GREEK DICTIONARY OF
THE NEW TESTAMENT

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A

(1) Α α, — al’-fah; of Hebrew origin; the first letter of the alphabet; figurative only (from its use as a numeral) the first: — Alpha. Often used (usually ἀν, before a vowel) also in composition (as a contraction from (427) (ἀνεφ.,) in the sense of <i>privation</i>; so in many words beginning with this letter; occasionally in the sense of <i>union</i> (as a contraction of (260) (ἀμα)).

(2) Ἄρων, — ah-ar-ohn'; of Hebrew origin [Hebrew {175}] ('Aharown); <i>Aaron</i>, the brother of Moses: — Aaron.

(3) Ἄδδών, — ab-ad-dohn'; of Hebrew origin [Hebrew {11}] ('abaddown); a destroying <i>angel</i>: — Abaddon.

(4) ἂρης, — ab-ar-ace'; from (1) (α) (as a negative particle) and (922) (βάρος); <i>weightless</i>, i.e. (figurative) not burdensome: — from being burdensome.

(5) Ἄβα, — ab-bah'; of Chaldee origin [Hebrew {2}] ('ab (Chaldee)); <i>father</i> (as a vocative): — Abba.

(6) Ἄβελ, — ab'-el; of Hebrew origin [Hebrew {1893}] (Hebel)]; <i>Abel</i>, the son of Adam: — Abel.

(7) Ἄβιά, — ab-ee-ah'; of Hebrew origin [Hebrew {29}] ('Abiyah)]; <i>Abijah</i>, the name of two Israelites: — Abia.

(8) Ἄβιαθαρ, — ab-ee-ath'-ar; of Hebrew origin [Hebrew {54}] ('Ebyathar)]; <i>Abiathar</i>, an Israelite: — Abiathar.

(9) Ἀβιληνή, — ab-ee-lay-nay'; of foreign origin [compare Hebrew {58}] ('abel)]; <i>Abilene</i>, a region of Syria: — Abilene.

(10) Ἀβιουδ, — ab-ee-ood'; of Hebrew origin [Hebrew {31}] ('Abiyhuwd)]; <i>Abihud</i>, an Israelite: — Abiud.
(11) Ἄβραάμ, — ab-rah-am'; of Hebrew origin [Hebrew {85} (Abraham)]; Abraham, the Hebrew patriarch: — Abraham. [In Acts 7:16 the text should probably read Jacob.]

(12) ὁβυσσός, — ab'-us-sos; from (1) (α) (as a negative particle) and a variation of (1037) (βυθός); depthless, i.e. (special) (infernal) “abyss”: — deep, (bottomless) pit.

(13) Ἄγαβος, — ag'-ab-os; of Hebrew origin [compare Hebrew {2285} (Chagab)]; Agabus, an Israelite: — Agabus.

(14) ἀγαθοποιέω, — ag-ath-er-gheh'-o; from (18) (ἀγαθός) and (2041) (ἐργαν); to work good: — do good.

(15) ἀγαθοποιεῖω, — ag-ath-op-oy-eh'-o; from (17) (ἀγαθός); to be a well-doer (as a favor or a duty): — (when) do good (well).

(16) ἀγαθοποιεῖα, — ag-ath-op-oy-ee'-ah; from (17) (ἀγαθός); well-doing, i.e. virtue: — well-doing.

(17) ἀγαθοποιεῖς, — ag-ath-op-oy-os'; from (18) (ἀγαθός) and (4160) (ποιέω); a well-doer, i.e. virtuous: — them that do well.

(18) ἀγαθός, — ag-ath-os'; a primary word; “good” (in any sense, often as noun): — benefit, good (-s, things), well. Compare (2570) (καλός).

(19) ἀγαθωσύνη, — ag-ath-o-soo'-nay; from (18) (ἀγαθός); goodness, i.e. virtue or beneficence: — goodness.

(20) ἀγαλλιάσις, — ag-al-lee'-as-is; from (21) (ἀγαλλίαω); exultation; specially welcome: — gladness, (exceeding) joy.

(21) ἀγαλλίαω, — ag-al-lee-ah'-o; from ἀγαν (much) and (242) (ἀλλομαι); properly to jump for joy, i.e. exult: — be (exceeding) glad, with exceeding joy, rejoice (greatly).

(22) ἀγαμός, — ag'-am-os; from (1) (α) (as a negative particle) and (1062) (γάμος); unmarried: — unmarried.
(23) ἀγανάκτεω, — ag-an-ak-te’-o; from ἀγαν (much) and ἀχθος (grief; akin to the base of (43) (ἄγκαλη)); to be greatly afflicted, i.e. (figurative) indignant: — be much (sore) displeased, have (be moved with, with) indignation.

(24) ἀγανάκτησις, — ag-an-ak’-tay-sis; from (23) (ἀγανάκτεω); indignation: — indignation.

(25) ἀγαπάω, — ag-ap-ah’-o; perhaps from ἀγαν (much) [or compare Hebrew {5689} (‘agab)]; to love (in a social or moral sense): — (be-) love (-ed). Compare (5368) (φιλέω).

(26) ἀγάπη, — ag-ah’-pay; from (25) (ἀγαπάω); love, i.e. affection or benevolence; specially (plural) a love-feast: — (feast of) charity ([-ably]), dear, love.

(27) ἀγαπητός, — ag-ap-ay-tos’; from (25) (ἀγαπάω); beloved: — (dearly, well) beloved, dear.

(28) Ἁγαρ, — ag’-ar; of Hebrew origin [Hebrew {1904} (Hagar)]; Hagar, the concubine of Abraham: — Hagar.

(29) ἀγγαρεύω, — ang-ar-yew’-o; of foreign origin [compare Hebrew {104} (‘iggera’ (Chaldee))]; properly to be a courier, i.e., (by implication) to press into public service: — compel (to go).

(30) ἀγγείον, — ang-eye’-on; from ἀγγος (a pail, perhaps as bent; compare the base of (43) (ἄγκαλη)); a receptacle: — vessel.

(31) ἀγγελία, — ang-el-ee’-ah; from (32) (ἀγγελος); an announcement, i.e. (by implication) precept: — message.

(32) ἀγγελος, — ang’-el-os; from ἀγγέλλω [probably derivative from (71) (ἄγω); compare (34) (ἄγελη)] (to bring tidings); a messenger; especially an “angel”; by implication a pastor: — angel, messenger.

(33) Ἀγε, — ag’-eh; imperative of (71) (ἄγω); properly lead, i.e. come on: — go to.
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(34) ἀγέλη, — ag-el’-ay; from (71) (ἀγ) [compare (32) (ἀγγέλος)]; a drove: — herd.

(35) ἀγενεαλόγητος, — ag-en-eh-al-og’-ay-tos; from (1) (α) (as negative particle) and (1075) (γενεαλόγεω); unregistered as to birth: — without descent.

(36) ἀγενής, — ag-en-ace’; from (1) (α) (as negative particle) and (1085) (γένος); properly without kin, i.e. (of unknown descent, and by implication) ignoble: — base things.

(37) ἀγιάζω, — hag-ee-ad’-zo; from (40) (ἀγιος); to make holy, i.e. (ceremony) purify or consecrate; (mentally) to venerate: — hallow, be holy, sanctify.

(38) ἀγιασμός, — hag-ee-as-mos’; from (37) (ἀγιάζω); properly purification, i.e. (the state) purity; concrete (by Hebrew) a purifier: — holiness, sanctification.

(39) ἀγιον, — hag’-ee-on; neuter of (40) (ἀγιος); a sacred thing (i.e. spot): — holiest (of all), holy place, sanctuary.

(40) ἀγιος, — hag’-ee-os; from ἀγος (an awful thing) [compare (53) (ἀγνός), Hebrew {2282} (chag); sacred (physical pure, moral blameless or religious, ceremony consecrated): — (most) holy (one, thing), saint.

(41) ἀγιότης, — hag-ee-ot’-ace; from (40) (ἀγιος); sanctity (i.e. properly the state): — holiness.

(42) ἀγιωσύνη, — hag-ee-o-soo’-nay; from (40) (ἀγιος); sacredness (i.e. properly the quality): — holiness.

(43) ἀγκάλη, — ang-kal’-ay; from ἀγκος (a bend, “ache”); an arm (as curved): — arm.

(44) ἀγκιστρον, — ang’-kis-tron; from the same as (43) (ἀγκάλη); a hook (as bent): — hook.

(45) ἀγκυρα, — ang’-koo-rah; from the same as (43) (ἀγκάλη); an “anchor” (as crooked): — anchor.
(46) ἀγναφος, — ag’-naf-os; from (1) (α) (as a negative particle) and the same as (1102) (γναφεύς); properly unfulled, i.e. (by implication) new (cloth): — new.

(47) ἀγνεία, — hag-ni’-ah; from (53) (ἀγνός); cleanliness (the quality), i.e. (special) chastity: — purity.

(48) ἀγνίζω, — hag-nid’-zo; from (53) (ἀγνός); to make clean, i.e. (figurative) sanctify (ceremony or moral): — purify (self).

(49) ἀγνισμός, — hag-nis-mos’; from Greek (48) (ἀγνίζω); a cleansing (the act), i.e. (ceremony lustration): — purification.

(50) ἀγνοέω, — ag-no-eh’-o; from (1) (α) (as a negative particle) and (3539) (νοιέω); not to know (through lack of information or intelligence); by implication to ignore (through disinclination): — (be) ignorant (-ly), not know, not understand, unknown.

(51) ἀγνόημα, — ag-no’-ay-mah; from (50) (ἀγνοέω); a thing ignored, i.e. shortcoming: — error.

(52) ἀγνοία, — ag’-noy-ah; from (50) (ἀγνοέω); ignorance (properly the quality): — ignorance.

(53) ἀγιός, — hag-nos’; from the same as (40) (ἀγιος); properly clean, i.e. (figurative) innocent, modest, perfect: — chaste, clean, pure.

(54) ἀγνότης, — hag-not’-ace; from (53) (ἀγνός); cleanliness (the state), i.e. (figurative) blamelessness: — pureness.

(55) ἀγνωστός, — hag-noce’; adverb from (53) (ἀγνός); purely, i.e. honestly: — sincerely.

(56) ἀγνωσία, — ag-noo-see’-ah; from (1) (α) (as negative particle) and (1108) (γνωσία); ignorance (properly the state): — ignorance, not the knowledge.

(57) ἀγνωστός, — ag’-noce-tos; from (1) (α) (as negative particle) and (1110) (γνωστός); unknown: — unknown.
(58) ἀγορά, — ag-or-ah'; from ἀγείρω (to gather; probably akin to (1453) (ἐγείρω)); properly the town-square (as a place of public resort); by implication a market or thoroughfare: — market (-place), street.

(59) ἀγοράζω, — ag-or-ad'-zo; from (58) (ἀγορά); properly to go to market, i.e. (by implication) to purchase; specially to redeem: — buy, redeem.

(60) ἀγοραῖος, — ag-or-ah'-yos; from (58) (ἀγορά); relating to the market-place, i.e. forensic (times); by implication vulgar: — baser sort, low.

(61) ἄγρα, — ag'-rah; from (71) (ἄγω); (abstract) a catching (of fish); also (concrete) a haul (of fish): — draught.

(62) ἄγραμματος, — ag-ram-mat-os; from (1) (α) (as negative particle) and (1121) (γράμμα); unlettered, i.e. illiterate: — unlearned.

(63) ἄγραυλέω, — ag-row-leh'-o; from (68) (ἄγρός) and (832) (ἀυλέω) (in the sense of (833) (αὐλή)); to camp out: — abide in the field.

(64) ἄγρεύω, — ag rew'-o; from (61) (ἄγρα); to hunt, i.e. (figurative) to entrap: — catch.

(65) ἄγριέλαιος, — ag-ree-el'-ah-yos; from (66) (ἄγριος) and (1636) (ἐλαία); an oleaster. — olive tree (which is) wild.

(66) ἄγριος, — ag’-ree-os; from (68) (ἄγρός); wild (as pertaining to the country), literal (natural) or figurative (fierce): — wild, raging.

(67) Ἄγριππας, — ag-rip’-pas; apparently from (66) (ἄγριος) and (2462) (ἵππος); wild-horse tamer; Agrippas, one of the Herods: — Agrippa.

(68) ἄγρος, — ag-ros'; from (71) (ἄγω); a field (as a drive for cattle); generically the country; specially a farm, i.e. hamlet: — country, farm, piece of ground, land.
(69) ἀγρυπνέω, — ag-roop-neh’-o; ultimately from (1) (α) (as negative particle) and (5258) (ὑπνος); to be sleepless, i.e. keep awake: — watch.

(70) ἀγρυπνία, — ag-roop-nee’-ah; from (69) (ἀγρυπνέω); sleeplessness, i.e. a keeping awake: — watch.

(71) ἀγω, — ag’-o; a primary verb; properly to lead; by implication to bring, drive, (reflexive) go, (special) pass (time), or (figurative) induce: — be, bring (forth), carry, (let) go, keep, lead away, be open.

(72) ἀγωγή, — ag-o-gay’; reduplication from (71) (ἀγω); a bringing up, i.e. mode of living: — manner of life.

(73) ἀγών, — ag-one’; from (71) (ἀγω); properly a place of assembly (as if led), i.e. (by implication) a contest (held there); figurative an effort or anxiety: — conflict, contention, fight, race.

(74) ἀγωνία, — ag-o-nee’-ah; from (73) (ἀγών); a struggle (properly the state), i.e. (figurative) anguish: — agony.

(75) ἀγωνίζομαι, — ag-o-nid’-zom-ahee; from (73) (ἀγών); to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive (to endeavor to accomplish something): — fight, labor fervently, strive.

(76) Ἄδαμ, — ad-am’; of Hebrew origin [Hebrew {121}] (‘Adam)); Adam, the first man; typical (of Jesus) man (as his representative): — Adam.

(77) ἀδάπανος, — ad-ap’-an-os; from (1) (α) (as negative particle) and (1160) (δαπάνη); costless, i.e. gratuitous: — without expense.

(78) Ἄδδι, — ad-dee’; probably of Hebrew origin [compare Hebrew {5716}] (‘adiy)); Addi, an Israelite: — Addi.

(79) ἄδελφη, — ad-el-fay’; feminine of (80) (ἄδελφος); a sister (native or ecclesiastical): — sister.
(80) ἀδὲλφός, — *ad-el-fos’*; from (1) (α) (as a connective particle) and δέλφυς (the womb); a brother (literal or figurative) near or remote [much like Hebrew {1} (*‘ab*): — brother.

