>relations</i> . Strong's #5540. Romans 1:26 **		
84.	X		
85.	X		



86. Adjective: chrêstos (χρηστός) [pronounced *khrays-TOSS*], which means, *better, easy, good (-ness); employed, useful (in manner or morals); gracious, kind*. Thayer: 1) fit, fit for use, useful; 1a) virtuous, good; 2) manageable; 2a) mild, pleasant (as opp. to harsh, hard sharp, bitter); 2b) of things: more pleasant, of people, kind, benevolent. Thayer Definition only. Strong's #5543. Luke 5:39 6:35

chrêstos (χρηστός) [pronounced <i>khrays-TOSS</i> ]	<i>better, easy, good (-ness); employed, useful (in manner or morals); gracious, kind</i>	masculine singular adjective; nominative case	Strong's #5543
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87. noun: chrêstôtēs (χρηστότης) [pronounced *khray-STOT-ace*], which means, *(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness*. Strong's #5544. Galatians 5:22 Colossians 3:12 \*\*\*\*\*

chrêstôtēs (χρηστότης) [pronounced <i>khray-STOT-ace</i> ]	<i>(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness</i>	feminine singular noun; nominative case	Strong's #5544
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88. X

89. 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

90. proper noun grouping: Christians (Χριστιανός) [pronounced *khris-tee-an-OSS*], which means, *follower of Christ; transliterated, Christian*. Strong's #5546. Acts 11:26 26:28 \*\*\*

Christianos (Χριστιανός) [pronounced <i>khris-tee-an-OSS</i> ]	<i>follower of Christ; transliterated, Christian</i>	masculine singular proper noun; grouping; accusative case	Strong's #5546
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Christianoι (Χριστιανοί) [pronounced <i>khris-tee-an-OY</i> ]	<i>followers of Christ; transliterated, Christians</i>	masculine plural proper noun; grouping; accusative case	Strong's #5546
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91. Masculine\_noun: Christos (χριστός) [pronounced *krees-TOHSS*], 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 1Sam. 2:10 Psalm 2:2 Prov. 8:5 Luke 2:11 3:15 4:41 9:20 20:41 22:67 23:2, 35 24:26 Acts 2:31 3:6 4:10 5:42 8:5 9:22 10:36 11:17 15:11 16:17 17:3 18:5 (20:21) 24:24 26:23 28:31 Galatians 1:1 2:4 3:1 4:7, 14 5:1 6:2, 12 Colossians 1:1 2:2 3:1 4:3 1Thessalonians 1:1 2:7 3:2 4:16 5:9 2Thessalonians 1:1 2:1 3:5 Hebrews 3:6 5:5 6:1 9:11 10:10 11:26 13:8

Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun	Strong's #5547
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92. **Verb:** chriô (χρίω) [pronounced *KREE-oh*], which means *to anoint; to consecrate by anointing*. Strong's #5548. The Doctrine of Anointing 1Sam. 10:1 Luke 4:18 Acts 4:27 10:38 Hebrews 1:9

chriô (χρίω) [pronounced <i>KHREE-oh</i> ]	<i>to anoint; to consecrate by anointing</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5548
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93. Verb: chronizô (χρονίζω) [pronounced *khron-IHD-zoh*], which means, *to linger, to delay, to tarry*. Thayer and Strong definitions only. Strong's #5549. Luke 1:21 12:45 Hebrews 10:37

chronizô (χρονίζω) [pronounced <i>chron.-IHD-zoh</i> ]	<i>to linger, to delay, to tarry</i>	present active infinitive	Strong's #5549
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94. **Masculine noun:** chronos (χρόνος) [pronounced *CHRON*.-oss]; which means: *time; time as a succession of events*. Strong's #5550. A Brief Examination of Dispensations Luke 1:57 4:5 8:27 18:4 20:9 23:8 Acts 1:6, 7 3:21 7:17, 23 8:11 13:18 14:3 15:33 17:30 18:20 19:22 20:18 27:9 Galatians 4:1 1Thessalonians 5:1 Hebrews 4:6 5:12 11:32

chronos (χρόνος) [pronounced <i>CHROHN</i> -oss]	<i>time; time as a succession of events; a duration of time</i>	masculine singular noun; nominative case	Strong's #5550
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Chronos can denote *a succession of events, the passage or passing of time, the passing of moments, or a period of measured time*. Hence, this word is brought into the English as *chronology*. In contrast, a similar word, kairos (καιρός) [pronounced *kī-ROSS*], means, *a season, a time period characterized by the influence or prevalence of something, a period of time during which something is accomplished*.<sup>67</sup> Strong's #2540.

Interestingly enough, chronos is found 54 time in the New Testament; 24 times in the books of Luke and Acts.

chronoi (χρόνοι) [pronounced <i>CHROHN</i> -oy]	<i>times; time as a succession of events; durations of time; a passage of time, periods of time</i>	masculine plural noun; nominative case	Strong's #5550
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95. verb: chronotribéō (χρονотριβέω) [pronounced *khron-ot-rib-EH-oh*], which means, *to spend time, to wear time; to procrastinate, to linger*. Strong's #5551. Acts 20:16\*

chronotribéō (χρονотριβέω) [pronounced <i>chron</i> .-ot-rib-EH-oh]	<i>to spend time, to wear time; to procrastinate, to linger</i>	aorist active infinitive	Strong's #5551
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96. Adjective: chruseos (χρῦσεος) [pronounced *KHROO*-seh-oss], which means, *golden; made of gold; overlaid or covered with gold*. Strong's #5552. Hebrews 9:4

chruseos (χρῦσεος) [pronounced <i>KHROO</i> -seh-oss]	<i>golden; made of gold; overlaid or covered with gold</i>	neuter singular adjective; accusative case	Strong's #5552
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97. Noun: chrusion (χρυσίον) [pronounced *khroo*-SEE-on], which means, *gold, a golden article, gold plating, ornament, or coin*. Strong's #5553. Acts 3:6 20:33 Hebrews 9:4 \*\*\*\*\*

chrusion (χρυσίον) [pronounced <i>khroo</i> -SEE-on]	<i>gold, a golden article, gold plating, ornament, or coin</i>	neuter singular noun, accusative case	Strong's #5553
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98. X

99. X

100. X

101. noun: chrusós (χρυσός) [pronounced *khroo*-SOSS], which means, *gold; precious things made of gold, golden ornaments; an image made of gold; stamped gold, gold coin*. Strong's #5557. Acts 17:29

chrusós (χρυσός) [pronounced <i>khroo</i> -SOSS]	<i>gold; precious things made of gold, golden ornaments; an image made of gold; stamped gold, gold coin</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5557
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102. X

103. noun: chrôs (χρῶς) [pronounced *khroce*], which means, *skin, the surface of the body*. Strong's #5559. Acts 19:12\*

chrôs (χρῶς) [pronounced <i>khroce</i> ]	<i>skin, the surface of the body</i>	masculine singular noun; genitive/ablative case	Strong's #5559
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<sup>67</sup> Mostly taken from Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 1487.