(81) ἀδελφότης, — *ad-el-fot’-ace*; from (80) (ἀδὲλφός); *brotherhood* (properly the feeling of *brotherliness*), i.e. the (Christian) *fraternity*: — brethren, brotherhood.

(82) ἀδηλός, — *ad’-ay-los*; from (1) (α) (as a negative particle) and (1212) (δηλός); hidden, figurative *indistinct*: — appear not, uncertain.

(83) ἀδηλότης, — *ad-ay-lot’-ace*; from (82) (ἀδηλός); *uncertainty*: — x uncertain.

(84) ἀδηλως, — *ad-ay’-loce*; adverb from (82) (ἀδηλός); *uncertainly*: — uncertainly.

(85) ἀδημονέω, — *ad-ay-mon-eh’-o*; from a derivative of ἀδέω, (to be *sated* to loathing); to be *in distress* (of mind): — be full of heaviness, be very heavy.

(86) ἀδης, — *hah’-dace*; from (1) (α) (as a negative particle) and (1492) (εἴδω); properly *unseen*, i.e. “Hades” or the place (state) of departed souls: — grave, hell.

(87) ἀδιάκριτος, — *ad-ee-ak’-ree-tos*; from (1) (α) (as a negative particle) and a derivative of (1252) (διακρίνω); properly *undistinguished*, i.e. (active) *impartial*: — without partiality.

(88) ἀδιάλειπτος, — *ad-ee-al’-ipe-tos*; from (1) (α) (as a negative particle) and a derivative of a compound of (1223) (διά) and (3007) (λείπω); *unintermitted*, i.e. *permanent*: — without ceasing, continual.

(89) ἀδιάλειπτως, — *ad-ee-al-ipe’-toce*; adverb from (88) (ἀδιάλειπτος); *uninterruptedly*, i.e. *without omission* (on an appropriate occasion): — without ceasing.
(90) ἀδιαφορία, — ad-ee-af-thor-ee’-ah; from a derivative of a compound of (1) (α) (as a negative particle) and a derivative of (1311) (διαφειρω); incorruptibleness, i.e. (figurative) purity (of doctrine): — uncorruptness.

(91) ἀδικέω, — ad-ee-keh’-o; from (94) (ἀδικος); to be unjust, i.e. (active) do wrong (moral, socially or physical): — hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

(92) ἀδίκημα, — ad-eek’-ay-mah; from (91) (ἀδικεω); a wrong done: — evil doing, iniquity, matter of wrong.

(93) ἀδίκια, — ad-ee-kee’-ah; from (94) (ἀδικος); (legal) injustice (properly the quality, by implication the act); moral wrongfulness (of character, life or act): — iniquity, unjust, unrighteousness, wrong.

(94) ἀδικος, — ad’-ee-kos; from (1) (α) (as a negative particle) and (1349) (δίκη); unjust; by extension wicked; by implication treacherous; specially heathen: — unjust, unrighteous.

(95) ἀδίκως, — ad-ee’-koce; adverb from (94) (ἀδικος); unjustly: — wrongfully.

(96) ἀδόκιμος, — ad-ok’-ee-mos; from (1) (α) (as a negative particle) and (1384) (δόκιμος); unapproved, i.e. rejected; by implication worthless (literal or moral): — castaway, rejected, reprobate.

(97) ἀδολος, — ad’-ol-os; from (1) (α) (as a negative particle) and (1388) (δόλος); undeceitful, i.e. (figurative) unadulterated: — sincere.

(98) Ἄδραμυττηνός, — ad-ram-oot-tay-nos’; from Ἄδραμυττειον (a place in Asia Minor); Adramyttene or belonging to Adramyttium: — of Adramyttium.

(99) Ἄδριας, — ad-ree’-as; from Ἄδρια (a place near its shore); the Adriatic sea (including the Ionian): — Adria.
(100) ἀδρότης, — had-rot’-ace; from ἀδρός (stout); plumpness, i.e. (figurative) liberality: — abundance.

(101) ἀδύνατέω, — ad-oo-nat-eh’-o; from (102) (ἀδύνατος); to be unable, i.e. (passive) impossible: — be impossible.

(102) ἀδύνατος, — ad-oo’-nat-os; from (1) (α) (as a negative particle) and (1415) (δύνατός); unable, i.e. weak (literal or figurative); passive impossible: — could not do, impossible, impotent, not possible, weak.

(103) ἀνδῳ, — ad’-o; a primary verb; to sing: — sing.

(104) ἄεί, — ah-eye’; from an obsolete primary noun (apparently meaning continued duration); “ever;” by qualification regularly; by implication earnestly: — always, ever.

(105) ἄετός, — ah-et-os’; from the same as (109) (ᾰήρ); an eagle (from its wind-like flight): — eagle.

(106) ἄζουμος, — ad’-zoo-mos; from (1) (α) (as a negative particle) and (2219) (ζομη); unleavened, i.e. (figurative) uncorrupted; (in the neuter plural) specially (by implication) the Passover week: — unleavened (bread).

(107) Ἄζωρ, — ad-ore’; of Hebrew origin [compare Hebrew {5809} (‘Azzuwr)]; Azor, an Israelite: — Azor.

(108) Ἄζωτος, — ad’-zo-tos; of Hebrew origin [Hebrew {795} (‘Ashdowd)]; Azotus (i.e. Ashdod), a place in Palestine: — Azotus.

(109) ἄηρ, — ah-ayr’; from ἄημι (to breathe unconsciously, i.e. respire; by analogy to blow); “air” (as naturally circumambient): — air. Compare (5594) (ψύχω).

ἄθα. See (3134) (μαρὰν ἄθα).

(110) ἄθανασία, — ath-an-as-ee’-ah; from a compound of (1) (α) (as a negative particle) and (2288) (θάνατος); deathlessness: — immortality.
(111) ἀθέμιτος, — ath-em’-ee-tos; from (1) (α) (as a negative particle) and a derivative of θέμις (statute; from the base of (5087) (τίθημι)); illegal; by implication flagitious: — abominable, unlawful thing.

(112) ἀθεος, — ath’-eh-os; from (1) (α) (as a negative particle) and (2316) (θεός); godless: — without God.

(113) ἀθεσμός, — ath’es-mos; from (1) (α) (as a negative particle) and a derivative of (5087) (τίθημι) (in the sense of enacting); lawless, i.e. (by implication) criminal: — wicked.

(114) ἀθετέω, — ath-et-eh’-o; from a compound of (1) (α) (as a negative particle) and a derivative of (5087) (τίθημι); to set aside, i.e. (by implication) to disesteem, neutralize or violate: — cast off, despise, disannul, frustrate, bring to nought, reject.

(115) ἀθέτησις, — ath-et’-ay-sis; from (114) ἀθετέω; cancellation (literal or figurative): — disannulling, put away.

(116) Ἀθήναι, — ath-ay’-nahee; plural of Ἀτήνη (the goddess of wisdom, who was reputed to have founded the city); Athen’, the capital of Greece: — Athens.

(117) Ἀθηναῖος, — ath-ay-nah’-yos; from (116) Ἀθήναι; an Athenaean or inhabitant of Athenae: — Athenian.

(118) ἀθλέω, — ath-leh’-o; from ἄθλος (a contest in the public lists); to contend in the competitive games: — strive.

(119) ἀθλησις, — ath’-lay-sis; from (118) ἀθλέω; a struggle (figurative): — fight.

(120) ἀθυμέω, — ath-oo-meh’-o; from a compound of (1) (α) (as a negative particle) and (2372) (θυμός); to be spiritless, i.e. disheartened: — be dismayed.

(121) ἀθωος, — ath’-o-os; from (1) (α) (as a negative particle) and a probable derivative of (5087) (τίθημι) (meaning a penalty); not guilty: — innocent.
(122) ἀγείος, — ah’ee-ghi-os; from αἰξ, (a goat); belonging to a goat: — goat.

(123) ἀγιαλός, — ahee-ghee-al-os’; from ἀίσσω (to rush) and (251) ἀλς (in the sense of the sea); a beach (on which the waves dash): — shore.

(124) Ἀγύπτιος, — ahee-goop’-tee-os; from (125) (Ἀγυπτός); an ‘egyptian or inhabitant of ‘gyptus: — Egyptian.

(125) Ἀγυπτός, — ah’ee-goop-tos; of uncertain derivative; ‘gyptus, the land of the Nile: — Egypt.

(126) ἀδιός, — ah-id’-ee-os; from (104) (ἀεί); everduring (forward and backward, or forward only): — eternal, everlasting.

(127) ἀδώς, — ahee-doce’; perhaps from (1) (α) (as a negative particle) and (1492) (εἰδ) (through the idea of downcast eyes); bashfulness, i.e. (towards men), modesty or (towards God) awe: — reverence, shamefacedness.

(128) Ἀθόψις, — ahee-thee’-ops; from αθω (to scorch) and ὤψ (the face, from (3700) (ὅπτανομαι)); an ‘thiopian (as a blackamoor): — Ethiopian.

(129) ἄμα, — hah’ee-mah; of uncertain derivative; blood, literal (of men or animals), figurative (the juice of grapes) or special (the atoning blood of Christ); by implication bloodshed, also kindred: — blood.

(130) ἄματεκχυσία, — hahee-mat-ek-hoo-see’-ah; from Greek (129) (ἄμα) and a derivative of Greek (1632) (ἐκχέω); an effusion of blood: — shedding of blood.

(131) ἄμωρρθεο, — hahee-mor-hreh’-o; from (129) (ἄμα) and (4482) ῥέω; to flow blood, i.e. have a haemorrhage: — diseased with an issue of blood.

(132) Ἄινέας, — ahee-neh’-as; of uncertain derivative; ‘neas, an Israelite: — Aeneas.
(133) αἰνεσις, — ah‘ee-nes-is; from (134) (αἰνέω); a praising (the act), i.e. (special) a thank (-offering): — praise.

(134) αἰνέω, — ahee-neh’-o; from (136) (αἰνος); to praise (God): — praise.

(135) αἰνιγμα, — ah‘ee-nig-ma; from a derivative of Greek (136) (αἰνος) (in its primary sense); an obscure saying (“enigma”), i.e. (abstract) obscurity: — x darkly.

(136) αἰνος, — ah‘ee-nos; apparently a primary word; properly a story, but used in the sense of (1868) (ἔπαινος); praise (of God): — praise.

(137) Αἰνών, — ahee-nohn’; of Hebrew origin [a derivative of (5869), place of springs]; Aenon, a place in Palestine: — Aenon.

(138) αἰρέομαι, — hahee-reh’-om-ahee; probably akin to (142) (αἰρω); to take for oneself, i.e. to prefer: — choose. Some of the forms are borrowed from a cognate ἔλλομαι, hel’-lom-ahee; which is otherwise obsolete.

(139) αἰρεσις, — hah‘ee-res-is; from (138) (αἰρέομαι); properly a choice, i.e. (special) a party or (abstract) disunion: — heresy [which is the Greek word itself], sect.

(140) αἰρετίζω, — hahee-ret-id’-zo; from a derivative of (138) (αἰρέομαι); to make a choice: — choose.

(141) αἰρετικός, — hahee-ret-ee-kos’; from the same as (140) (αἰρετικός); a schismatic: — heretic [the Greek word itself].

(142) αἰρω, — ah‘ee-ro; a primary verb; to lift; by implication to take up or away; figurative to raise (the voice), keep in suspense (the mind); specially to sail away (i.e. weigh anchor); by Hebrew [compare Hebrew {5375} (nasa‘)] to expiate sin: — away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).
(143) \( \text{αἴσθάνομαι} \), — *ahee-sthan’-om-ahee*; of uncertain derivative; to apprehend (properly by the senses): — perceive.

(144) \( \text{αἴσθησις} \), — *ah’ee-sthay-sis*; from (143) (\( \text{αἴσθάνομαι} \)); perception, i.e. (figurative) discernment: — judgment.

(145) \( \text{αἴσθητήριον} \), — *ahee-sthay-tay’-ree-on*; from a derivative of (143) (\( \text{αἴσθάνομαι} \)); properly an *organ of perception*, i.e. (figurative) judgment: — senses.

(146) \( \text{αἴσχροκερδής} \), — *ahee-skhrok-er-dace’*; from (150) (\( \text{αἴσχρός} \)) and \( \text{κέρδος} \) (gain); sordid: — given to (greedy of) filthy lucre.

(147) \( \text{αἴσχροκερδώς} \), — *ahee-skhrok-er-doce’*; adverb from (146) (\( \text{αἴσχροκερδής} \)); sordidly: — for filthy lucre’s sake.

(148) \( \text{αἴσχρολογία} \), — *ahee-skhrol-og-ee’-ah*; from (150) (\( \text{αἴσχρός} \)) and (3056) (\( \text{λόγος} \)); *vile conversation*: — filthy communication.

(149) \( \text{αἴσχρόν} \), — *ahee-skhron’*; neuter of (150) (\( \text{αἴσχρός} \)); a shameful thing, i.e. *indecorum*: — shame.

(150) \( \text{αἴσχρός} \), — *ahee-skhros’*; from the same as (153) (\( \text{αἴσχύνομαι} \)); shameful, i.e. base (specially *venal*): — filthy.

(151) \( \text{αἴσχρότης} \), — *ahee-skhrot’-ace*; from (150) (\( \text{αἴσχρός} \)); shamefulness, i.e. obscenity: — filthiness.

(152) \( \text{αἴσχύνη} \), — *ahee-skho’-nay*; from (153) (\( \text{αἴσχύνομαι} \)); shame or disgrace (abstract or concrete): — dishonesty, shame.

(153) \( \text{αἴσχύνομαι} \), — *ahee-skhoo’-nom-ahee*; from \( \text{αἴσχος} \) (disfigurement, i.e. disgrace); to feel shame (for oneself): — be ashamed.

(154) \( \text{αἴτεω} \), — *ahee-teh’-o*; of uncertain derivative; to ask (in general): — ask, beg, call for, crave, desire, require. Compare (4441) (\( \text{πυνθάνομαι} \)).
(155) αἰτημα, — ah‘ee-tay-mah; from (154) (αἰτέω); a thing asked or
(abstract) an asking: — petition, request, required.

(156) αἰτία, — ahee-tay'-a; from the same as (154) (αἰτέω); a cause
(as if asked for), i.e. (logical) reason (motive, matter), (legal)
crime (alleged or proved): — accusation, case, cause, crime,
fault, [wh-] ere [-fore].

(157) αἰτίαμα, — ahee-tay'-am-ah; from a derivative of (156) (αἰτία);
a thing charged: — complaint.

(158) αἰτιον, — ah‘ee-tee-on; neuter of (159) (αἰτιος); a reason or
crime [like (156) (αἰτία)]: — cause, fault.

(159) αἰτιος, — ah‘ee-tee-os; from the same as (154) (αἰτέω);
causative, i.e. (concrete) a causer: — author.

(160) αἰφνίδιος, — aheef-nid’-ee-os; from a compound of (1) (α) (as a
negative particle) and (5316) (φαίνω) [compare (1810)
(ἐξαίφνης)] (meaning non-apparent); unexpected, i.e. (adverb)
suddenly: — sudden, unawares.

(161) αἰχμαλωσία, — aheekh-mal-o-see’-ah; from (164)
(αἰχμαλωτός); captivity: — captivity.

(162) αἰχμαλωτεύω, — aheekh-mal-o-tew’-o; from (αἰχμαλωτός);
to capture [like (163) (αἰχμαλωτίζω)]: — lead captive.

(163) αἰχμαλωτίζω, — aheekh-mal-o-tid’-zo; from (164)
(αἰχμαλωτός); to make captive: — lead away captive, bring
into captivity.

(164) αἰχμαλωτός, — aheekh-mal-o-tos’; from αἰχμή (a spear) and a
derivative of the same as (259) (ἄλωσις); properly a prisoner
of war, i.e. (generally) a captive: — captive.
(165) αἰών, — ahee-ohn’: from the same as (104) (ἀεί); properly an age; by extension perpetuity (also past); by implication the world; specially (Jewish) a Messianic period (present or future): — age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Compare (5550) (χρόνος).

(166) αἰώνιος, — ahee-o’-nee-os; from (165) (αἰών); perpetual (also used of past time, or past and future as well): — eternal, for ever, everlasting, world (began).

(167) ἀκαθαρσία, — ak-ath-ar-see’-ah; from (169) (ἀκάθαρτος); impurity (the quality), physical or moral: — uncleanness.

(168) ἀκαθάρτης, — ak-ath-ar’-tace; from (169) (ἀκάθαρτος); impurity (the state moral: — filthiness.

(169) ἀκάθαρτος, — ak-ath’-ar-tos; from (1) (α) (as a negative particle) and a presumed derivative of (καθάρισμος) (meaning cleansed); impure (ceremonial, moral [lewd] or special [daemonic]): — foul, unclean.

(170) ἀκατερόμαι, — ak-ahee-reh’-om-ahee; from a compound of (1) (α) (as a negative particle) and (2540) (καταρκός) (meaning unseasonable); to be inopportune (for oneself), i.e. to fail of a proper occasion: — lack opportunity.

(171) ἀκατρως, — ak-ah’ee-roce; adverb from the same as (170) (ἀκατερόμαι); inopportune: — out of season.

(172) ἀκακος, — ak’-ak-os; from (1) (α) (as a negative particle) and (2556) (κακός); not bad, i.e. (objective) innocent or (subjective) unsuspecting: — harmless, simple.

(173) ἀκανθα, — ak’-an-thah; probably from the same as (188) (ἀκμή); a thorn: — thorn.

(174) ἀκανθινος, — ak-an’-thee-nos; from (173) (ἀκανθα); thorny: — of thorns.
(175) ἀκαρπός, — *ak’-ar-pos*; from (1) (α) (as a negative particle) and (2590) (καρπός); *barren* (literal or figurative): — without fruit, unfruitful.

(176) ἀκατάγνωστος, — *ak-at-ag’-noce-tos*; from (1) (α) (as a negative particle) and a derivative of (2607) (καταγινώσκω); *unblamable*: — that cannot be condemned.

(177) ἀκατακάλυπτος, — *ak-at-ak-al’-oop-tos*; from (1) (α) (as a negative particle) and a derivative of a compound of (2596) (κατά) and (2572) (καλύπτω); *unveiled*: — uncovered.

(178) ἀκατάκριτος, — *ak-at-ak’-ree-tos*; from (1) (α) (as a negative particle) and a derivative of (2632) (κατακρίνω); *without (legal) trial*: — uncondemned.

(179) ἀκατάλυτος, — *ak-at-al’-oo-tos*; from (1) (α) (as a negative particle) and a derivative of (2647) (καταλύω); *indissoluble*, i.e. (figurative) *permanent*: — endless.

(180) ἀκατάπαυστος, — *ak-at-ap’-ow-stos*; from (1) (α) (as a negative particle) and a derivative of (2664) (καταπαύω); *unrefraining*: — that cannot cease.

(181) ἀκαταστασία, — *ak-at-as-tah’-ah*; from (182) (ἀκατάστατος); *instability*, i.e. *disorder*: — commotion, confusion, tumult.

(182) ἀκατάστατος, — *ak-at-as’-tat-os*; from (1) (α) (as a negative particle) and a derivative of (2525) (καθίστημι); *inconstant*: — unstable.

(183) ἀκατάσχετος, — *ak-at-as’-khet-os*; from (1) (α) (as a negative particle) and a derivative of (2722) (κατέχω); *unrestrainable*: — unruly.

(184) Ἄκελδαμά, — *ak-el-dam-ah’*; of Chaldee origin [meaning *field of blood*]; corresponding to Hebrew {2506} (cheleq) and Hebrew {1818} (dam)]; *Akeldama*, a place near Jerus.: — Aceldama.
(185) ἀκέραστος, — *ak-er'-ah-yos*; from (1) (α) (as a negative particle) and a presumed derivative of (2767) (κεράννυμι): *unmixed*, i.e. (figurative) *innocent*: — harmless, simple.

(186) ἀκλίνης, — *ak-lee-nace*; from (1) (α) (as a negative particle) and (2827) (κλίνω); *not leaning*, i.e. (figurative) *firm*: — without wavering.

(187) ἀκμάζω, — *ak-mad'-zo*; from the same as (188) (ἀκμήν); to *make a point*, i.e. (figurative) *mature*: — be fully ripe.

(188) ἀκμήν, — *ak-mane*; accusative of a noun ("acme") akin to ἀκή (a point) and meaning the same; adverb *just now*, i.e. *still*: — yet.

(189) ἀκοῆ, — *ak-o-ay*; from (191) (ἀκοόω); *hearing* (the act, the sense or the thing heard): — audience, ear, fame, which ye heard, hearing, preached, report, rumoral

(190) ἀκολουθέω, — *ak-ol-oo-theh'-o*; from (1) (α) (as a particle of union) and κέλευθος (a road); properly to *be in the same way with*, i.e. to *accompany* (specially as a disciple): — follow, reach.

(191) ἀκοόω, — *ak-oo'-o*; a primary verb; to *hear* (in various senses): — give (in the) audience (of), come (to the ears), ([shall]) hear (-er, -ken), be noised, be reported, understand.

(192) ἀκρασία, — *ak-ras-ee'-α*; from (193) (ἀκράτης); *want of self-restraint*: — excess, incontinency.

(193) ἀκράτης, — *ak-rat'-ace*; from (1) (α) (as a negative particle) and (2904) (κράτος); *powerless*, i.e. *without self-control*: — incontinent.

(194) ἀκρατος, — *ak'-rat-os*; from (1) (α) (as a negative particle) and a presumed derivative of (2767) (κεράννυμι); *undiluted*: — without mixture.

(195) ἀκρίβεια, — *ak-ree'-bi-ah*; from the same as (196) (ἀκρίβεστατος); *exactness*: — perfect manner.
(196) ἀκρίβέστατος, — ak-ree-bes'-ta-tos; superlative of ἀκρίβης (a derivative of the same as Greek (206) (ἀκρον)); most exact. — most straitest.

(197) ἀκριβέστερον, — ak-ree-bes'-ter-on; neuter of the comparative of the same as (196) (ἀκρίβεστατος); (adverb) more exactly: — more perfect (-ly).

(198) ἀκριβῶς, — ak-ree-bo'-os; from the same as (196) (ἀκρίβεστατος); to be exact, i.e. ascertain: — enquire diligently.

(199) ἀκριβῶς, — ak-ree-boce'; adverb from the same as (196) (ἀκρίβεστατος); exactly: — circumspectly, diligently, perfect (-ly).

(200) ἀκρίς, — ak-rece'; apparently from the same as (206) (ἀκρον); a locust (as pointed, or as lighting on the top of vegetation): — locust.

(201) ἀκροατήριον, — ak-ro-at-ay'-ree-on; from (202) (ἀκροατής); an audience-room: — place of hearing.

(202) ἀκροατής, — ak-ro-at-ace'; from ἀκροάομαι (to listen; apparently an intensive of (191) (ἀκούω)); a hearer (merely): — hearer.

(203) ἀκροβυσσία, — ak-rob-oos-tee'-ah; from (206) (ἀκρον) and probably a modified form of πόσθη (the penis or male sexual organ); the prepuce; by implication an uncircumcised (i.e. gentile, figurative unregenerate) state or person: — not circumcised, uncircumcised [with (2192) ἔχω], uncircumcision.

(204) ἀκρογωνιαίος, — ak-rog-o-nee-ah'-yos; from (206) (ἀκρον) and (1137) (γωνία); belonging to the extreme corner: — chief corner.

(205) ἀκροθίνιον, — ak-roth-in'-ee-on; from (206) (ἀκρον) and θῆς (a heap); properly (in the plural) the top of the heap, i.e. (by implication) best of the booty: — spoils.
(206) ἀκρόν, — ak’-ron; neuter of an adjective probably akin to the base of (188) (ἀκμήν); the extremity: — one end...other, tip, top, uttermost part.

(207) Ἀκύλας, — ak-oo’-las; probably for Latin aquila (an eagle); Akulas, an Israelite: — Aquila.

(208) ἀκυρόω, — ak-oo-ro’-o; from (1) (α) (as a negative particle) and (2964) (κυρόω); to invalidate. — disannul, make of none effect.

(209) ἀκωλύτως, — ak-oo-loy-toce; adverb from a compound of (1) (α) (as a negative particle) and a derivative of (2967) (κωλύω); in an unhindered manner, i.e. freely: — no man forbidding him.

(210) ἀκων, — ak’-ohn; from (1) (α) (as a negative particle) and (1635) (ἐκών); unwilling: — against the will.

(211) ἀλάβαστρον, — al-ab’-as-tron; neuter of ἀλάβαστρος (of uncertain derivative), the name of a stone; properly an “alabaster” box, i.e. (by extension) a perfume vase (of any material): — (alabaster) box.

(212) ἀλαζωνία, — al-ad-zon-i’-a; from (213) (ἀλαζών); braggadocio, i.e. (by implication) self-confidence: — boasting, pride.

(213) ἀλαζών, — al-ad-zone’; from ἄλη (vagrancy); braggart: — boaster.

(214) ἀλαλάζω, — al-al-ad’-zo; from ἀλαλῆ (a shout, “halloo”); to vociferate, i.e. (by implication) to wail; figurative to clang: — tinkle, wail.

(215) ἀλαλητός, — al-al’-ay-tos; from (1) (α) (as a negative particle) and a derivative of (2980) (λαλέω); unspeakable: — unutterable, which cannot be uttered.

(216) ἀλαλος, — al’-al-os; from (1) (α) (as a negative particle) and (2980) (λαλέω); mute: — dumb.
(217) ἁλας, — hal-as; from (251) (ἁλας); salt; figurative prudence: — salt.

(218) ἀλείφω, — al-i'-fo; from (1) (α) (as particle of union) and the base of (3045) (απαρός); to oil (with perfume): — anoint.

(219) ἀλεκττροφωνία, — al-ekt-tor-of-o-nee’-ah; from (220) (ἀλέκττρον) and (5456) (φωνή); cock-crow, i.e. the third night-watch: — cockrowing.

(220) ἀλέκττρον, — al-ekt'-tore; from ἀλέκ (to ward off); a cock or male fowl: — cock.

(221) Ἀλεξάνδρεύς, — al-ex-and-reuce’; from Ἀλεξάνδρεια (the city so called); an Alexandreian or inhabitant of Alexandria: — of Alexandria, Alexandrian.

(222) Ἀλεξάνδρινος, — al-ex-an-dree’-nos; from the same as (221) (Ἀλεξάνδρευς); Alexandrine, or belonging to Alexandria: — of Alexandria.

(223) Ἀλεξάνδρος, — al-ex’an-dros; from the same as (the first part of) (220) (ἀλέκττρον) and (435) (ἀνήρ); mandefender, Alexander, the name of three Israelites and one other man: — Alexander.

(224) ἄλευρον, — al’-yoo-ron; from ἄλεω (to grind); flour: — meal.

(225) ἂληθεια, — al-ay’-thi-a; from (227) (ἀληθῆς); truth: — true, x truly, truth, verity.

(226) ἂληθεύω, — al-ayth-yoo’-o; from (227) (ἀληθῆς); to be true (in doctrine and profession): — speak (tell) the truth.

(227) ἂληθῆς, — al-ay-thace’; from (1) (α) (as a negative particle) and (2990) (λανθάνω); true (as not concealing): — true, truly, truth.

(228) ἂληθενός, — al-ay-thee-nos’; from (227) (ἀληθῆς); truthful: — true.
(229) ἀλήθω, — al-ay’-tho; from the same as (224) (ἀλευρον); to grind: — grind.

(230) ἀληθῶς, — al-ay-thoce’; adverb from (227) (ἀληθής); truly: — indeed, surely, of a surety, truly, of a (in) truth, verily, very.

(231) ἀλευζός, — hal-ee-yoos’; from (251) (ἀλς); a sailor (as engaged on the salt water), i.e. (by implication) a fisher: — fisher (-man).

(232) ἀλευόω, — hal-ee-yoo’-o; from (231) (ἀλευζός); to be a fisher, i.e. (by implication) to fish: — go a-fishing.

(233) ἀλίζω, — hal-id’-zo; from (251) (ἀλς); to salt: — salt.

(234) ἀλίςγεμα, — al-is’-ghem-ah; from ἀλίσγέω (to soil); (ceremonial) defilement: — pollution.

(235) ἀλλά, — al-lah’; neuter plural of (243) (ἀλλος); properly other things, i.e. (adverb) contrariwise (in many relations): — and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

(236) ἀλλάςσοω, — al-las’-so; from (243) (ἀλλος); to make different: — change.