104. adjective chôlos (χωλός) [pronounced *kho-LOSS*], which means, lame, cripple; deprived of a foot, maimed; limping. Thayer and Strong definitions only. Strong's #5560. Luke 7:22 14:13 Acts 3:2 8:7 14:8 Hebrews 12:13

chôlos (χωλός) [pronounced <i>kho-LOSS</i> ]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	masculine plural adjective; nominative case	Strong's #5560
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105. **Feminine noun:** chôra (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 Luke 2:8 3:1 8:26 12:16 15:13, 14 19:12 21:21 Acts 8:1 10:39 12:20 13:49 16:6 18:23 26:20 27:27

chôra (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/ablative 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.*

chôrai (χώραι) [pronounced <i>KHOH-rye</i> ]	<i>countries, lands; districts, regions, places; [open] country [as opposed to the city]; [dry] lands [as opposed to the sea]</i>	feminine plural noun; accusative case	Strong's #5561
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106. X

107. Verb: chôrizô (χωρίζω) [pronounced *kho-RIHD-zoh*], which means, *to depart, to separate, to part; reflexively, to go away; to leave a spouse; to divorce*. Strong's #5563. Acts 1:4 18:1, 2 Hebrews 7:26

chôrizô (χωρίζω) [pronounced <i>kho-RIHD-zoh</i> ]	<i>to depart, to separate, to part; reflexively, to go away; to leave a spouse; to divorce</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5563
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chôrizô (χωρίζω) [pronounced <i>kho-RIHD-zoh</i> ]	<i>departing, separating, parting; reflexively, going away; one leaving a spouse; divorcing</i>	masculine singular, aorist passive participle, nominative case	Strong's #5563
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108. noun: chōrion (χωρίον) [pronounced *kho-REE-on*], which means, *place, a spot or plot of ground, a field, land, parcel of ground, place, possession*. Strong's #5564. Acts 1:18 4:34 5:3, 8 28:7 \*\*\*\*\*

chōrion (χωρίον) [pronounced <i>kho-REE-on</i> ]	<i>place, a spot or plot of ground, a field, land, parcel of ground, possession</i>	neuter singular noun, accusative case	Strong's #5564
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chōria (χωρία) [pronounced <i>kho-REE-ah</i> ]	<i>places, spots or plots of ground, fields, lands, parcels of ground, possessions</i>	neuter plural noun, accusative case	Strong's #5564
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109. adverb chôris (χωρίς) [pronounced *khoh-REECE*], which means, *separate [ly], apart [from]; without any; beside [s]; by itself*. Thayer and Strong definitions only. Strong's #5565. Luke 6:49 Hebrews 4:15 7:7, 20 9:7, 18 10:28 11:6 12:8

chôris (χωρίς) [pronounced <i>khoh-REECE</i> ]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
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110. noun: chōros (χώρος) [pronounced *KHOH-ross*], which means, *northwest, the northwest wind; for the quarter of the heavens from which the wind blows*. Strong's #5566. Acts 27:12\*

chōros (χῶρος) [pronounced KHOH-ross]	northwest, the northwest wind; for the quarter of the heavens from which the wind blows	masculine singular noun, accusative case	Strong's #5566
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## Ψ ψ Psi

1. A  
2. X  
3. **Masculine\_noun:** psalmos (ψαλμός, οὐ, ό) [pronounced psahl-MOSS], which means *psalm, praise, song of praise*. Strong's #5568. Psalm 46 inscription 99 inscription Luke 20:42 24:44 Acts 1:20 13:33 Colossians 3:16

psalmos (ψαλμός, οὐ, ό) [pronounced psahl-MOSS]	<i>psalm, praise, song of praise</i>	masculine singular noun, locative, instrumental or dative case	Strong's #5568
psalmoi (ψαλμοί) [pronounced psahl-MOI]	<i>psalms, songs of praise; the Psalms (as a division of the Old Testament)</i>	masculine plural noun, locative, instrumental or dative case	Strong's #5568
4. noun: pseudádelphos (ψεудάδελφος) [pronounced psyoo-DAD-el-foss], which means, <i>false brother, a spurious brother, pretended associate, a pseudo believer</i> . Strong's #5569. Galatians 2:4 **			
pseudádelphos (ψεудάδελφος) [pronounced psyoo-DD-el-foss]	<i>false brother, a spurious brother, pretended associate, a pseudo believer</i>	masculine singular noun, accusative case	Strong's #5569
pseudádelphoi (ψεудάδελφοι) [pronounced psyoo-DAD-el-foy]	<i>false brothers, a spurious brothers, pretended associates, pseudo believers</i>	masculine plural noun, accusative case	Strong's #5569

5. X  
6. adjective: pseudês (ψευδής) [pronounced psyoo-DACE], which means, *lying, false, untrue, erroneous, deceitful, wicked*. Strong's #5571. Acts 6:13 \*\*\*

pseudês (ψευδής) [pronounced psyoo-DACE]	<i>lying, false, untrue, erroneous, deceitful, wicked</i>	masculine plural adjective, accusative case	Strong's #5571
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7. X  
8. X  
9. Verb: pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai], which means *to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie*. Thayer, Balz and Zodhiates definitions. Strong's #5574. Rebound (1John 1:9) Acts 5:3, 4 Galatians 1:20 Colossians 3:9 Hebrews 6:18

pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	<i>to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie</i>	1 <sup>st</sup> person plural, present middle/passive indicative	Strong's #5574
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pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	lie [to], speak deliberate falsehoods, speak deceitfully; deceive one by a lie	2 <sup>nd</sup> person plural, present middle imperative	Strong's #5574
10. x			
11. verb: pseudomartyréō (ψευδομαρτυρέω) [pronounced psyoo-dom-ar-too-REH-oh], which means, to bear (to be a) false witness, to give false testimony, to lie. Strong's #5576. Luke 18:20 ***** *			
pseudomartyréō (ψευδομαρτυρέω) [pronounced psyoo-dom-ar-too-REH-oh]	to bear (to be a) false witness, to give false testimony, to lie	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #5576
12. X			
13. masculine_noun pseudoprophêtês (ψευδοπροφήτης) [pronounced psyoo-dop-rof-AY-tace], which means, false prophet, a spurious prophet, a pretended foreteller or religious impostor; one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies. Thayer and Strong definitions only. Strong's #5578. Luke 6:26 Acts 13:6			
pseudoprophêtês (ψευδοπροφήτης) [pronounced psyoo-dop-rof-AY-tace]	false prophet, a spurious prophet, a pretended foreteller or religious impostor; one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies	masculine singular noun; dative, locative or instrumental case	Strong's #5578
14. noun: pseûdos (ψεῦδος) [pronounced PSYOO-doss], which means, a lie, deceit; conscious and intentional falsehood; in a broad sense, whatever is not what it seems to be; of perverse, impious, deceitful precepts. Strong's #5579. Romans 1:25 2Thessalonians 2:9, 11 ***** ****			
pseûdos (ψεῦδος) [pronounced PSYOO-doss]	a lie, deceit; conscious and intentional falsehood; in a broad sense, whatever is not what it seems to be; of perverse, impious, deceitful precepts	neuter singular noun, genitive/ablative case	Strong's #5579
15. X			
16. X			
17. noun: pseûsma (ψεῦσμα) [pronounced PSYOOS-mah], which means, lying. Strong's #5582. Romans 3:7*			
18. Masculine_noun: pseustês (ψεύστης, ου, ό) [pronounced psyooç-TACE], which means a liar; one who breaks faith; a false and faithless man. Used of those who profess salvation but live and think contrary to Christian truth. This indicates a person whose attitude is in opposition to God. Thayer, Arndt and Gingrich, Balz and Zodhiates definitions. Strong's #5583. Rebound (1John 1:10)			
pseustês (ψεύστης, ου, ό) [pronounced psyooç-TACE]	a liar; one who breaks faith; a false and faithless man	masculine singular noun, accusative case	Strong's #5583
Used of those who profess salvation but live and think contrary to Christian truth. Pseustês indicates a person whose attitude is in opposition to God.			
19. verb: psêlapháō (ψηλαφάω) [pronounced psay-laf-AH-oh], which means, to touch, to feel after, to handle; to manipulate, to verify by contact; figuratively, to search for, (mentally) to seek after. Strong's #5584. Luke 24:39 Acts 17:27 Hebrews 12:18 ****			
psêlapháō (ψηλαφάω) [pronounced psay-laf-AH-oh]	to touch, to feel after, to handle; to manipulate, to verify by contact; figuratively, to search for, (mentally) to seek after	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5584