(237) ἀλλαχόθεν, — al-lakh-oth’-en; from (243) (ἀλλος); from elsewhere: — some other way.

(238) ἀλληγορέω, — al-lay-gor-eh’-o; from (243) (ἀλλος) and ἀγορέω (to harangue [compare (58) (ἀγορά)]); to allegorize: — be an allegory [the Greek word itself].

(239) ἀλληλουια, — al-lay-loo’-ee-ah; of Hebrew origin [imperative of Hebrew {1984} (halal) and Hebrew {3050} (Yahh)]; praise ye Jah!, an adoring exclamation: — alleluiah.

(240) ἀλλήλων, — al-lay’-lone; Genitive plural from (243) (ἀλλος) reduplication; one another: — each other, mutual, one another, (the other), (them-, your-) selves, (selves) together [sometimes with (3326) (μετά) or (4314) (πρóς)].
(241) ἀλλογενής, — al-log-en Ace: from (243) (ἀλλος) and (1085) (γένος); foreign, i.e. not a Jew: — stranger.

(242) ἀλλομαί, — hal’-lom-ahee; middle of apparently a primary verb; to jump; figurative to gush: — leap, spring up.

(243) ἀλλος, — al’-los; a primary word; “else,” i.e. different (in many applications): — more, one (another), (an-, some an-) other (-s, -wise).

(244) ἀλλοτριεπίσκοπος, — al-lot-ree-ep-is’-kop-os; from (245) (ἀλλότριος) and (1985) (ἐπίσκοπος); overseeing others’ affairs, i.e. a meddler (specially in Gentile customs): — busybody in other men’s matters.

(245) ἀλλότριος, — al-lot’-ree-os; from (243) (ἀλλος); another’s, i.e. not one’s own; by extension foreign, not akin, hostile: — alien, (an-) other (man’s, men’s), strange (-r).

(246) ἀλλόφυλος, — al-lof-oo-los; from (243) (ἀλλος) and (5443) (φυλή); foreign, i.e. (special) Gentile: — one of another nation.

(247) ἀλλως, — al’-loce; adverb from (243) (ἀλλος); differently: — otherwise.

(248) ἀλοάω, — al-o-ah’-o; from the same as (257) (ἀλων); to tread out grain: — thresh, tread out the corn.

(249) ἀλογος, — al’-og-os; from (1) (α) (as a negative particle) and (3056) (λόγος); irrational: — brute, unreasonable.

(250) ἀλοη, — al-o-ay’; of foreign origin [compare Hebrew {174} (‘ahaliym)]; aloes (the gum): — aloes.

(251) ἀλς, — halce; a primary word; “salt”: — salt.

(252) ἀλυκός, — hal-oo-kos’; from (251) (ἀλς); briny: — salt.

(253) ἀλυπότερος, — al-oo-pot’-er-os; comparative of a compound of (1) (α) (as a negative particle) and (3077) (λύπη); more without grief: — less sorrowful.
(254) ἀλυσίς, — hal’-oo-sis; of uncertain derivative; a fetter or manacle: — bonds, chain.

(255) ἀλυσιτελής, — al-oosit-el-ace’; from (1) (α) (as a negative particle) and the base of (3081) (λυσιτελεῖ); gainless, i.e. (by implication) pernicious: — unprofitable.

(256) Ἄλφαῖος, — al-fah’-yos; of Hebrew origin [compare Hebrew {2501} (Cheleph)]; Alphaeus, an Israelite: — Alpheus.

(257) ἀλων, — hal’-ohn; probably from the base of (1507) (εἶλιςσω); a threshing-floor (as rolled hard), i.e. (figurative) the grain (and chaff, as just threshed): — floor.

(258) ἀλώπηξ, — al-o’-pakes; of uncertain derivative; a fox, i.e. (figurative) a cunning person: — fox.

(259) ἀλωσίς, — hal’-o-sis; from a collateral form of (138) (αἱρέομαι); capture: — be taken.

(260) ἀμα, — ham’-ah; a primary particle; properly at the “same” time, but freely used as a preposition or adverb denoting close association: — also, and, together, with (-al).

(261) ἀμαθής, — am-ath-ace’; from (1) (α) (as a negative particle) and (3129) (μανθάνω); ignorant: — unlearned.

(262) ἀμαράντινος, — am-ar-an’-tee-nos; from (263) (ἀμάραντος); “amaranthine”, i.e. (by implication) fadeless: — that fadeth not away.

(263) ἀμάραντος, — am-ar’-an-tos; from (1) (α) (as a negative particle) and a presumed derivative of (3133) (μαραίνω); unfading, i.e. (by implication) perpetual: — that fadeth not away.
(264) ἀμαρτάνω, — *ham-ar-tan’-o*; perhaps from (1) (α) (as a negative particle) and the base of (3313) (μέρος); properly to *miss* the mark (and so *not share* in the prize), i.e. (figurative) to *err*, especially (moral) to *sin*: — for your faults, offend, sin, trespass.

(265) ἀμάρτημα, — *ham-ar’-tay-mah*; from (264) (ἀμαρτάνω); a *sin* (properly concrete): — sin.

(266) ἀμαρτία, — *ham-ar’-tee’-ah*; from (264) (ἀμαρτάνω); *sin* (properly abstract): — offence, sin (-ful).

(267) ἀμάρτυρος, — *am-ar’-too-ros*; from (1) (α) (as a negative particle) and a form of (3144) (μάρτυς); *unattested*: — without witness.

(268) ἀμαρτωλός, — *ham-ar-to-los’*; from (264) (ἀμαρτάνω); *sinful*, i.e. a *sinner*: — sinful, sinner.

(269) ὁμαχός, — *am’-akh-os*; from (1) (α) (as a negative particle) and (3163) (μαχη); *peaceable*: — not a brawler.

(270) ὁμάω, — *am-ah’-o*; from (260) (ὁμα); properly to *collect*, i.e. (by implication) *reap*: — reap down.

(271) ὁμεθυστος, — *am-eth’-oos-tos*; from (1) (α) (as a negative particle) and a derivative of (3184) (μεθύω); the “*amethyst*” (supposed to *prevent intoxication*): — amethyst.

(272) ὁμελέω, — *am-el-eh’-o*; from (1) (α) (as a negative particle) and (3199) (μέλω); to *be careless* of: — make light of, neglect, be negligent, not regard.

(273) ὁμεμπτος, — *am’-emp-tos*; from (1) (α) (as a negative particle) and a derivative of (3201) (μέμφομαι); *irreproachable*: — blameless, faultless, unblamable.

(274) ὁμεμπτως, — *am-emp’-toce*; adverb from (273) (ὁμεμπτος); *faultlessly*: — blameless, unblamably.
(275) ἀμέριμνος, — am-er’-im-nos; from (1) (α) (as a negative particle) and (3308) (μέριμνα); not anxious: — without care (-fulness), secure.

(276) ἀμετάθετος, — am-et-ath’-et-os; from (1) (α) (as a negative particle) and a derivative of (3346) (μετατίθημι); unchangeable, or (neuter as abstract) unchangeability: — immutable (-ility).

(277) ἀμετακίνητος, — am-et-ak-in’-ay-tos; from (1) (α) (as a negative particle) and a derivative of (3334) (μετακινέω); immovable: — unmovable.

(278) ἀμεταμέλητος, — am-et-am-el’-ay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (3338) (μεταμέλλομαι); irrevocable: — without repentance, not to be repented of.

(279) ἀμετανόητος, — am-et-an-o’-ay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (3340) (μετανοέω); unrepentant: — impenitent.

(280) ἀμετρός, — am’-et-ros; from (1) (α) (as a negative particle) and (3358) (μέτρον); immoderate: — (thing) without measure.

(281) ἀμὴν, — am-ane’; of Hebrew origin [Hebrew {543}] (‘amen); properly firm, i.e. (figurative) trustworthy; adverb surely (often as interjection so be it): — amen, verily.

(282) ἀμὴτωρ, — am-ay’-tore; from (1) (α) (as a negative particle) and (3384) (μήτηρ); motherless, i.e. of unknown maternity: — without mother.

(283) ἀμίαντος, — am-ee’-an-tos; from (1) (α) (as a negative particle) and a derivative of (3392) (μιαίνω); unsoiled, i.e. (figurative) pure: — undefiled.

(284) Ἄμιναδάβ, — am-ee-nad-ab’; of Hebrew origin [Hebrew {5992}] (‘Ammiynadab); Aminadab, an Israelite: — Aminadab.
(285) ἀμμός, — *am’-mos*; perhaps from (260) (ἀμα); sand (as heaped on the beach): — sand.

(286) ἀμνός, — *am-nos’*; apparently a primary word; a *lamb*: — lamb.

(287) ἀμοιβή, — *am-oy-bay’*; from ἀμείβω (to *exchange*); *requisite*: — requisite.

(288) ἀμπελός, — *am’-pel-os*; probably from the base of (297) (ἀμφότερος) and that of (257) (ἄλων); a *vine* (as *coiling about* a support): — vine.

(289) ἀμπελουργός, — *am-pel-oor-gos’*; from (288) (ἀμπελός) and (2041) (ἐργον); a *vine-worker*, i.e. pruner: — vine-dresser.

(290) ἀμπελών, — *am-pel-ohn’*; from (288) (ἀμπελός); a *vineyard*: — vineyard.

(291) Ἄμπλιας, — *am-plee’-as*; contracted for Latin *ampliatus* [enlarged]; *Amplias*, a Roman Christian: — Amplias.

(292) ἀμύνομαι, — *am-oo’-nom-ahee*; middle of a primary verb; to *ward off* (for oneself), i.e. *protect*: — defend.

(293) ἀμφίβληστρον, — *am-fib’-lace-tron*; from a compound of the base of (297) (ἀμφότερος) and (906) (βάλλω); a (fishing) *net* (as thrown about the fish): — net.

(294) ἀμφιέννυμι, — *am-fee-en’-noo-mee*; from the base of (297) (ἀμφότερος) and ἔννυμι (to *invest*); to *enrobe*: — clothe.

(295) Ἀμφίπολις, — *am-fip’-ol-is*; from the base of (297) (ἀμφότερος) and (4172) (πόλις); a *city surrounded* by a river; *Amphipolis*, a place in Macedonia: — Amphipolis.

(296) ἀμφοδον, — *am’-fod-on*; from the base of (297) (ἀμφότερος) and (3598) (ὀδός); a *fork* in the road: — where two ways meet.

(297) ἀμφότερος, — *am-fot’-er-os*; comparative of ἀμφί (around); (in plural) *both*: — both.
(298) ἀμώμητος, — am-o'-may-tos; from (1) (α) (as a negative particle) and a derivative of (3469) (μωμάομα); unblameable: — blameless.

(299) ἀμωμος, — am'-o-mos; from (1) (α) (as a negative particle) and (3470) (μώμος); unblemished (literal or figurative): — without blame (blemish, fault, spot), faultless, unblameable.

(300) Ἄμων, — am-one'; of Hebrew origin [Hebrew {526}] (‘Amown'); Amon, an Israelite: — Amon.

(301) Ἄμος, — am-oce'; of Hebrew origin [Hebrew {531}] (‘Amowts'); Amos, an Israelite: — Amos.

(302) ἀν, — an; a primary particle, denoting a supposition, wish, possibility or uncertainty: — [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. Also contracted for (1437) (ἔαν).

(303) ἀνά, — an-ah'; a primary preposition and adverb; properly up; but (by extension) used (distributively) severally, or (locally) at (etc.): — and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.

(304) ἀναβαθμός, — an-ab-ath-mos'; from (305) (ἀναβαίνω) [compare (898) (βαθμός)]; a stairway: — stairs.

(305) ἀναβαίνω, — an-ab-ah’ee-no; from (303) (ἀνά) and the base of Greek (939) (βάσις); to go up (literal or figurative): — arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

(306) ἀναβάλλωμαι, — an-ab-al’-lom-ahee; middle from (303) (ἀνά) and (906) (βάλλω); to put off (for oneself): — defer.

(307) ἀναβιβάζω, — an-ab-ee-bad’-zo; from (303) (ἀνά) and a derivative of the base of (939) (βάσις); to cause to go up, i.e. haul (a net): — draw.
(308) ἄναβλέπω, — an-ab’-lep’-o; from (303) (ἄνα) and (991) (βλέπω); to look up; by implication to recover sight: — look (up), see, receive sight.

(309) ἄνάβλεψις, — an-ab’-lep-sis; from (308) (ἄναβλέπω); restoration of sight: — recovering of sight.

(310) ἄναβοάω, — an-ab-o-ah’-o; from (303) (ἄνα) and (994) (βοάω); to hallow: — cry (aloud, out).

(311) ἄναβολή, — an-ab-o-al-ay’; from (306) (ἄναβόλλομα); a putting off: — delay.

(312) ἄναγγέλλω, — an-ang-el’-lo; from (303) (ἄνα) and the base of (32) (ἄγγελος); to announce (in detail): — declare, rehearse, report, show, speak, tell.

(313) ἄναγγεννάω, — an-ag-en-nah’-o; from (303) (ἄνα) and (1080) (γεννάω); to beget or (by extension) bear (again): — beget, (bear) x again.

(314) ἄναγγινώσκω, — an-ag-in-oce’-ko; from (303) (ἄνα) and (1097) (γινώσκω); to know again, i.e. (by extension) to read: — read.

(315) ἄναγκαζω, — an-ang-kad’-zo; from (318) (ἄναγκη); to necessitate;— compel, constrain.

(316) ἄναγκαριος, — an-ang-kah’-yos; from (318) (ἄναγκη); necessary; by implication close (of kin): — near, necessary, necessity, needful.

(317) ἄναγκαστος, — an-ang-kas-toce’; adverb from a derivative of (315) (ἄναγκαζω); compulsorily: — by constraint.

(318) ἄναγκη, — an-ang-kay’; from (303) (ἄνα) and the base of (43) (ἄγκαλη); constraint (literal or figurative); by implication distress: — distress, must needs, (of) necessity (-sary), needeth, needful.
(319) ἀναγνωρίζομαι, — an-ag-no-rid’-zom-ahee; middle from (303) (ἀνά) and (1107) (γνωρίζω); to make (oneself) known: — be made known.

(320) ἀνάγνωσις, — an-ag’-no-sis; from (314) (ἀναγνώσκω); (the act of) reading - reading

(321) ἀνάγω, — an-ag’-o; from (303) (ἀνά) and (71) (ἀγω); to lead up; by extension to bring out; specially to sail away: — bring (again, forth, up again), depart, launch (forth), lead (up), loose, offer, sail, set forth, take up.

(322) ἀναδείκνυμι, — an-ad-ike’-noo-mee; from (303) (ἀνά) and (1166) (δείκνυμι); to exhibit, i.e. (by implication) to indicate, appoint: — appoint, shew.

(323) ἀνάδειξις, — an-ad’-ike-sis; from (322) (ἀναδείκνυμι); (the act of) exhibition: — shewing.

(324) ἀναδέχομαι, — an-ad-ekh’-om-ahee; from (303) (ἀνά) and (1209) (δέχομαι); to entertain (as a guest): — receive.

(325) ἀναδίδωμι, — an-ad-eed’-om-ee; from (303) (ἀνά) and (1325) (δίδωμι); to hand over: — deliver.

(326) ἀναζάω, — an-ad-zah’-o; from (303) (ἀνά) and (2198) (ζάω); to recover life (literal o figurative): — (be a-) live again, revive.

(327) ἀναζητέω, — an-ad-zay-teh’-o; from (303) (ἀνά) and (2212) (ζητέω); to search out: — seek.

(328) ἀναζώνυμι, — an-ad-zone’-noo-mee; from (303) (ἀνά) and (2224) (ζώνυμι); to gird afresh: — gird up.

(329) ἀναζωπυρέω, — an-ad-zo-poor-eh’-o; from (303) (ἀνά) and a compound of the base of (2226) (ζωον) and (4442) (πυρ); to re-enkindle: — stir up.

(330) ἀναθάλλω, — an-ath-al’-lo; from (303) (ἀνά) and θάλλω (to flourish); to revive: — flourish again.
(331) ἀνάθεμα, — an-ath’-em-ah; from (394) (ἀνατίθεμα); a (religious) ban or (concrete) excommunicated (thing or person): — accused, anathema, curse, x great.

(332) ἀναθεματίζω, — an-ath-em-at-id’-zo; from (331) (ἀνάθεμα); to declare or vow under penalty of execration: — (bind under a curse, bind with an oath.

(333) ἀναθεωρέω, — an-ath-en-o-reh’-o; from (303) (ἀνά) and (2334) (θεωρέω); to look again (i.e. attentively) at (literal or figurative): — behold, consider.

(334) ἀνάθημα, — an-ath’-ay-mah; from (394) (ἀνατίθεμα) [like (331) (ἀνάθεμα), but in a good sense]; a votive offering: — gift.

(335) ἀναίδεια, — an-ahee-die-ah’; from a compound of (1) (α) (as a negative particle [compare (427) (ἀνευ)]) and (127) (αἱδώς); impudence, i.e. (by implication) importunity: — importunity.

(336) ἀναίρεσις, — an-ah’ee-res-is; from (337) (ἀναίρέω); (the act of) killing: — death.

(337) ἀναίρέω, — an-ahee-reh’-o; from (303) (ἀνά) and (the active of) (138) (αἱρέομαι); to take up, i.e. adopt; by implication to take away (violently), i.e. abolish, murder: — put to death, kill, slay, take away, take up.

(338) ἀναίτιος, — an-ah’ee-tee-os; from (1) (α) (as a negative particle) and (159) (αἱτίος) (in the sense of (156) (αἰτία)); innocent: — blameless, guiltless.

(339) ἀνακαθίζω, — an-ak-ath-id’-zo; from (303) (ἀνά) and (2523) (καθίζω); properly to set up, i.e. (reflex.) to sit up: — sit up.

(340) ἀνακαίνιζω, — an-ak-ahee-nid’-zo; from (303) (ἀνά) and a derivative of (2537) (καίνος); to restore: — renew.

(341) ἀνακαίνώ, — an-ak-ahee-no’-o; from (303) (ἀνά) and a derivative of (2537) (καίνος); to renovate: — renew.
(342) ἀνακαίνωσις, — an-ak’ee-no-sis; from (341) (ἀνακαίνω); renovation: — renewing.

(343) ἀνακαλύπτω, — an-ak-al-oop’-to; from (303) (ἀνά) (in the sense of reversal) and (2572) (καλύπτω); to unveil: — open, ([un-]) taken away.

(344) ἀνακάμμετω, — an-ak-amp’-to; from (303) (ἀνά) and (2578) (κάμμετω); to turn back: — (re-) turn.

(345) ἀνακείματι, — an-ak-i’-mahee; from (303) (ἀνά) and (2749) (κείμαι); to recline (as a corpse or at a meal): — guest, lean, lie, sit (down, at meat), at the table.

(346) ἀνακεφαλαίομαι, — an-ak-ef-al-ah’ee-om-ahee; from (303) (ἀνά) and (2775) (κεφαλαίομαι) (in its original sense); to sum up: — briefly comprehend, gather together in one.

(347) ἀνακλίνω, — an-ak-lee’-no; from (303) (ἀνά) and (2827) (κλίνω); to lean back: — lay, (make) sit down.

(348) ἀνακόπτω, — an-ak-op’-to; from (303) (ἀνά) and (2875) (κόπτω); to beat back, i.e. check: — hinder.

(349) ἀνακράζω, — an-ak-rad’-zo; from (303) (ἀνά) and (2896) (κράζω); to scream up (aloud): — cry out.

(350) ἀνακρίνω, — an-ak-ree’-no; from (303) (ἀνά) and (2919) (κρίνω); properly to scrutinize, i.e. (by implication) investigate, interrogate, determine: — ask, question, discern, examine, judge, search.

(351) ἀνάκρισις, — an-ak’-ree-sis; from (350) (ἀνάκρινω); a (judicial) investigation: — examination.

(352) ἀνακούπτω, — an-ak-oop’-to; from (303) (ἀνά) (in the sense of reversal) and (2955) (κόπτω); to unbend, i.e. rise; figurative be elated: — lift up, look up.
(353) ἀναλαμβάνω, — an-al-am-ban’-o; from (303) (ἀνά) and (2983) (λαμβάνω); to take up: — receive up, take (in, unto, up).

(354) ἀνάληψις, — an-al’-ape-sis; from Greek (353) (ἀναλαμβάνω); ascension: — taking up.

(355) ἀναλίσκω, — an-al-is’-ko; from (303) (ἀνά) and a form of the alternate of (138) (αἰρέομαι); properly to use up, i.e. destroy: — consume.

(356) ἀναλογία, — an-al-og-e’-ah; from a compound of (303) (ἀνά) and (3056) (λόγος); proportion: — proportion.

(357) ἀναλογίζομαι, — an-al-og-id’-zom-ahee; middle from (356) (ἀναλογία); to estimate, i.e. (figurative) contemplate: — consider.

(358) ἀναλος, — an’-al-os; from (1) (α) (as a negative particle) and (251) (ἄλος); saltless, i.e. insipid: — x lose saltness.

(359) ἀνάλυσις, — an-al’-oo-sis; from (360) (ἀναλύω); departure: — departure.

(360) ἀναλύω, — an-al-oo’-o; from (303) (ἀνά) and (3089) (λύω); to break up, i.e. depart (literal or figurative): — depart, return.

(361) ἀναμάρτητος, — an-am-ar’-tay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (264) (ἁμαρτάνω); sinless: — that is without sin.

(362) ἀναμένω, — an-am-en’-o; from Greek (303) (ἀνά) and (3306) (μένω); to await: — wait for.

(363) ἀναμιμνήσκω, — an-am-im-nace’-ko; from (303) (ἀνά) and (3403) (μμιμνήσκω); to remind; reflexive to recollect: — call to mind, (bring to, call to, put in), remember (-brance).

(364) ἀναμνησίς, — an-am’-nay-sis; from (363) (ἀναμμιμνήσκω); recollection: — remembrance (again).
(365) ἀνανεώω, — an-an-neh-o’-o; from (303) (ἀνά) and a derivative of (3501) (νέος); to renovate, i.e. reform: — renew.

(366) ἀνανήψω, — an-an-ay’-fo; from (303) (ἀνά) and (3525) (νήψω); to become sober again, i.e. (figurative) regain (one’s) senses: — recover self.

(367) Ἀνανίας, — an-an-ee’-as; of Hebrew origin [Hebrew {2608}] (Chananyah); Ananias, the name of three Israelites: — Ananias.

(368) ἀναντιρρήτος, — an-an-tir’-hray-tos; from (1) (α) (as a negative particle) and a presumed derivative of a compound of (473) (ἀντί) and (4483) (ῥέω); indisputable: — cannot be spoken against.

(369) ἀναντιρρήτως, — an-an-tir-hray’-toce; adverb from (368) (ἀναντιρρήτος); promptly: — without gainsaying.

(370) ἀνάξιος, — an-ax’-ee-os; from (1) (α) (as a negative particle) and (514) (ἀξίος); unfit: — unworthy.

(371) ἀναξίως, — an-ax-ee’-oce; adverb from (370) (ἀνάξιος); irreverently: — unworthily.

(372) ἀνάπαυσις, — an-ap’-ow-sis; from (373) (ἀναπαύω); intermission; by implication recreation: — rest.

(373) ἀνάπαυω, — an-ap-ow’-o; from (303) (ἀνά) and (3973) (παύω); (reflexive) to repose (literal or figurative [be exempt], remain); by implication to refresh: — take ease, refresh, (give, take) rest.

(374) ἀναπείθω, — an-ap-i’-tho; from (303) (ἀνά) and (3982) (πείθω); to incite: — persuade.

(375) ἀναμέμπω, — an-ap-em’-po; from (303) (ἀνά) and (3992) (πέμπω); to send up or back: — send (again).

(376) ἀνάπηρος, — an-ap’-ay-ros; from (303) (ἀνά) (in the sense of intensity) and πήρος (maimed); crippled: — maimed.
(377) ἀναπίπτω, — an-ap-ip'-to; from (303) (ἀνά) and (4098) (πίπτω); to fall back, i.e. lie down, lean back: — lean, sit down (to meat).

(378) ἀναπληρόω, — an-ap-lay-ro'-o; from (303) (ἀνά) and (4137) (πληρόω); to complete; by implication to occupy, supply; figurative to accomplish (by coincidence or obedience): — fill up, fulfil, occupy, supply.

(379) ἀναπολογητος, — an-ap-ol-og'-ay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (626) (ἀπολογέω); indefensible: — without excuse, inexcusable.

(380) ἀναπτύσσω, — an-ap-toos'-so; from (303) (ἀνά) (in the sense of reversal) and (4428) (πτύσσω); to unroll (a scroll or volume): — open.

(381) ἀνάπτω, — an-ap'-to; from (303) (ἀνά) and (681) (ἀπτω); to enkindle: — kindle, light.

(382) ἀναριθμητος, — an-ar-ith'-may-tos; from (1) (α) (as a negative particle) and a derivative of (705) (ἀριθμέω); unnumbered, i.e. without number: — innumerable.

(383) ἀνασείω, — an-as-i'-o; from (303) (ἀνά) and (4579) (σείω); figurative to excite: — move, stir up.

(384) ἀνασκευάζω, — an-ask-yoo-ad'-zo; from (303) (ἀνά) (in the sense of reversal) and a derivative of (4632) (σκέυος); properly to pack up (baggage), i.e. (by implication and figurative) to upset: — subvert.

(385) ἀνασπάω, — an-as-pah'-o; from (303) (ἀνά) and (4685) (σπάω); to take up or extricate: — draw up, pull out.
(386) ἀνάστασις, — an-as’-tas-is; from (450) ἀνίστημι; a standing up again, i.e. (literal) a resurrection from death (individual, genitive or by implication [its author]), or (figurative) a (moral) recovery (of spiritual truth): — raised to life again, resurrection, rise from the dead, that should rise, rising again.

(387) ἀναστάτω, — an-as-tat-o’-o; from a derivative of (450) ἀνίστημι (in the sense of removal); properly to drive out of home, i.e. (by implication) to disturb (literal or figurative): — trouble, turn upside down, make an uproar.

(388) ἀνασταυρόω, — an-as-tow-ro’-o; from (303) ἀνά and (4717) σταυρόω; to recruciﬁ (figurative): — crucify afresh.

(389) ἀναστεναζω, — an-as-ten-ad’-zo; from (303) ἀνά and (4727) στενάζω; to sigh deeply: — sigh deeply.

(390) ἀναστρέφω, — an-as-tref’-o; from (303) ἀνά and (4762) στρέφω; to overturn; also to return; by implication to busy oneself, i.e. remain, live: — abide, behave self, have conversation, live, overthrow, pass, return, be used.

(391) ἀναστροφή, — an-as-trof-ay’; from (390) ἀναστρέφω; behavior: — conversation.

(392) ἀνατάσσομαι, — an-at-as’-som-ahee; from (303) ἀνά and the middle of (5021) τάσσω; to arrange: — set in order.

(393) ἀνατέλλω, — an-at-el’-lo; from (303) ἀνά and the base of (5056) τέλος; to (cause to) arise: — (a-, make to) rise, at the rising of, spring (up), be up.

(394) ἀνατίθημαι, — an-at-ith’-em-ahee; from (303) ἀνά and the middle of (5087) τίθημι; to set forth (for oneself), i.e. propound: — communicate, declare.

(395) ἀνατολή, — an-at-ol-ay’; from (393) ἀνατέλλω; a rising of light, i.e. dawn (figurative); by implication the east (also in plural): — dayspring, east, rising.
(396) ἀνατρέπω, — an-at-rep’-o; from (303) (ἀνά) and the base of (5157) (τροπή); to overturn (figurative): — overthrow, subvert.

(397) ἀνατρέφω, — an-at-ref’-o; from (303) (ἀνά) and (5142) (τρέφω); to rear (physical or mental): — bring up, nourish (up).

(398) ἀναφαίνω, — an-af-ah’ee-no; from (303) (ἀνά) and (5316) (φαίνω); to show, i.e. (reflexive) appear, or (passive) have pointed out: — (should) appear, discover.

(399) ἀναφέρω, — an-af-er’-o; from (303) (ἀνά) and (5342) (φέρω); to take up (literal or figurative): — bear, bring (carry, lead) up, offer (up).

(400) ἀναφωνέω, — an-af-o-neh’-o; from (303) (ἀνά) and (5455) (φωνέω); to exclaim: — speak out.

(401) ἀνάχυσις, — an-akh’-oo-sis; from a compound of (303) (ἀνά) and χέω (to pour); properly effusion, i.e. (figurative) license: — excess.