psēlaphāō (ψηλαφάω) [pronounced <i>psay-laf-AH-oh</i> ]	<i>touch, feel after, handle; manipulate, verify by contact; figuratively, search for, (mentally) seek after</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #5584
psēlaphāō (ψηλαφάω) [pronounced <i>psay-laf-AH-oh</i> ]	<i>touching, feeling after, handling; manipulating, verifying by contact; figuratively, searching for, (mentally) seeking after</i>	neuter singular, present passive participle; dative, locative or instrumental case	Strong's #5584
20. Verb: psēphízō (ψηφίζω) [pronounced <i>psay-FIHD-zoe</i> ], which means, <i>to count, to calculate, to estimate, to determine (a value), to compute; to vote (using a black pebble)</i> . Strong's #5585. Luke 14:28 **			
psēphízō (ψηφίζω) [pronounced <i>psay-FIHD-zoe</i> ]	<i>to count, to calculate, to estimate, to determine (a value), to compute; to vote (using a black pebble)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5585
21. noun: psēphos (ψῆφος) [pronounced <i>PSAY-foss</i> ], which means, <i>voting pebble; stone; a vote</i> . Strong's #5586. Acts 26:10 ***			
psēphos (ψῆφος) [pronounced <i>PSAY-foss</i> ]	<i>voting pebble; stone; a vote</i>	feminine singular noun, accusative case	Strong's #5586

Thayer definitions: 1) *a small worn smooth stone, a pebble; 1a) in the ancient courts of justice the accused were condemned by black pebbles and the acquitted by white; 2) a vote (on account of the use of pebbles in voting).*

22. X

23. noun: psithuristês (ψιθυριστής) [pronounced *psith-oo-ris-TACE*], which means, *gossiper*. Strong's #5588. Romans 1:29\*

24. X

25. Feminine\_noun: psuchê (ψυχή) [pronounced *psoo-KHAY*], which means, 1) *breath; 1a) the breath of life; 1a1) the vital force which animates the body and shows itself in breathing; 1a1a) of animals; 1a1b) of men; 1b) life; 1c) that in which there is life; 1c1) a living being, a living soul; 2) the soul; 2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.); 2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life; 2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body).* Thayer definitions only. Strong's #5590. Doctrine of the Human Soul 2Sam. 17:3 Luke 1:46 2:35 6:9 9:24 10:27 12:19 14:26 17:33 21:19 Acts 2:27, 41, 42 3:23 4:32 7:14 14:22 15:24 20:10, 24 27:10, 22, 37 Colossians 3:23 1Thessalonians 2:8 5:23 Hebrews 4:12 6:19 10:38 12:3 13:17

psuchê (ψυχή) [pronounced <i>psoo-KHAY</i> ]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong's #5590
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Thayer definitions: 1) *breath; 1a) the breath of life; 1a1) the vital force which animates the body and shows itself in breathing; 1a1a) of animals; 1a1b) of men; 1b) life; 1c) that in which there is life; 1c1) a living being, a living soul; 2) the soul; 2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.); 2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life; 2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body).*

psuchai (ψυχᾱί) [pronounced <i>psoo-KHEYE</i> ]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections; psyches, minds</i>	feminine plural noun; accusative case	Strong's #5590
26.	Adjective: psuchikos (ψυχικός) [pronounced <i>psoo-khee-KOSS</i> ], which means, <i>soul-ish; natural; unregenerate; of or belonging to breath; having the nature and characteristics of the breath; the principal of animal life, which men have in common with the brutes; governed by breath; the sensuous nature with its subjection to appetite and passion.</i> Thayer definitions only. Strong's #5591. Doctrine of the Human spirit		
27.	noun: psuchos (ψύχος) [pronounced <i>PSOO-khoss</i> ], which means, <i>cold, chilly, wintry, inclimate.</i> Strong's #5592. Acts 28:2*		
psuchos (ψύχος) [pronounced <i>PSOO-khoss</i> ]	<i>cold, chilly, wintry, inclimate</i>	neuter singular noun, accusative case	Strong's #5592
28.	adjective: psuchrós (ψυχρός) [pronounced <i>psoo-CHROSS</i> ], which means, <i>cold.</i> Strong's #5593. Revelation 3:15 ***		
29.	X		
30.	Verb: psômízô (ψομίζω) [pronounced <i>pso-MEED-zoh</i> ], which means <i>to feed by providing food, to divide into mouthfuls, to distribute food.</i> Strong's #5595. The Doctrine of Tongues (1Cor. 13:3)		
31.	X		
32.	verb psôchô (ψώχω) [pronounced <i>PSOH-khoh</i> ], which means, <i>rubbing, rubbing grains together with the hands.</i> Thayer and Strong definitions only. Strong's #5597. Luke 6:1*		
psôchô (ψώχω) [pronounced <i>PSOH-khoh</i> ]	<i>rubbing, rubbing grains together with the hands</i>	masculine plural, present active participle; nominative case	Strong's #5597

## Ω ω Omega

1. **Letter:** Ô (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. Interjection: o (ὦ) [pronounced *oh*], which means, *oh, o!* Strong's #5599. Luke 9:41 24:25 Acts 1:1 13:9 18:14 27:21 Galatians 3:1

o (ὦ) [pronounced <i>oh</i> ]	<i>oh, o!</i>	interjection; a sign of the vocative; used as a note of exclamation	Strong's #5599
3.	Verb: ô (ὦ) [pronounced <i>oh</i> ], which means, <i>to be, will be, is.</i> Strong's #5600. Luke 11:34 14:8 Acts 5:38 Galatians 5:10		
ô, ês, ê (ὦ, ἦς, ἦ) [pronounced <i>oh, ace, ay</i> ] (there are other forms)	<i>to be, will be, is</i>	3 <sup>rd</sup> person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)

The verb *to be* can also refer to *a state of having something*.

4. masculine \_proper\_noun Ôbêd (Ὠβήδ/ὠβήδ) [pronounced *oh-BADE*], which means, *serving; transliterated, Obed.* Thayer and Strong definitions only. Strong's #5601. Luke 3:32\*\*\*

Ôbêd (Ὠβήδ/ὠβήδ) [pronounced <i>oh-BADE</i> ]	<i>serving; transliterated, Obed</i>	masculine singular proper noun	Strong's #5601
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He is the grandfather of king David.

5. adverb hōde (ᾠδε) [pronounced *HO-deh*] which means, *here, [in, to] this place, in this same spot; there*. Thayer and Strong definitions only. Strong's #5602. Luke 4:23 9:12, 41 11:31 14:21 15:17 16:25 17:21 19:27 21:6 22:38 23:5 24:6 Acts 9:14 Hebrews 7:8 13:14

hōde (ᾠδε) [pronounced <i>HO-deh</i> ]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
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6. Feminine\_noun: hōdê (ᾠδῆ) [pronounced *HOH-day*], which means *a song (of praise or thanksgiving), ode*. This word is used for songs of believers as well as songs of idolaters. The online Bible failed me here, identifying this instead as a different Strong's #. Thayer, Balz and Zodhiates definitions. Strong's #5603. Fix Strong's # here: Psalm 95 inscription Psalm 96 inscription Colossians 3:16

hōdê (ᾠδῆ, ἡς, ἥ) [pronounced <i>oh-DAY</i> ]	<i>a song (of praise or thanksgiving), ode; chant; often denotes religious composition</i>	feminine singular noun, nominative case	Strong's #5603
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hōdai (ᾠδαί) [pronounced <i>oh-die</i> ]	<i>songs (of praise or thanksgiving), odes; chants; often denotes religious composition</i>	feminine plural noun, nominative case	Strong's #5603
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This word is used for songs of believers as well as songs of idolaters.