(402) ἀναχωρέω, — an-akh-o-reh’-o; from (303) (ἀνά) and (5562) (χωρέω); to retire: — depart, give place, go (turn) aside, withdraw self.

(403) ἀνάψυξις, — an-aps’-ook-sis; from (404) (ἀναψύχω); properly a recovery of breath, i.e. (figurative) revival: — revival.

(404) ἀναψύχω, — an-aps-o’-kho; from (303) (ἀνά) and (5594) (ψύχω); properly to cool off, i.e. (figurative) relieve: — refresh.

(405) ἀνδραποδιστής, — an-drap-od-is-tace’; from a derivative of a compound of (435) (ἀνήρ) and (4228) (πούς); an enslaver (as bringing men to his feet): — men-stealer.

(406) Ἄνδρέας, — an-dreh’-as; from (435) (ἀνήρ); manly; Andreas, an Israelite: — Andrew.
(407) ἀνδρίζομαι, — an-drid'-zom-ahee; middle from (435) (ἀνήρ); to act manly: — quit like men.

(408) Ἀνδρόνικος, — an-dron’-ee-kos; from (435) (ἀνήρ) and (3534) (νίκος); man of victory; Andronicos, an Israelite: — Andronicus.

(409) ἀνδροφόνος, — an-drof-on’-os; from (435) (ἀνήρ) and (5408) (φόνος); a murderer: — manslayer.

(410) ἀνέγκλητος, — an-eng’-klay-tos; from (1) (α) (as a negative particle) and a derivative of (1458) (ἐγκάλεω); unaccused, i.e. (by implication) irreproachable: — blameless.

(411) ἀνεκδιήγητος, — an-ek-dee’-gay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (1555) (ἐκδίηγέομαι); not expounded in full, i.e. indescribable: — unspeakable.

(412) ἀνεκλάλητος, — an-ek-lal’-ay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (1583) (ἐκλάλεω); not spoken out, i.e. (by implication) unutterable: — unspeakable.

(413) ἀνέκλειπτος, — an-ek’-lipe-tos; from (1) (α) (as a negative particle) and a presumed derivative of (1587) (ἐκλείπω); not left out, i.e. (by implication) inexhaustible: — that faileth not.

(414) ἀνεκτότερος, — an-ek-tot’-er-os; comparative of a derivative of (430) (ἀνέχομαι); more endurable: — more tolerable.

(415) ἀνελεήμων, — an-eleh-ay’-mone; from (1) (α) (as a negative particle) and (1655) (ἐλεήμων); merciless: — unmerciful.

(416) ἄνεμιζω, — an-em-id’-zo; from (417) (ἄνεμος); to toss with the wind: — drive with the wind.

(417) ἄνεμος, — an’-em-os; from the base of (109) (ἀήρ); wind; (plural) by implication (the four) quarters (of the earth): — wind.
(418) ἀνένδεκτος, — an-en’-dek-tos; from (1) (α) (as a negative particle) and a derivative of the same as (1735) (ἐνδέχεσται); unadmitted, i.e. (by implication) not supposable: — impossible.

(419) ἀνεξερεύνητος, — an-ex-er-yoo’-nay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (1830) (ἐξερευνάω); not searched out, i.e. (by implication) inscrutable: — unsearchable.

(420) ἀνεξίκακος, — an-ex-ik’-ak-os; from (430) (ἀνέχομαι) and (2556) (κακός); enduring of ill, i.e. forbearing: — patient.

(421) ἀνεξιχνίαστος, — an-ex-ikh-nee’-as-tos; from (1) (α) (as a negative particle) and a presumed derivative of a compound of (1537) (ἐκ) and a derivative of (2487) (Ἰχνος); not tracked out, i.e. (by implication) untraceable: — past finding out, unsearchable.

(422) ἀνεπαίσχυντος, — an-ep-ah’ee-skhoon-tos; from (1) (α) (as a negative particle) and a presumed derivative of a compound of (1909) (ἐπί) and (153) (αἰσχύνομαι); not ashamed, i.e. (by implication) irreprehensible: — that needeth not to be ashamed.

(423) ἀνεπίληπτος, — an-ep-eel’-ape-tos; from (1) (α) (as a negative particle) and a derivative of (1949) (ἐπιλαμβάνομαι); not arrested, i.e. (by implication) inculpable: — blameless, unrebukeable.

(424) ἀνέρχομαι, — an-erkh’-om-ahee; from (303) (ἀνά) and (2064) (Ἔρχομαι); to ascend: — go up.

(425) ἀνεσίς, — an’-es-is; from (447) (ἀνύημι); relaxation or (figurative) relief: — eased, liberty, rest.

(426) ἀνετάζω, — an-et-ad’-zo; from (303) (ἀνά) and ἑτάζω (to test); to investigate (judicially): — (should have) examine (-d).

(427) ἄνευ, — an’-yoo; a primary particle; without: — without. Compare (1) (α).
(428) ἀνεύθετος, — an-yoo’-the-tos; from (1) (α) (as a negative particle) and (2111) (εὐθετος); not well set, i.e. inconvenient: — not commodious.

(429) ἀνευρίσκω, — an-yoo-ris’-ko; from (303) (ἀνά) and (2147) (εὐρίσκω); to find out: — find.

(430) ἀνέχομαι, — an-ekh’-om-ahee; middle from (303) (ἀνά) and (ἐχω); to hold oneself up against, i.e. (figurative) put up with: — bear with, endure, forbear, suffer.

(431) ἀνέψιος, — an-eps’-ee-os; from (1) (α) (as a particle of union) and an obsolete νέπος (a brood); properly akin, i.e. (special) a cousin: — sister’s son.

(432) ἀνηθον, — an’-ay-thon; probably of foreign origin; dill: — anise.

(433) ἀνήκω, — an-ay’-ko; from (303) (ἀνά) and (2240) (ήκω); to attain to, i.e. (figurative) be proper: — convenient, be fit.

(434) ἀνήμερος, — an-ay’-mer-os; from (1) (α) (as a negative particle) and ήμερος (lame); savage: — fierce.

(435) ἀνήρ, — an’-ayr; a primary word [compare (444) (ανθρωπος)]; a man (properly as an individual male): — fellow, husband, man, sir.

(436) ἀνθίστημι, — anth-is’-tay-mee; from (473) (ἀντί) and (2476) (ἰστήμι); to stand against, i.e. oppose: — resist, withstand.

(437) ἀνθομολογέομαι, — anth-om-ol-og-eh’-om-ahee; from (473) (ἀντί) and the middle of (3670) (ὁμολογεω); to confess in turn, i.e. respond in praise: — give thanks.

(438) ἀνθος, — anth’-os; a primary word; a blossom: — flower.

(439) ἀνθρακιά, — anth-rak-ee-ah’; from (440) (ανθραξ); a bed of burning coals: — fire of coals.

(440) ἀνθραξ, — anth’-rax; of uncertain derivative; a live coal: — coal of fire.
(441) ἀνθρωπάρεσκος, — anth-ro-par’-es-kos; from (444) ἀνθρωπος and (700) ἀρέσκω; man-courting, i.e. fawning: — men-pleaser.

(442) ἀνθρώπινος, — anth-roe’-pee-nos; from (444) ἀνθρωπος; human: — human, common to man, man [-kind], [man-]kind, men’s, after the manner of men.

(443) ἀνθρωποκτόνος, — anth-ro-pok-ton’-os; from (444) ἀνθρωπος and κτείνω (to kill); a manslayer: — murderer. Compare (5406) φονεύς.

(444) ἀνθρωπος, — anth’-ro-pos; from (435) ἄνήρ and ὁψ (the countenance; from (3700) ὀπτάνομαι); man-faced, i.e. a human being: — certain, man.

(445) ἄνθυπατεύω, — anth-oo-pat-yoo’-o; from (446) ἄνθυπατος; to act as proconsul: — be the deputy.

(446) ἄνθυπατος, — anth-oo’-pat-os; from (473) ἄντι and a superlative of (5228) ὑπέρ; instead of the highest officer, i.e. a Roman proconsul: — deputy.

(447) ἄνημι, — an-ee’-ay-mee; from (303) ἄνά and ἰημι (to send); to let up, i.e. (literal) slacken, or (figurative) desert, desist from: — forbear, leave, loose.

(448) ἄνιλεως, — an-ee’-leh-oce; from (1) α and (2436) ἴλεως; inexorable: — without mercy.

(449) ἄνιπτος, — an’-ip-tos; from (1) α (as a negative particle) and a presumed derivative of (3538) νίπτω; without ablution: — unwashed.

(450) ἄνιστημι, — an-is’-tay-mee; from (303) ἄνά and (2476) ἵστημι; to stand up (literal or figurative, transitive or intransitive): — arise, lift up, raise up (again), rise (again), stand up (-right).
(451) **Anna, — an’-nah;** of Hebrew origin [Hebrew {2584}] (Channah)]; Anna, an Israelitess: — Anna.

(452) **Anna, — an’-nas;** of Hebrew origin [Hebrew {2608}] (Chananyah)]; Annas (i.e. (367) ( Ἀνανίας)), an Israelite: — Annas.

(453) άνώθενος, — an-o’-ay-tos; from (1) (α) (as a negative particle) and a derivative of (3539) (υοίεω); unintelligent; by implication sensual: — fool (-ish), unwise.

(454) ανοια, — an’-oy-ah; from a compound of (1) (α) (as a negative particle) and (3563) (νοῦς); stupidity; by implication rage: — folly, madness.

(455) ανοίγω, — an-oy’-go; from (303) (ανά) and οἴγω (to open); to open up (literal or figurative, in various applications): — open.

(456) ανοικοδομέω, — an-o-kod-om-eh’-o; from (303) (ανά) and (3618) (οἰκοδομέω); to rebuild: — build again.

(457) ανοίξις, — an’-oix-is; from (455) (ανοίγω); opening (throat): — x open.

(458) ανομία, — an-om-ee’-ah; from (459) (ανομος); illegality, i.e. violation of law or (genitive) wickedness: — iniquity, x transgress (-ion of) the law, unrighteousness.

(459) ανομος, — an’-om-os; from (1) (α) (as a negative particle) and (3551) (νόμος); lawless, i.e. (negative) not subject to (the Jewish) law; (by implication a Gentile), or (positive) wicked: — without law, lawless, transgressor, unlawful, wicked.

(460) ανόμως, — an-om’-oce; adverb from (459) (ανομος); lawlessly, i.e. (special) not amenable to (the Jewish) law: — without law.

(461) ανορθόω, — an-orth-o’-o; from (303) (ανά) and a derivative of the base of (3717) (ὁρθός); to straighten up: — lift (set) up, make straight.
462) ἀνόσιος, — an-os'-ee-os; from (1) (α) (as a negative particle) and (3741) (ὀσίος); wicked: — unholy.

463) ἀνοχή, — an-okh-ay'; from (430) (ἀνέχομαι); self-restraint, i.e. tolerance: — forbearance.

464) ἀνταγωνίζομαι, — an-tag-o-nid'-zom-ahee; from (473) (ἀντί) and (75) (ἀγωνίζομαι); to struggle against (figurative) [“antagonize”]: — strive against.

465) ἀντάλλαγμα, — an-tal’-ag-mah; from a compound of (473) (ἀντί) and (236) (ἀλλάσσω); an equivalent or ransom: — in exchange.

466) ἀνταναπληρῶ, — an-tan-ap-lay-ro’-o; from (473) (ἀντί) and (378) (ἀναπληρῶ); to supplement: — fill up.

467) ἀνταποδίδωμι, — an-tap-od-ee’-do-mee; from (473) (ἀντί) and (591) (ἀποδίδωμι); to requite (good or evil): — recompense, render, repay.

468) ἀνταπόδομα, — an-tap-od’-om-ah; from (467) (ἀνταποδίδωμι); a requital (properly the thing): — recompense.

469) ἀνταπόδοσις, — an-tap-od’-os-is; from (467) (ἀνταποδίδωμι); requital (properly the act): — reward.

470) ἀνταποκρίνομαι, — an-tap-ok-ree’-nom-ahee; from (473) (ἀντί) and (611) (ἀποκρίνομαι); to contradict or dispute: — answer again, reply against.

471) ἀντέπω, — an-tep’-o; from (473) (ἀντί) and (2036) (ἐπώ); to refute or deny: — gainsay, say against.

472) ἀντέχομαι, — an-tekh’-om-ahee; from (473) (ἀντί) and the middle of (2192) (ἐχω); to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for: — hold fast, hold to, support.
(473) ἀντί, — *ante’*; a primary particle; *opposite*, i.e. *instead* or *because* of (rarely *in addition* to): — for, in the room of. Often used in composition to denote *contrast, requital, substitution, correspondence*, etc.

(474) ἀντιβάλλω, — *ante-bal’-lo*; from (473) (ἀντί) and (906) (βάλλω); to *bandy*: — have.

(475) ἀντιδιατίθεμαι, — *ante-dee-at-th’-em-ahee*; from (473) (ἀντί) and (1303) (διατίθεμαι); to *set oneself opposite*, i.e. *be disputatious*: — that oppose themselves.

(476) ἀντίδικος, — *antid’-ee-kos*; from (473) (ἀντί) and (1349) (δίκη); an *opponent* (in a lawsuit); specially *Satan* (as the arch-enemy): — adversary.

(477) ἀντίθεσις, — *antith’-es-is*; from a compound of (473) (ἀντί) and (5087) (τίθημι); *opposition*, i.e. a *conflict* (of theories): — opposition.

(478) ἀντικαθίστημι, — *antekath-is’-tay-mee*; from (473) (ἀντί) and (2525) (καθίστημι); to *set down* (troops) *against*, i.e. *withstand*: — resist.

(479) ἀντικαλέω, — *antekal-eh’-o*; from (473) (ἀντί) and (2564) (καλέω); to *invite in return*: — bid again.

(480) ἀντίκειμαι, — *antik’-i-mahee*; from (473) (ἀντί) and (2749) (κεῖμαι); to *lie opposite*, i.e. *be adverse* (figurative *repugnant*) to: — adversary, be contrary, oppose.

(481) ἀντικρό, — *antee-kroo’*; prolonged from (473) (ἀντί); *opposite*: — over against.

(482) ἀντιλαμβάνομαι, — *antee-lam-ban’-om-ahee*; from (473) (ἀντί) and the middle of (2983) (λαμβάνω); to *take* hold of *in turn*, i.e. *succor*; also to *participate*: — help, partaker, support.
(483) ἀντίλεγω, — an-til’-eg-o; from (473) (ἀντί) and (3004) (λέγω); to dispute, refuse: — answer again, contradict, deny, gainsay (-er), speak against.