7. noun: ōdín (ὠδίν) [pronounced *oh-DEEN*], which means, *birth pains, throe [especially of childbirth]; pain, sorrow, travail; intolerable anguish*. Strong's #5604. Acts 2:24 1Thessalonians 5:3 \*\*\*\*

ōdín (ὠδίν) [pronounced <i>oh-DEEN</i> ]	<i>birth pains, throe [especially of childbirth]; pain, sorrow, travail; intolerable anguish</i>	feminine singular noun, nominative case	Strong's #5604
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ōdínes (ὠδίνες) [pronounced <i>oh-DEEN-ehs</i> ]	<i>birth pains, throes [especially of childbirth]; pains, sorrows, travails; intolerable anguish</i>	feminine plural noun, nominative case	Strong's #5604
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8. verb: ōdínō (ὠδίνω) [pronounced *o-DEE-no*], which means, *to have birth pains, to feel the pains of child birth, to travail*. Strong's #5605. Galatians 4:19, 27 \*\*\*\*\*

ōdínō (ὠδίνω) [pronounced <i>oh-DEE-no</i> ]	<i>to have birth pains, to feel the pains of child birth, to travail</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #5605
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ōdínō (ὠδίνω) [pronounced <i>oh-DEE-no</i> ]	<i>having birth pains, feeling the pains of child birth, travelling</i>	feminine singular, present active participle, nominative case	Strong's #5605
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9. Masculine\_noun: ōmos (ὤμος) [pronounced *OH-moss*], which means, *shoulders*. Strong's #5606. Luke 15:5 \*\*

ōmos (ὤμος) [pronounced <i>OH-moss</i> ]	<i>shoulders</i>	masculine plural noun, accusative case	Strong's #5606
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10. participle\_verb ōn/ousa/on (ὢν/οὔσα/ὄν) [pronounced *own/OO-sah/on*] which means, *being, is, are*. Thayer and Strong definitions only. Strong's #5607. Luke 2:5 3:23 8:43 11:23 12:28 13:16 14:32 20:36 22:3 23:7 24:6 Acts 5:17 7:2, 5, 12 8:23 9:2 11:1, 22 13:1 14:13 15:32 16:3 17:16 18:12 19:31 20:34 21:8 22:5 24:10 26:3 27:2, 9 28:17 Galatians 2:3 4:1, 8 6:3 Colossians 1:21 2:13 1Thessalonians 2:14 5:8 2Thessalonians 2:5 Hebrews 1:3 3:2 5:8 8:4 13:3



ôn/ousa/on (ὦν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
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11. verb: ōnéomai (ὠνέομαι) [pronounced oh-NEH-om-ahee], which means, *to buy, to purchase*. Strong's #5608. Acts 7:16\*

ōnéomai (ὠνέομαι) [pronounced oh-NEH-om-ahee]	<i>to buy, to purchase</i>	3 <sup>rd</sup> person singular, aorist middle indicative	Strong's #5608
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One of my sources calls this a deponent middle voice, but it is reasonable the Abraham purchases this for himself. This word is apparent derived from a word which means, *sum, price*.

12. Neuter\_noun: ōon (ὠόν) [pronounced oh-ON], which means, *egg*. Strong's #5609. Luke 11:12\*

ōon (ὠόν) [pronounced oh-ON]	<i>egg</i>	neuter singular noun, accusative case	Strong's #5609
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13. Feminine\_noun hōra (ὥρα) [pronounced HO-rah] which means, *day, hour, instant, season, time*. Thayer definitions: 1) a certain definite time or season fixed by natural law and returning with the revolving year; 1a) of the seasons of the year, spring, summer, autumn, winter; 2) the daytime (bounded by the rising and setting of the sun), a day; 3) a twelfth part of the day-time, an hour, (the twelve hours of the day are reckoned from the rising to the setting of the sun); 4) any definite time, point of time, moment. Thayer and Strong definitions only. Strong's #5610. Luke 1:10 2:38 7:21 10:21 12:12 13:31 14:17 20:19 22:14 23:44 24:33 Acts 2:15 3:1 5:7 10:3, 9 16:17 19:34 22:13 23:23 Galatians 2:5 1Thessalonians 2:17

hōra (ὥρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
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hōrai (ὥραι) [pronounced HO-rye]	<i>days, hours, instant, seasons, periods of time</i>	feminine plural noun; nominative case	Strong's #5610
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14. adjective: hōraïos (ὥραῖος) [pronounced ho-RAH-yoss], which means, *beautiful, belonging to the right hour or season (timely)*, (by implication) *blooming, flourishing (beauteous (figuratively))*. Strong's #5611. Acts 3:2 \*\*\*\*

hōraïos (ὥραῖος) [pronounced ho-RAH-yoss]	<i>beautiful, belonging to the right hour or season (timely), (by implication) blooming, flourishing (beauteous (figuratively))</i>	feminine singular adjective, accusative case	Strong's #5611
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15. X

16. Comparative\_particle: hōs (ὥς) [pronounced hohç], which generally means *like, as, even as*. With a participle, it gives a reason for an action (*as one who, because*). There are a few more specialized uses; with numerals, it means *about, approximately, nearly*. Strong's #5613. Rebound (1John 1:7) 1Sam. 2:2 14:7, 23 (22b) 2Sam. 7:23 Psalm 73:7 Luke 1:23 2:15 3:4 4:25 5:4 6:4 7:12 8:42, 47 9:52 10:3, 18 11:1 12:27 15:19 16:1 17:6 18:11 19:5 20:37 21:35 22:26, 52, 61 23:14 24:6 Acts 1:10 2:15 3:12 4:4 5:7 7:23 8:32 9:18 10:7, 38 11:5, 15 13:18 14:5 16:4 17:13 18:5 19:9 20:14 21:1, 12 22:5, 25 23:11 25:10 27:1, 37 28:4 Galatians 1:9 3:16 4:12 5:14 6:10 Colossians 2:6 3:12 4:4 1Thessalonians 2:4 5:2, 4, 6 2Thessalonians 2:2 3:15 Heb. 1:11 3:2, 5 4:3 6:19 7:9 11:9, 12 12:5, 16 13:3

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

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*.

17. Possibly combo Acts 28:4

hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounced <i>deh</i> ]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

18. Possible combo Acts 17:28

hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

I wonder if these two particles have a combined meaning?

19. Possible combo: 2Thessalonians 2:2

hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
diá (διὰ) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

In 2Thessalonians 2:2, these two words are translated, *as if from, as if by, as if through, as though from, supposedly from, supposedly coming from, that's supposedly from, supposed to be from, as if (it was) from, as if it came, seeming to be from, presuming to be from, as from, as through, as by, as (written) by, purporting to be from, alleged to be from, allegedly from, purporting to come from, that seems to be coming from, that is claimed as coming from, claiming to have been sent by*. These translations are, more or less, in the order of number of uses, most of them being used only once in one translation. *As if from* was used 5–10 times.

20. Possible combo: Colossians 2:6

hōs (ὥς) [pronounced <i>hohç</i> ]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Is there a combination here?

21. Adverb: hōsaútōs (ὥσαύτως) [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) Luke 13:5 20:31 22:20

hōsaútōs (ὥσαύτως) [pronounced <i>HOE-SOW-tohs</i> ]	<i>likewise, the same, in the same or like manner</i>	adverb	Strong's #5615
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22. Conditional adverb: hōseí (ὥσεί) [pronounced *hoh-SIGH*], which means, *as if, as it were, as, as though, like as* (when used comparatively); *approximately, roughly, about* (when used before words of number or measure to indicate and approximate value). Strong's #5616. Arndt & Gingrich p. 907. The Doctrine of Tongues (Acts 2:2) Luke 3:23 9:14 22:41 23:44 24:11 Acts 2:3 6:15 10:3 19:7 Hebrews 1:12

<p>hōseí (ὥσεί) [pronounced <i>hoh-SIGH</i>]</p>	<p><i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i></p>	<p>comparative or approximative adverb</p>	<p>Strong's #5616</p>
<p>23. <b>Proper_noun:</b> Ōsêe (Ὀσηὲ) [pronounced <i>oh-say-EH</i>], which appears to be a stand-in for the name Hosêe (Ὡσηὲ) [pronounced <i>hoh-say-EH</i>], which was Joshua's original name (see Num. 13:8, 16). My educated guess is that, because of Moses, the names <i>Joshua</i> and <i>Hosea</i> became equivalent names, like <i>Bill</i> and <i>William</i> or <i>Robert</i>, <i>Bob</i>, <i>Rob</i> and <i>Bobby</i>. Further, possibly the Greek translators sought to differentiate this guy from the <i>Joshua</i> of several centuries previous. Strong's #5617. 1Sam. 6:14</p>			
<p>24. <b>Adverb:</b> hōsper (ὥσπερ) [pronounced <i>HOH-sper</i>], which means <i>wholly as, just as, exactly like</i>. Strong's #5618. The Doctrine of Tongues (Acts 11:15) Luke 18:11 Acts 2:2 3:17 11:15 Galatians 4:29 1Thessalonians 5:3 Hebrews 4:10 7:27 9:25</p>			
<p>hōsper (ὥσπερ) [pronounced <i>HOE-sper</i>]</p>	<p><i>wholly as, just as, exactly like</i></p>	<p>adverb</p>	<p>Strong's #5618</p>
<p>25. X</p>			
<p>26. Conjunction: hōste (ὥστε) [pronounced <i>HOH-steh</i>], which means, <i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>. serves to connect more closely the phrase which follows with the preceding phrase (or phrases). It generally When beginning the sentence and followed by the indicative mood (as we have here), it acts as an emphatic inferential particle and therefore means <i>therefore, wherefore</i>. Strong's #5620. The Doctrine of Tongues (1Cor. 14:22) Luke 4:29 5:7 12:1 20:20 Acts 1:19 5:14 14:1 15:39 16:26 19:10, 12, 16 Galatians 2:13 3:9 4:7, 16 1Thessalonians 1:7 4:18 2Thessalonians 1:4 2:4 Hebrews 13:6</p>			
<p>hōste (ὥστε) [pronounced <i>HOH-teh</i>]</p>	<p><i>so that, accordingly, thus; therefore, wherefore; in order to, to</i></p>	<p>conjunction</p>	<p>Strong's #5620</p>
<p>27. noun: eton (ἑτίον) [pronounced <i>oh-TEE-on</i>], which means, <i>ear; perhaps the lobe of the ear</i>. Strong's #5621. Luke 22:51 *****</p>			
<p>eton (ἑτίον) [pronounced <i>oh-TEE-on</i>]</p>	<p><i>ear; perhaps the lobe of the ear</i></p>	<p>neuter singular noun, genitive/ablative case</p>	<p>Strong's #5621</p>
<p>28. noun: ōphéleia (ὠφέλεια) [pronounced <i>o-FEHL-i-ah</i>], which means, <i>use</i>. Strong's #5622.</p>			
<p>29. Verb: ōpheléō (ὠφελέω) [pronounced <i>oh-feh-LEH-oh</i>], which means <i>to help, to profit, to be of use</i>; in the middle/passive, it means <i>to be profited, to have advantage</i>. Strong's #5623. The Doctrine of Tongues (1Cor. 13:3) Luke 9:25 Galatians 5:2 Hebrews 4:2 13:9</p>			
<p>ōpheléō (ὠφελέω) [pronounced <i>oh-feh-LEH-oh</i>]</p>	<p><i>to help, to profit, to be of use; in the middle/passive, it means to be profited, to have advantage</i></p>	<p>3<sup>rd</sup> person singular, present passive indicative</p>	<p>Strong's #5623</p>
<p>30. Adjective: ōphélimos (ὠφέλιμος) [pronounced <i>oh-FEH-lee-mos</i>], which means <i>useful, advantageous, profitable, helpful</i>. Strong's #5624.</p>			

## Definite Article

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>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>.<sup>68</sup> One use of the article is as a mild, relative pronoun.<sup>69</sup></p>			
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	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
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
<p>Here, the masculine plural definite article in the nominative case, standing by itself, seems to mean, <i>many, some</i>.</p>			
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
tous (τοὺς) [pronounced <i>tooç</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Feminine Definite Articles			
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
tês (τῇς) [pronounced <i>tayç</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

<sup>68</sup> A Greek Grammar of the New Testament, Curtis Vaughan and Virtus E. Gideon; Broadman Press, Nashville; ©1979; p. 80.

<sup>69</sup> 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
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tên (τῇν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine 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; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
Neuter			
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ô			
ta (τά) [pronounced taw]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Definite Article			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	(to, in by) the; these [things]; in these; to those; by all of this	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
τάς			Strong's #3588
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
ὧ			

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

Masculine personal pronouns			
egó (ἐγώ) [pronounced ehg-OH]	I, me, my; primarily used as an emphatic	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	me; of me; from me; my, mine	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
emoi, moi (ἐμοί, μοί) [pronounced eh-MOY; moy]	to me, of me, by me; for me; my	1 <sup>st</sup> person singular pronoun; locative, dative or instrumental case	Strong's #1473
emi, me (ἐμέ, με) [pronounced ehm-EE, mee]	me	1 <sup>st</sup> person singular pronoun; accusative case	Strong's #1473
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
hêmōn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, [of] ours	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
hêmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
hêmas (ἡμᾶς) [pronounced hay-MASS]	us, to us	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ἡμ			
Neuter personal pronouns (see p. 97???)			

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

	<i>I</i>	1 <sup>st</sup> person neuter singular possessive pronoun, nominative case	Strong's #1473
	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person neuter singular possessive pronoun, genitive/ablative case	Strong's #1473
	<i>to me, of me, by me; for me, with me; my</i>	1 <sup>st</sup> person neuter singular possessive pronoun; locative, dative or instrumental case	Strong's #1473
	<i>me</i>	1 <sup>st</sup> person neuter singular possessive pronoun; accusative case	Strong's #1473
ema (ἐμά) [pronounced eh-MAH]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person neuter plural possessive pronoun; nominative case	Strong's #1699 (a form of Strong's #1473)
	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person neuter plural possessive pronoun; genitive/ablative case	Strong's #1473
	<i>to us, of us, by us; for us, with us</i>	1 <sup>st</sup> person neuter plural possessive pronoun; locative, dative or instrumental case	Strong's #1473
	<i>us</i>	1 <sup>st</sup> person neuter plural possessive pronoun; accusative case	Strong's #1473
			Strong's #1473

**2<sup>nd</sup> person Personal pronouns** This includes Strong's #5209, #5210, #5212, #5213, #5216. (p. 95 Greek Enchiridion)

su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Personal Pronouns (see <a href="#">Strong's #1473</a> )			
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
humôn (ὕμῶν) [pronounced hoo-MOHN]	<i>you [all]; of you, your; from you</i>	2 <sup>nd</sup> person plural personal pronoun, genitive/ablative case	Strong's #4771
humeteros (ὕμέτερος) [pronounced hoo-MET-er-oss]	<i>you [all], yours; to be possessed by you; to be allocated by you; proceeding from you</i>	2 <sup>nd</sup> person feminine plural, possessive pronoun; nominative case	Strong's #5212 (a form of #5210, which is the irregular plural of #4771)
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you [all]; concerning you; you [all], yourselves</i>	2 <sup>nd</sup> person plural personal pronoun; genitive/ablative case	Strong's #5216 genitive case of #5210; a form of #4771
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you, with you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
humas (ὕμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)