(484) ἀντίληψις, — an-til’-ape-sis; from (482) (ἀντιλαμβάνομαι); relief: — help.

(485) ἀντιλογία, — an-tee-log-ee’-ah; from a derivative of (483) (ἀντίλεγω); dispute, disobedience: — contradiction, gainsaying, strife.

(486) ἀντιλοιδορέω, — an-tee-loy-dor-eh’-o; from (473) (ἀντί) and (3058) (λοιδορέω); to rail in reply: — revile again.

(487) ἀντίλυτρον, — an-til’-oo-tron; from (473) (ἀντί) and (3083) (λύτρον); a redemption-price: — ransom.

(488) ἀντιμετρέω, — an-tee-met-reh’-o; from (473) (ἀντί) and (3354) (μετρέω); to mete in return: — measure again.

(489) ἀντιμισθία, — an-tee-mis-thee’-ah; from a compound of (473) (ἀντί) and (3408) (μισθός); requital, correspondence: — recompense.

(490) Ἀντιόχεια, — an-tee-okh’-i-ah; from Ἀντίόχος (a Syrian king); Antiochia, a place in Syria: — Antioch.

(491) Ἀντιοχεύς, — an-tee-okh-yoos’; from (490) (Ἀντιόχεια); an Antiochian or inhabitant of Antiochia: — of Antioch.

(492) ἄντιπαρέρχομαι, — an-tee-par-er’-khom-ahee; from (473) (ἀντί) and (3928) (παρέρχομαι); to go along opposite: — pass by on the other side.

(493) Ἀντίπας, — an-tee’-pas; contracted for a compound of (473) (ἀντί) and a derivative of (3962) (πατήρ); Antipas, a Christian: — Antipas.

(494) Ἀντιπάτρις, — an-tip-at-rece’; from the same as (493) (Ἀντίπας); Antipatris, a place in Palestine: — Antipatris.
(495) ἀντιπέραν, — an-tee-per’-an; from (473) (ἀντί) and (4008) (πέραν); on the opposite side: — over against.

(496) ἀντιπίτω, — an-tee-pip’-to; from (473) (ἀντί) and (4098) (πίπτω) (including its alternate); to oppose: — resist.

(497) ἀντιστρατεύομαι, — an-tee-strat-yoo’-om-ahee; from (473) (ἀντί) and (4754) (στρατεύομαι); (figurative) to attack, i.e. (by implication) destroy: — war against.

(498) ἀντισάσσομαι, — an-tee-tas’-som-ahee; from (473) (ἀντί) and the middle of (5021) (τάσσω); to range oneself against, i.e. oppose: — oppose themselves, resist.

(499) ἀντίτυπον, — an-teet’-oo-pon; neuter of a compound of (473) (ἀντί) and (5179) (τύπος); corresponding [“an titype”], i.e. a representative, counterpart: — (like) figure (whereunto).

(500) ἀντίχριστος, — an-tee’-khri-stos; from (473) (ἀντί) and (5547) (Χριστός); an opponent of the Messiah: — antichrist.

(501) ἀντλέω, — ant-leh-o; from ἄντλος (the hold of a ship); to bale up (properly bilge water), i.e. dip water (with a bucket, pitcher, etc.): — draw (out).

(502) ἀντλημα, — ant’-lay-mah; from (501) (ἀντλέω); a baling-vessel: — thing to draw with.

(503) ἀντοφθαλμέω, — ant-of-thal-meh’-o; from a compound of (473) (ἀντί) and (3788) (ὁφθαλμός); to face: — bear up into.

(504) ἀνυδρός, — an’-oo-dros; from (1) (α) (as a negative particle) and (5204) (ὕδωρ); waterless, i.e. dry: — dry, without water.

(505) ἀνυποκρίτως, — an-oo-pok’-ree-tos; from (1) (α) (as a negative particle) and a presumed derivative of (5271) (ὑποκρίνομαι); undissembled, i.e. sincere: — without dissimulation (hypocrisy), unfeigned.
(506) ἀνυπότακτος, — an-oo-pot’-ak-tos; from (1) (α) (as a negative particle) and a presumed derivative of (5293) (ὑποτάσσω); unsubdued, i.e. insubordinate (in fact or temper): — disobedient, that is not put under, unruly.

(507) ἀνώ, — an’-o; adverb from (473) (ἀντί); upward or on the top: — above, brim, high, up.

(508) ἀνώγεον, — an-ogue’-eh-on; from (507) (ἀνώ) and (1093) (γῆ); above the ground, i.e. (properly) the second floor of a building; used for a dome or a balcony on the upper story: — upper room.

(509) ἀνωθεν, — an’-o-then; from (507) (ἀνώ); from above; by analogy from the first; by implication anew: — from above, again, from the beginning (very first), the top.

(510) ἀνωτερικός, — an-o-ter-ee-kos’; from (511) (ἀνώτερος); superior, i.e. (locally) more remote: — upper.

(511) ἀνώτερος, — an-o’-ter-os; comparative degree of (507) (ἀνώ); upper, i.e. (neuter as adverb) to a more conspicuous place, in a former part of the book: — above, higher.

(512) ἀνωφέλες, — an-o-fel’-ace; from (1) (α) (as a negative particle) and the base of (5624) (ὦφελίμος); useless or (neuter) inutility: — unprofitable (-ness).

(513) ἀξίνη, — ax-ee’-nay; probably from ἄγνυμι (to break; compare (4486) (ῥήγνυμι)); an axe: — axe.

(514) ἀξίος, — ax’-ee-os; probably from (71) (ἀγω); deserving, comparable or suitable (as if drawing praise): — due reward, meet, [un-] worthy.

(515) ἄξιος, — ax-ee-o’-o; from (514) (ἀξίος); to deem entitled or fit: — desire, think good, count (think) worthy.

(516) ἄξιος, — ax-ee’-oce; adverb from (514) (ἀξίος); appropriately: — as becometh, after a godly sort, worthily (-thy).
(517) ἀόρατος, — ah-or’-at-os; from (1) (α) (as a negative particle) and (3707) (ὁρατός); invisible: — invisible (thing).

(518) ἀπαγγέλλω, — ap-ang-el’-lo; from (575) (ἀπό) and the base of (32) (ἄγγελος); to announce: — bring word (again), declare, report, shew (again), tell.

(519) ἀπάγχομαι, — ap-ang’-khom-ahee; from (575) (ἀπό) and ἀγχω (to choke; akin to the base of (43) (ἀγκάλη)); to strangle oneself off (i.e. to death): — hang himself.

(520) ἀπάγω, — ap-ag’-o; from (575) (ἀπό) and (71) (ἄγω); to take off (in various senses): — bring, carry away, lead (away), put to death, take away.

(521) ἀπαίδευτος, — ap-ah’ee-dyoo-tos; from (1) (α) (as a negative particle) and a derivative of (3811) (παιδεύω); uninstructed, i.e. (figurative) stupid: — unlearned.

(522) ἀπαίρω, — ap-ah’ee-ro; from (575) (ἀπό) and (142) (αἱρέω); to lift off, i.e. remove: — take (away).

(523) ἀπαίτεω, — ap-ah’ee-teh-o; from (575) (ἀπό) and (154) (αἰτέω); to demand back: — ask again, require.

(524) ἀπαλγέω, — ap-alg-eh’-o; from (575) (ἀπό) and ἀλγέω (to smart); to grieve out, i.e. become apathetic: — be past feeling.

(525) ἀπαλλάσσω, — ap-al-las’-so; from (575) (ἀπό) and (236) (ἀλλάσσω); to change away, i.e. release, (reflexive) remove: — deliver, depart.

(526) ἀπαλλωτρίω, — ap-al-lot-ree-o’-o; from (575) (ἀπό) and a derivative of (245) (ἀλλώτριος); to estrange away, i.e. (passive and figurative) to be non-participant: — alienate, be alien.

(527) ἀπαλός, — ap-al-os’; of uncertain derivative; soft: — tender.

(528) ἀπαντάω, — ap-an-tah’-o; from (575) (ἀπό) and a derivative of (473) (ἀντί); to meet away, i.e. encounter: — meet.
(529) ἀπαντησις, — ap-an’-tay-sis; from (528) ἀπαντάω; a (friendly) encounter: — meet.

(530) ἀπαξ, — hap’-ax; probably from (537) ἀπαξ; one (or a single) time (numerically or conclusively): — once.

(531) ἀπαράβατος, — ap-ar-ab’-at-os; from (1) (ἀ) (as a negative particle) and a derivative of (3845) παραβαίνω; not passing away, i.e. untransferable (perpetual): — unchangeable.

(532) ἀπαρασκεύαστος, — ap-ar-as-kyoo’-as-tos; from (1) (ἀ) (as a negative particle) and a derivative of (3903) παρασκευάζω; unready: — unprepared.

(533) ἀπαρνέομαι, — ap-ar-neh’-om-ah-hē; from (575) ἀπό and (720) ἀρνέομαι; to deny utterly, i.e. disown, abstain: — deny.

(534) ἀπάρτι, — ap-ar’-tee; from (575) ἀπό and (737) ἀρτί; from now i.e. henceforth (already): — from henceforth.

(535) ἀπαρτισμός, — ap-ar-tis-mos’; from a derivative of (534) ἀπάρτι; completion: — finishing.

(536) ἀπαρχή, — ap-ar-khay’; from a compound of (575) ἀπό and (756) ἀρχομαι; a beginning of sacrifice, i.e. the (Jewish) first-fruit (figurative): — first-fruits.

(537) ἀπαξ, — hap’-as; from (1) (ἀ) (as a particle of union) and (3956) πᾶς; absolutely all or (singular) every one: — all (things), every (one), whole.

(538) ἀπατάω, — ap-at-ah’-o; of uncertain derivative; to cheat, i.e. delude: — deceive.

(539) ἀπάτη, — ap-at’-ay; from (538) ἀπατάω; delusion: — deceit (-ful, -fulness), deceivableness (-ving).

(540) ἀπάτωρ, — ap-at’-ore; from (1) (ἀ) (as a negative particle) and (3962) πατήρ; fatherless, i.e. of unrecorded paternity: — without father.
(541) ἀποφεύγοσμα, — ap-ow’-gas-mah; from a compound of (575) (ἀπό) and (826) (αὐγάζω); an off-flash, i.e. effulgence: — brightness.

(542) ἀπείδω, — ap-i’-do; from (575) (ἀπό) and the same as (1492) (εἵδω); to see fully: — see.

(543) ἀπεἰθεία, — ap-i’-thi-ah; from (545) (ἀπειθής); disbelief (obstinate and rebellious): — disobedience, unbelief.

(544) ἀπειθέω, — ap-i-theh’-o; from (545) (ἀπειθής); to disbelieve (wilfully and perversely): — not believe, disobedient, obey not, unbelieving.

(545) ἀπειθής, — ap-i-thace’; from (1) (α) (as a negative particle) and (3982) (πείθω); unpersuadable, i.e. contumacious: — disobedient.

(546) ἀπειλέω, — ap-i-leh’-ο; of uncertain derivative; to menace; by implication to forbid: — threaten.

(547) ἀπειλή, — ap-i-lay’; from (546) (ἀπειλέω); a menace: — x straitly, threatening.

(548) ἀπειμι, — ap’-i-mee; from (575) (ἀπό) and (1510) (ἐιμί); to be away: — be absent. Compare (549) (ἀπειμι).

(549) ἀπειμι, — ap’-i-mee; from (575) (ἀπό) and ἐιμι (to go); to go away: — go. Compare (548) (ἀπειμι).

(550) ἀπειπόμην, — ap-i-pom’-ane; reflexive past of a compound of (575) (ἀπό) and (2036) (ἐπω); to say off for oneself, i.e. disown: — renounce.

(551) ἀπείραστος, — ap-i’-ras-tos; from (1) (α) (as a negative particle) and a presumed derivative of (3987) (πειράω); untried, i.e. not temptable: — not to be tempted.

(552) ἀπειρὸς, — ap’-i-ros; from (1) (α) (as a negative particle) and (3984) (πειρά); inexperienced, i.e. ignorant: — unskilful.
(553) ἀπεκδέχομαι, — ap-ek-dekh’-om-ahee; from (575) (ἀπό) and (1551) (ἐκδέχομαι); to expect fully: — look (wait) for.

(554) ἀπεκδύομαι, — ap-ek-doo’-om-ahee; middle from (575) (ἀπό) and (1562) (ἐκδύω); to divest wholly oneself, or (for oneself) despoil: — put off, spoil.

(555) ἀπέκδυσις, — ap-ek’-doo-sis; from (554) (ἀπεκδύομαι); divestment: — putting off.

(556) ἀπελαύνω, — ap-el-ow’-no; from (575) (ἀπό) and (1643) (ἐλαύνω); to dismiss: — drive.

(557) ἀπελεγμός, — ap-el-eg-mos’; from a compound of (575) (ἀπό) and (1651) (ἐλέγχω); refutation, i.e. (by implication) contempt: — nought.

(558) ἀπελεύθερος, — ap-el-yoo’-ther-os; from (575) (ἀπό) and (1658) (ἐλεύθερος); one freed away, i.e. a freedman: — freeman.

(559) Ἀπελλής, — ap-el-lace’; of Latin origin; Apelles, a Christian: — Apelles.

(560) ἀπελπίζω, — ap-el-pid’-zo; from (575) (ἀπό) and (1679) (ἐλπίζω); to hope out, i.e. fully expect: — hope for again.

(561) ἀπέναντι, — ap-en’-an-tee; from (575) (ἀπό) and (1725) (ἐναντίον); from in front, i.e. opposite, before or against: — before, contrary, over against, in the presence of.

ἀπέπω. See (550) (ἀπειπόμην).

(562) ἀπέραντος, — ap-er’-an-tos; from (1) (α) (as a negative particle) and a secondary derivative of (4008) (πέραν); unfinished, i.e. (by implication) interminable: — endless.

(563) ἀπερισπάστως, — ap-er-is-pas-toce’; adverb from a compound of (1) (α) (as a negative particle) and a presumed derivative of (4049) (περισπάω); undistractedly, i.e. free from (domestic) solicitude: — without distraction.
(564) ἀπερίτμητος, — *ap-er-eet’-may-tos*: from (1) (α) (as a negative particle) and a presumed derivative of (4059) (περιτέμνω); *uncircumcised* (figurative): — uncircumcised.