## Personal Pronouns (#846)

Masculine personal pronouns			
autos (αὐτός) [pronounced ow-TOSS]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
Here, spelled auto (αὐτό) [pronounced ow-TOH].			
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these; themselves</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
autous (αὐτούς) [pronounced ow-TOOSE]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
Feminine Personal Pronouns			
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same; this</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 <sup>rd</sup> person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

autê (αὐτῇ) [pronounced ow-TAY]	her, it; to her, for her, by her, with her; same	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
autên (αὐτήν) [pronounced ow-TAYN]	her, to her, towards her; it; same	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846
autai (αὐταί) [pronounced ow-TIE]	they; same; these	3 <sup>rd</sup> person feminine plural pronoun; nominative case	Strong's #846
autôn (αὐτῶν) [pronounced ow-TONE]	their, theirs; of them; from them; same	3 <sup>rd</sup> person feminine plural pronoun; ablative/genitive case	Strong's #846
autais (αὐταῖς) [pronounced ow-TACE]	them, to them, by them, by means of them, with them; same	3 <sup>rd</sup> person feminine plural pronoun; locative, dative or instrumental case	Strong's #846
autas (αὐτάς) [pronounced ow-TAHS]	them, to them, toward them; same	3 <sup>rd</sup> person feminine plural pronoun, accusative case	Strong's #846
Neuter Personal Pronouns			
auto (αὐτό) [pronounced ow-TOH]	it; he; same; this	3 <sup>rd</sup> person neuter singular personal pronoun; nominative case	Strong's #846
autou (αὐτοῦ) [pronounced ow-TOO]	his, its; of him, of it; from him, from it; him, it; same	3 <sup>rd</sup> person neuter singular personal pronoun; genitive/ablative case	Strong's #846
autô (αὐτῷ) [pronounced ow-TOH]	him; it; in him [it], by him, to him; for him; by means of him; with him; same	3 <sup>rd</sup> person neuter singular personal pronoun; locative, dative or instrumental case	Strong's #846
auto (αὐτό) [pronounced ow-TOH]	him, his, it; same	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846
auta (αὐτά) [pronounced ow-TAH]	they; same	3 <sup>rd</sup> person neuter plural personal pronoun; nominative case	Strong's #846
autôn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; same	3 <sup>rd</sup> person neuter plural personal pronoun; ablative/genitive case	Strong's #846

autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; accusative case	Strong's #846
αὐτῶν			
αὐτοῖς			

### Emphatic possessive pronouns (#1699)

Masculine emphatic possessive pronouns [wiktionary](#) (Fix Definitions below)

ἐμός • (emós) m (feminine ἐμή, neuter ἐμόν); first/second declension (first person singular possessive adjective)

1. (modifying noun) my, of mine
2. (substantive, on its own, often with article) mine
  - a. (in the plural) my friends or family; my possessions

The difference between μου and ἐμός

τὸ ὄνομα μου: this is the ordinary (unmarked) way of saying “my.” As an enclitic μου follows the noun.

τὸ ἐμὸν ὄνομα (Markos gives the correct position): this adjectival form makes “my” emphatic—mine as distinct from anyone else's.

(τὸ ὄνομα ἐμὸν would put the adjective in “predicative” position: “the name [is] mine.”)

φιλ τα παιδια I like children or (in appropriate context) I love my children.

φιλε τα παιδια μου He likes/loves/kisses my children.

φιλει τα εμα παιδια, (τα δε σα ου). He likes my children, (not yours).

(φιλ τὰ ἐμαυτου παιδια I love my own children.)

I don't feel as strong on these; there is a 2<sup>nd</sup> person possessive pronoun as well

It appears that these take on the gender and case of the noun they are modifying. These are apparently spelled and pronounced the same as similar pronouns. from the oblique cases of ἐγώ [G1473] (ἐμοί [G1698], ἐμο? [G1700], ἐμέ [G1691]); perhaps it depends upon context and the morphology?

emós (ἐμός) [pronounced ehM-OSS]	of me, mine (own), my	1 <sup>st</sup> person masculine singular, emphatic possessive pronoun; nominative case	Strong's #1699
emoû (ἐμοῦ) [pronounced ehM-OO]	of me, mine (own), my	1 <sup>st</sup> person masculine singular, emphatic possessive pronoun; genitive/ ablative case	Strong's #1699
ἐμ emôi	<i>of me, mine (own), my, to me, for me, by me, with me</i>	1 <sup>st</sup> person masculine singular, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699

ἐμόν emón	of me, mine (own), my	1 <sup>st</sup> person masculine singular, emphatic possessive pronoun, accusative case	Strong's #1699
ἐμέ emé			
ἐμοί emoí	of me, mine (own), my	1 <sup>st</sup> person masculine plural, emphatic possessive pronoun; nominative case	Strong's #1699
ἐμ ν emôn	of me, mine (own), my	1 <sup>st</sup> person masculine plural, emphatic possessive pronoun; ablative/ genitive case	Strong's #1699
ἐμο ς emoîs	<i>of us, our (own), ours, to us, for us, by us, with us; our</i>	1 <sup>st</sup> person masculine plural, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699
ἐμούς emoús	of me, mine (own), my	1 <sup>st</sup> person masculine plural, emphatic possessive pronoun; accusative case	Strong's #1699
ἐμοί emoí			
Feminine, emphatic possessive pronouns			
ἐμή em	of me, mine (own), my	1 <sup>st</sup> person feminine singular, emphatic possessive personal; nominative case	Strong's #1699
ἐμ ς emês	of me, mine (own), my	1 <sup>st</sup> person feminine singular, emphatic possessive personal; ablative/genitive case	Strong's #1699
ἐμ emêi	<i>of me, mine (own), my, to me, for me, by me, with me</i>	1 <sup>st</sup> person feminine singular, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699
emên (ἐμήν) [pronounced <i>ehm-AIN</i> ]	of me, mine (own), my	1 <sup>st</sup> person feminine singular, emphatic possessive pronoun, accusative case	Strong's #1699



ἐμή em			
ἐμαί emaí	of me, mine (own), my	1 <sup>st</sup> person feminine plural, emphatic possessive pronoun; nominative case	Strong's #1699
ἐμ ν emōn	of me, mine (own), my	1 <sup>st</sup> person feminine plural, emphatic possessive pronoun; ablative/genitive case	Strong's #1699
ἐμα ς emaís	<i>of us, our (own), ours, to us, for us, by us, with us; our</i>	1 <sup>st</sup> person feminine plural, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699
ἐμ' ς emās	of me, mine (own), my		Strong's #1699
ἐμαί emaí			
Neuter, emphatic possessive pronouns			
ἐμόν emón	of me, mine (own), my	1 <sup>st</sup> person neuter singular, emphatic possessive pronoun; nominative case	Strong's #1699
ἐμο emoû	of me, mine (own), my	1 <sup>st</sup> person neuter singular, emphatic possessive pronoun; genitive/ablative case	Strong's #1699
ἐμ emōi	of me, mine (own), my	1 <sup>st</sup> person neuter singular, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699
ἐμόν emón	of me, mine (own), my	1 <sup>st</sup> person neuter singular pronoun; accusative case	Strong's #1699
ἐμόν emón			
ἐμ' emá	of me, mine (own), my	1 <sup>st</sup> person neuter plural, emphatic possessive pronoun; nominative case	Strong's #1699

ἐμὴν emôn	of me, mine (own), my	1 <sup>st</sup> person neuter plural, emphatic possessive pronoun; ablative/genitive case	Strong's #1699
ἐμοῦ amos	of me, mine (own), my	1 <sup>st</sup> person neuter plural, emphatic possessive pronoun; locative, dative or instrumental case	Strong's #1699
ἐμ' emá	of me, mine (own), my		
ἐμ' emá			

### Reflexive Pronouns (see [Strong's #4572](#))

This entire chart is messtup unless I have all 4 entries. So far, just one genitive is accurate.

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

SECA and others call this a prolonged form of #3449. Not sure I grasp that.

emoi (ἐμοί) [pronounced <i>eh-MOY</i> ]; also, μοι	<i>to me, of me, by me; for me; with me; my</i>	1 <sup>st</sup> person singular pronoun; locative, dative or instrumental case	Strong's #1473
eme (ἐμέ) [pronounced <i>eh-MEH</i> ], also με	<i>me</i>	1 <sup>st</sup> person singular pronoun; accusative case	Strong's #1473
hêmeis (ἡμεῖς) [pronounced <i>hay-MICE</i> ]	<i>we</i>	1 <sup>st</sup> person plural reflexive pronoun, nominative case	Strong's #1473
hêmôn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal reflexive pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
hêmin (ἡμῖν) [pronounced <i>hay-MIHN</i> ]	<i>to us, of us, by us; for us, with us</i>	1 <sup>st</sup> person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

### Reflexive Pronouns (see [Strong's #4572](#))

hēmas (ἡμᾶς) [pronounced <i>hey-MASS</i> ]	<i>us</i>	1 <sup>st</sup> person plural reflexive pronoun; accusative case	Strong's #1473
I don't know the difference between the pairs of pronouns below			
seautou (σεαυτοῦ, ἡς) [pronounced <i>seh-ow-TOO</i> ]	<i>of your own, yourself; from your own; your own</i>	2 <sup>nd</sup> person masculine singular reflexive pronoun, genitive/ablative case	Strong's #4572
? sautou σαυτου?			
seautō (σεαυτῷ) [pronounced <i>seh-ow-TOH</i> ]	<i>yourself; to/for yourself; in yourself; by yourself; in your own...</i>	2 <sup>nd</sup> person masculine singular reflexive pronoun; locative, dative or instrumental case	Strong's #4572
is sautō σαυτῷ just a different form here?			
seauton (σεαυτόν) [pronounced <i>seh-ow-TON</i> ]	<i>yourself; you; to you, towards you</i>	2 <sup>nd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #4572
sauton σαυτόν			
su (σύ) [pronounced <i>soo</i> ]	<i>you</i>	2 <sup>nd</sup> person plural reflexive pronoun; nominative case	Strong's #4771
	<i>you [all]; of you, your; from you</i>	2 <sup>nd</sup> person plural reflexive pronoun, genitive/ablative case	Strong's #4771
	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural reflexive pronoun; locative, dative or instrumental case	Strong's #4771
humas (ὑμᾶς) [pronounced <i>hoo-MAHÇ</i> ]	<i>you [all]</i>	2 <sup>nd</sup> person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
The neuter pronouns are next:			
	<i>he</i>	3 <sup>rd</sup> person masculine singular pronoun; nominative case	Strong's #846

**Reflexive Pronouns (see [Strong's #4572](#))**

	<i>his, of him; for him, to him</i>	3 <sup>rd</sup> person masculine singular pronoun; genitive/ ablative case	Strong's #846
	<i>in him, by him, to him; for him; by means of him</i>	3 <sup>rd</sup> person masculine singular pronoun; locative, dative or instrumental case	Strong's #846
	<i>him</i>	3 <sup>rd</sup> person masculine singular pronoun, accusative case	Strong's #846
	<i>they</i>	3 <sup>rd</sup> person masculine plural pronoun; nominative case	Strong's #846
	<i>their, theirs; of them; from them</i>	3 <sup>rd</sup> person masculine plural pronoun; ablative/genitive case	Strong's #846
	<i>in them, by them; to them, for them; by means of them</i>	3 <sup>rd</sup> person masculine plural pronoun; locative, dative or instrumental case	Strong's #846
			Strong's #846
			Strong's #846
	<i>her, hers; of her; from her</i>	3 <sup>rd</sup> person feminine singular; ablative/genitive case	Strong's #846
		3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
		3 <sup>rd</sup> person feminine singular, pronoun, accusative case	Strong's #846
		3 <sup>rd</sup> person feminine plural, pronoun; nominative case	Strong's #846
		3 <sup>rd</sup> person feminine plural, pronoun; ablative/genitive case	Strong's #846
		3 <sup>rd</sup> person feminine plural, pronoun; locative, dative or instrumental case	Strong's #846



### Reflexive Pronouns (see [Strong's #4572](#))


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

Declension is p. 111 in Davis. Every form has the rough breathing. 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. See pp. 111–112 in Davis. I may have listed these twice?

hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
hô (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
hoi (οἱ) [pronounced ho]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
hôn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
hois (οἷς) [pronounced hoic]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739

Relative Pronouns (see <a href="#">Strong's #3739</a> )			
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
Feminine			
hê (ή) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article/relative pronoun; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (relative pronoun)
ή			
hês (ἥς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular relative pronoun, genitive/ablative case	Strong's #3739
hê (ἥ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
hên (ἥν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
hai (αἶ) [pronounced hi]	<i>who, which, what, that, whose</i>	feminine plural relative pronoun; nominative case	Strong's #3739
hôn (ὧν) [pronounced hone]	<i>from whom, from which, from what, of that; of one [another], whose</i>	feminine plural relative pronoun; genitive/ablative case	Strong's #3739
hais (αἷς) [pronounced hache]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
has (ἄς) [pronounced hass]	<i>whom, which, what, that, whose</i>	feminine plural relative pronoun; accusative case	Strong's #3739
Neuter			
ho (ὅ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
hô (ὅ) [pronounced hoh]	<i>to whom, for which, by which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739

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

ho (ὁ) [pronounced <i>hoh</i> ]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
ha (ἃ) [pronounced <i>ha</i> ]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
hôn (ὧν) [pronounced <i>hown</i> ]	<i>from whom, from which, from what, of that; of one [another], whose, of which (things)</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
hois (οἷς) [pronounced <i>hoiç</i> ]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ha (ἃ) [pronounced <i>ha</i> ]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739

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.<sup>70</sup>

### Indefinite Relative Pronouns (see Strong's #3748)

ὅστις / ἡτίς / ὅτι  
hostis / he-tis / hoti

Thayer Definition:

1) whoever, whatever, who, everyone who, such a one who

hostis (ὅστις) [pronounced <i>HOHS-tiss</i> ]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	masculine singular, relative pronoun; nominative case	Strong's #3748
hotou (ὅτου) [pronounced <i>how-tou</i> ]	<i>from whom, of which, from whomever, of whatever, of whom</i>	masculine singular, relative pronoun, genitive/ablative case	Strong's #3748
ὅστις	<i>which, whoever, whatever, who</i>	masculine singular, relative pronoun; vocative	Strong's #3748
hoitines (οἵτινες) [pronounced <i>HOIT-ee-n-ehs</i> ]	<i>which, whoever, whatever, who; those who, such ones who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748

<sup>70</sup> William Hersey Davis, *Beginner's Grammar of the Greek New Testament*; Harper & Row, Publishers; NY; ©1923; pp. 11–112.

## Indefinite Relative Pronouns (see Strong's #3748)

hētis (ἥτις) [pronounced HEYT-iss]	<i>which, whoever, whatever, who, everyone who, such a one who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
		feminine singular, relative pronoun; accusative case	
haitines (αἵτινες) [pronounced HIGH-tee- nace]	<i>which, whoever, whatever, who; those who, such ones who</i>	feminine plural, relative pronoun, nominative case	Strong's #3748
hoti (ὅτι) [pronounced HOH-tee]	<i>whoever, whatever, who, everyone who, such a one who</i>	neuter singular, relative pronoun; nominative case	Strong's #3748
hatina (ἅτινα) [pronounced HA-teen- ah]	<i>which, whoever, whatever, who; those who, such ones who</i>	neuter plural, relative pronoun, nominative case	Strong's #3748
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. <sup>71</sup>			

<sup>71</sup> 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)

ὁδε	<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
ἥδε		feminine singular near demonstrative; nominative case	Strong's #3592
têsde (τῇσδε) [pronounced TAYCE-deh]	<i>from this one [here]; of that one; her</i>	feminine singular near demonstrative; genitive/ablative case	Strong's #3592
Zodhiates says this is used to refer to a person or thing which was last mentions (Luke 10:39 16:25) or it introduces what follows (Acts 15:23 21:11 Rev. 2:1, 8, 12, 18 3:1., 7, 14). <sup>72</sup>			
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

<sup>72</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 1025.

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

τόδε		neuter singular near demonstrative	Strong's #3592
τοῦδε		neuter singular near demonstrative	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	<i>to these ones [here]; (to) those ones; them, these, thus</i>	neuter plural near demonstrative; accusative case	Strong's #3592

**Intermediate Demonstrative Forms: *this, these* #3778 (see Strong's #5124, #5126, #5129, #5130)**

houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
toutô (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

**Intermediate Demonstrative Forms: *this, these* #3778 (see Strong's #5124, #5126, #5129, #5130)**

houtoi (οἱτοί) [pronounced HOW-toy]	<i>these [things, ones], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	intermediate demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
toutois (τούτοις) [pronounced TOO-toyce]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
feminine forms			
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
tautês (ταύτης) [pronounced TAO-face]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

**Intermediate Demonstrative Forms: *this, these* #3778 (see Strong's #5124, #5126, #5129, #5130)**

autai (αὗται) [pronounced OW-tie]	<i>these [things, ones], those</i>	feminine plural, demonstrative pronoun; nominative case	Strong's #3778
toutōn (τούτων) [pronounced TOU- tone]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural feminine form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)
tautais (ταύταις) [pronounced TAOW- tace]	<i>for these, in these [things], by these</i>	feminine plural, demonstrative pronoun; dative, locative or instrumental case	Strong's #3778
tautas (ταύτας) [pronounced TAOW- tahç]	<i>these, these [things]</i>	feminine plural, demonstrative pronoun; accusative case	Strong's #3778
Neuter forms			
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; singular neuter; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
toutô (τούτῳ) [pronounced TOO-toh]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)



### Intermediate Demonstrative Forms: *this, these* #3778 (see Strong's #5124, #5126, #5129, #5130)

toutōn (τούτων) [pronounced TOU-tone]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural neuter form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)
τούτοις (τούτοις) [pronounced TOO-toyce]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; neuter plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)
ταῦτα (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

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

Masculine:			
ekeinos (ἐκεῖνος) [pronounced ehk-Ī-noss]	<i>he, it; that</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; nominative case	Strong's #1565
ekeinou (ἐκεῖνου) [pronounced ehk-Ī-noo]	<i>him [it]; of him [it]; from him [it]; that</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ekeinō (ἐκεῖνῳ) [pronounced ehk-INE-oh]	<i>to him [it], of him [it], by him [it]; his, its; that</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	<i>him, it; that, this (one)</i>	3 <sup>rd</sup> person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565
ekeinoi (ἐκεῖνοι) [pronounced ehk-INE-oy]	<i>they; those</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565
ekeinōn (ἐκεῖνων) [pronounced ehk-INE-own]	<i>them, of them, of those, from them, their</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565

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

ekeinois (ἐκείνοις) [pronounced <i>ehk-INE-oyç</i> ]	<i>to them, of them, by them</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekainous (ἐκείνους)	<i>them, those</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; accusative case	Strong's #1565
feminine			
ekainê (ἐκείνη) [pronounced <i>ehk-Ī-nay</i> ]	<i>she, it; that</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; nominative case	Strong's #1565
ekainês (ἐκείνης) [pronounced <i>ehk-El-nace</i> ]	<i>of her [it], her, hers, its; from her [it]</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ekainê (ἐκείνη) [pronounced <i>ehk-Ī-nay</i> ]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekainên (ἐκείνην) [pronounced <i>ehk-Ī-nayn</i> ]	<i>her, it; that, this (one)</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; accusative case	Strong's #1565
ἐκεῖναι	<i>they [feminine]; those</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative, nominative case	Strong's #1565
ἐκείνων	<i>of them; them, their, theirs; from them</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ekainais (ἐκείναις) [pronounced <i>ehk-Ī-nice</i> ]	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekainas (ἐκείνας) [pronounced <i>ehk-Ī-nahs</i> ]	<i>them, those [feminine]</i>	3 <sup>rd</sup> person feminine plural pronoun or remote demonstrative; accusative case	Strong's #1565

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

ἐκεῖνο		3 <sup>rd</sup> person neuter singular pronoun or remote demonstrative; nominative case	Strong's #1565
ἐκείνου			Strong's #1565
Neuter (check spellings):			
ekeinos (ἐκεῖνος) [pronounced <i>ehk-ĭ-noss</i> ]	<i>he, it; that</i>	3 <sup>rd</sup> person neuter singular pronoun or remote demonstrative; nominative case	Strong's #1565
ekeinou (ἐκείνου) [pronounced <i>ehk-ĭ-noo</i> ]	<i>him [it]; of him [it]; from him [it]; that</i>	3 <sup>rd</sup> person neuter singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ekeinô (ἐκείνῳ) [pronounced <i>ehk-INE-oh</i> ]	<i>to him [it], of him [it], by him [it]; his, its; that</i>	3 <sup>rd</sup> person neuter singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekaino (ἐκεῖνο) [pronounced <i>ehk-INE-oh</i> ]	<i>him, it; that, this (one)</i>	3 <sup>rd</sup> person neuter singular pronoun or remote demonstrative; accusative case	Strong's #1565
ekainoi (ἐκεῖνοι) [pronounced <i>ehk-INE-oy</i> ]	<i>they; those</i>	3 <sup>rd</sup> person neuter plural pronoun or remote demonstrative; nominative case	Strong's #1565
ekainôn (ἐκείνων) [pronounced <i>ehk-INE-own</i> ]	<i>them, of them, of those, from them, their</i>	3 <sup>rd</sup> person neuter plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
ἐκείνοις	<i>to them, of them, by them</i>	3 <sup>rd</sup> person neuter plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekainous (ἐκείνους) [pronounced <i>ehk-INE-oos</i> ]	<i>them, those</i>	3 <sup>rd</sup> person neuter plural pronoun or remote demonstrative; accusative case	Strong's #1565
ekaina (ἐκεῖνα) [pronounced <i>ehk-INE-ah</i> ]	<i>them, those</i>	3 <sup>rd</sup> person neuter plural pronoun or remote demonstrative; accusative case	Strong's #1565

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

ἐκεῖνῳ			Strong's #1565
ἐκεῖνο		3 <sup>rd</sup> person neuter singular pronoun or remote demonstrative; accusative case	Strong's #1565
			Strong's #1565
ἐκεῖνων			Strong's #1565
ἐκεῖνοις			Strong's #1565
ἐκεῖνα			Strong's #1565

**Near Demonstrative****Immediate Demonstrative****Remote Demonstrative****Near Demonstrative Forms (*this*)**

	Singular			Plural		
	M	F	N	M	F	N
Nom	ὁδε	ἡδε	τόδε	οἶδε	αἶδε	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	ἐκείνου	ἐκείνης	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Dat	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc	ἐκεῖνον	ἐκείνην	ἐκεῖνο	ἐκείνους	ἐκείνας	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
<b>Nominative</b>	τίς	τί	τίνες	τίνα
<b>Genitive</b>	τίνος	τίνος	τίνων	τίνων
<b>Dative</b>	τίνι	τίνι	τίσι (ν)	τίσι (ν)
<b>Accusative</b>	τίνα	τί	τίνας	τίναΦίρστ

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