(565) ἀπέρχομαι, — *ap-erh’-om-ahee*: from (575) (ἀπό) and (2064) (ἔρχομαι); to *go off* (i.e. *depart*), *aside* (i.e. *apart*) or *behind* (i.e. *follow*), literal or figurative: — come, depart, go (aside, away, back, out,...ways), pass away, be past.

(566) ἀπέχει, — *ap-ekh’-i*; Hebrew {3}rd person singular present indicative active of (568) (ἀπέχω) used impersonally; *it is sufficient*: — it is enough.

(567) ἀπέχομαι, — *ap-ekh’-om-ahee*: middle (reflexive) of (568) (ἀπέχω): to *hold oneself off*, i.e. *refrain*: — abstain.

(568) ἀπέχω, — *ap-ekh’-o*: from (575) (ἀπό) and (2192) (ἔχω); (active) to *have out*, i.e. *receive in full*; (intransitive) to *keep* (oneself) *away*, i.e. *be distant* (literal or figurative): — be, have, receive.

(569) ἀπιστέω, — *ap-is-teh’-o*: from (571) (ἀπιστος); to *be unbelieving*, i.e. (transitive) *disbelieve*, or (by implication) *disobey*: — believe not.

(570) ἀπιστία, — *ap-is-tee’-ah*: from (571) (ἀπιστος); *faithlessness*, i.e. (negative) *disbelief* (*want of* Christian *faith*), or (positive) *unfaithfulness* (*disobedience*): — unbelief.

(571) ἀπιστος, — *ap’-is-tos*: from (1) (α) (as a negative particle) and (4103) (πιστος); (active) *disbelieving*, i.e. *without* Christian *faith* (specially a *heathen*); (passive) *untrustworthy* (person), or *incredible* (thing): — that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

(572) ἀπλότης, — *hap-lot’-ace*: from (573) (ἀπλοῦς); *singleness*, i.e. (subjective) *sincerity* (*without dissimulation* or *self-seeking*), or (objective) *generosity* (*copious bestowal*): — bountifulness, liberal (-ity), simplicity, singleness.
(573) ἀπλοῦς, — *hap-looce*; probably from (1) (α) (as a particle of union) and the base of (4120) (πλέκω); properly *folded together*, i.e. *single* (figurative *clear*): — *single*.

(574) ἀπλῶς, — *hap-loce*; adverb from (573) (ἀπλοῦς) (in the objective sense of (572) (ἀπλότης)); *bountifully*: — *liberally*.

(575) ἀπό, — *apo*; a primary particle; “off,” i.e. *away* (from something near), in various senses (of place, time, or relation; literal or figurative): — (x here-) after, ago, at, because of, before, by (the space of), for (-th), from, in, (out) of, off, (up-) on (-ce), since, with. In composition (as a prefix) it usually denotes *separation, departure, cessation, completion, reversal*, etc.

(576) ἀποβαίνω, — *ap-ob-ah’ee-no*; from (575) (ἀπό) and the base of (939) (βάσις); literal to *disembark*; figurative to *eventuate*: — *become, go out, turn*.

(577) ἀποβάλλω, — *ap-ob-al’-lo*; from (575) (ἀπό) and (906) (βάλλω); to *throw off*; figurative to *lose*: — *cast away*.

(578) ἀποβλέπω, — *ap-ob-lep’-o*; from (575) (ἀπό) and (991) (βλέπω); to *look away* from everything else, i.e. (figurative) intently *regard*: — *have respect*.

(579) ἀπόβλητος, — *ap-ob’-lay-tos*; from (577) (ἀποβάλλω); *cast off*, i.e. (figurative) such as to *be rejected*: — *be refused*.

(580) ἀποβολή, — *ap-ob-ol-ay’*; from (577) (ἀποβάλλω); *rejection*; figurative *loss*: — *casting away, loss*.

(581) ἀπογενόμενος, — *ap-oq-en’-om’-en-os*; past participle of a compound of (575) (ἀπό) and (1096) (γίνομαι); *absent*, i.e. *deceased* (figurative renounced): — *being dead*.

(582) ἀπογραφή, — *ap-oq-raf-ay’*; from (583) (ἀπογράφω); *enrollment*, by implication an *assessment*: — *taxing*.

(583) ἀπογράφω, — *ap-oq-raf’-o*; from (575) (ἀπό) and (1125) (γράφω); to *write off* (a copy or list), i.e. *enrol*: — *tax, write*. 
(584) ἀποδείκνυμι, — ap-od-ike’-noo-mee; from (575) (ἀπό) and (1166) (δεικνύω); to show off, i.e. exhibit; figurative to demonstrate, i.e. accredit: — (ap-) prove, set forth, shew.

(585) ἀπόδειξις, — ap-od’-ike-sis; from (584) (ἀποδείκνυμι); manifestation: — demonstration.

(586) ἀποδεκατόω, — ap-od-ek-at-o’-o; from (575) (ἀπό) and (1183) (δεκατόω); to tithe (as debtor or creditor): — (give, pay, take) tithe.

(587) ἀπόδεκτος, — ap-od’-ek-tos; from (588) (ἀποδέχομαι); accepted, i.e. agreeable: — acceptable.

(588) ἀποδέχομαι, — ap-od-ekh’-om-ahhee; from (575) (ἀπό) and (1209) (δέχομαι); to take fully, i.e. welcome (persons), approve (things): — accept, receive (gladly).

(589) ἀποδημέω, — ap-od-ay-meh’-o; from (590) (ἀπόδημος); to go abroad, i.e. visit a foreign land: — go (travel) into a far country, journey.

(590) ἀπόδημος, — ap-od’-ay-mos; from (575) (ἀπό) and (1218) (δῆμος); absent from one’s own people, i.e. a foreign traveller: — taking a far journey.

(591) ἀποδίδωμι, — ap-od-eed’-o-mee; from (575) (ἀπό) and (1325) (δίδωμι); to give away, i.e. up, over, back, etc. (in various applications): — deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

(592) ἀποδιορίζω, — ap-od-ee-or-id’-zo; from (575) (ἀπό) and a compound of (1223) (διά) and (3724) (ὁρίζω); to disjoin (by a boundary, figuratively a party): — separate.

(593) ἀποδοκιμάζω, — ap-od-ok-ee-mad’-zo; from (575) (ἀπό) and (1381) (δοκιμάζω); to disapprove, i.e. (by implication) to repudiate: — disallow, reject.
(594) ἀποδοχή, — ap-od-ohk-ay’; from (588) ἀποδέχομαι;
acceptance: — acceptation.

(595) ἀπόθεσις, — ap-oth’-es-is; from (659) ἀποτίθημι; a laying aside (literal or figurative): — putting away (off).

(596) ἀποθήκη, — ap-oth-ay’-kay; from (659) ἀποτίθημι; a repository, i.e. granary: — barn, garner.

(597) ἀποθησαυρίζω, — ap-oth-ay-sow-rid’-zo; from (575) ἀπό and (2343) θησαυρίζω; to treasure away: — lay up in store.

(598) ἀποθέλημα, — ap-oth-lee’-bo; from (575) ἀπό and (2346) θέλημα; to crowd from (every side): — press.

(599) ἀποθνήσκω, — ap-oth-nace’-ko; from (575) ἀπό and (2348) θνήσκω; to die off (literal or figurative): — be dead, death, die, lie-a-dying, be slain (x with).

(600) ἀποκαθίστημι, — ap-ok-ath-is’-tay-mee; from (575) ἀπό and (2525) καθίστημι; to reconstitute (in health, home or organization): — restore (again).

(601) ἀποκαλύπτω, — ap-ok-al-oop’-to; from (575) ἀπό and (2572) καλύπτω; to take off the cover, i.e. disclose: — reveal.

(602) ἀποκάλυψις, — ap-ok-al’-oop-sis; from (601) ἀποκαλύπτω; disclosure: — appearing, coming, lighten, manifestation, be revealed, revelation.

(603) ἀποκαράδοκις, — ap-ok-ar-ad-ok-ee’-ah; from a compound of (575) ἀπό and a compound of κάρα (the head) and (1380) δοκέω (in the sense of watching); intense anticipation: — earnest expectation.

(604) ἀποκαταλάσσω, — ap-ok-at-al-las’-so; from (575) ἀπό and (2644) καταλάσσω; to reconcile fully: — reconcile.

(605) ἀποκαθίστασις, — ap-ok-at-as’-tas-is; from (600) ἀποκαθίστημι; reconstitution: — restitution.
(606) ἀπόκειμαι, — ap-ok'-i-mahee; from (575) (ἀπό) and (2749) (κεῖμαι); to be reserved; figurative to await: — be appointed, (be) laid up.

(607) ἀποκεφαλίζω, — ap-ok-eff-al-id'-zo; from (575) (ἀπό) and (2776) (κεφαλή); to decapitate: — behead.

(608) ἀποκλείω, — ap-ok-li'-o; from (575) (ἀπό) and (2808) (κλείω); to close fully: — shut up.

(609) ἀποκόπτω, — ap-ok-op'-to; from (575) (ἀπό) and (2875) (κόπτω); to amputate; reflexive (by irony) to mutilate (the privy parts): — cut off. Compare (2699) (κατατομή).

(610) ἀπόκριμα, — ap-ok'-ree-mah; from (611) (ἀποκρίνομαι) (in its original sense of judging); a judicial decision: — sentence.

(611) ἀποκρίνομαι, — ap-ok-ree'-nom-ahee; from (575) (ἀπό) and κρίνω; to conclude for oneself, i.e. (by implication) to respond; by Hebrew [compare Hebrew {6030} (`anah)] to begin to speak (where an address is expected): — answer.

(612) ἀπόκρισις, — ap-ok'-ree-sis; from (611) (ἀποκρίνομαι); a response: — answer.

(613) ἀποκρύπτω, — ap-ok-roop'-to; from (575) (ἀπό) and (2928) (κρύπτω); to conceal away (i.e. fully); figurative to keep secret: — hide.

(614) ἀπόκρυφος, — ap-ok'-roo-fos; from (613) (ἀποκρύπτω); secret; by implication treasured: — hid, kept secret.

(615) ἀποκτείνω, — ap-ok-ti'-no; from (575) (ἀπό) and κτείνω (to slay); to kill outright; figurative to destroy: — put to death, kill, slay.

(616) ἀποκυέω, — ap-ok-oo-eh’o; from (575) (ἀπό) and the base of (2949) (κυμα); to breed forth, i.e. (by transfer) to generate (figurative): — beget, produce.
(617) ἀποκυλίω, — *ap-ok-oole’-o*; from (575) (ἀπό) and (2947) (κυλιόω); to roll away: — roll away (back).

(618) ἀπολαμβάνω, — *ap-ol-am-ban’-o*; from (575) (ἀπό) and (2983) (λαμβάνω); to receive (specially in full, or as a host); also to take aside: — receive, take.

(619) ἀπόλαυσις, — *ap-o’-ow-sis*; from a compound of (575) (ἀπό) and λαῦω (to enjoy); full enjoyment: — enjoy (-ment).

(620) ἀπολείπω, — *ap-ol-i’-o*; from (575) (ἀπό) and (3007) (λειπω); to leave behind (passive remain); by implication to forsake: — leave, remain.

(621) ἀπολείχω, — *ap-ol-i’-kho*; from (575) (ἀπό) and λείχω (to “lick”); to lick clean: — lick.

(622) ἀπόλλυμι, — *ap-ol’-loo-mee*; from (575) (ἀπό) and the base of (3639) (ὀλεθρος); to destroy fully (reflexive to perish, or lose), literal or figurative: — destroy, die, lose, mar, perish.

(623) Ἀπολλώνιον, — *ap-ol-loo’-ohn*; active participle of (622) (ἀπόλλυμι); a destroyer (i.e. Satan): — Appollyon.

(624) Ἀπολλωνία, — *ap-ol-loo-ni’-ah*; from the pagan deity Ἀπόλλων (i.e. the sun; from (622) (ἀπόλλυμι)); Apollonia, a place in Macedonia: — Apollonia.

(625) Ἀπολλώς, — *ap-ol-loce’*; probably from the same as Greek (624) (Ἀπολλωνία); Apollos, an Israelite: — Apollos.

(626) ἀπολογέομαι, — *ap-ol-og-eh’-om-ahee*; middle from a compound of (575) (ἀπό) and (3056) (λόγος); to give an account (legal plea) of oneself, i.e. exculpate (self): — answer (for self), make defence, excuse (self), speak for self.

(627) ἀπολογία, — *ap-ol-og-ee’-ah*; from the same as (626) (ἀπολογέομαι); a plea (“apology”): — answer (for self), clearing of self, defence.
(628) ἀπολούω, — *ap-ol-oo’-o*; from (575) (ἀπό) and (3068) (λοῦω); to *wash* fully, i.e. (figurative) *have remitted* (reflexive): — *wash* (away).

(629) ἀπολύτρωσις, — *ap-ol-oo’-tro-sis*; from a compound of (575) (ἀπό) and (3083) (λύτρον); (the act) *ransom* in full, i.e. (figurative) *riddance*, or (specifically) Christian *salvation*: — *deliverance, redemption*.

(630) ἀπολύω, — *ap-ol-oo’-o*; from (575) (ἀπό) and (3089) (λύω); to *free* fully, i.e. (literal) *relieve, release, dismiss* (reflexive *depart*), or (figurative) *let die, pardon*, or (specifically) *divorce*: — (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

(631) ἀπομάσσωμαι, — *ap-om-as’-som-ahee*; middle from (575) (ἀπό) and μάσσω (to *squeeze, knead, smear*); to *scrape away*: — *wipe off*.

(632) ἀπονέμω, — *ap-on-em’-o*; from (575) (ἀπό) and the base of (3551) (νόμος); to *apportion*, i.e. *bestow*: — *give*.

(633) ἀπονίπτω, — *ap-on-ip’-to*; from (575) (ἀπό) and (3538) (νίπτω); to *wash off* (reflexive one’s own hands symbolically): — *wash*.

(634) ἀποπίπτω, — *ap-op-ip’-to*; from (575) (ἀπό) and (4098) (πίπτω); to *fall off*: — *fall*.

(635) ἀποπλανάω, — *ap-op-lan-ah’-o*; from (575) (ἀπό) and (4105) (πλανάω); to *lead astray* (figurative) passive to *stray* (from truth): — *err, seduce*.

(636) ἀποπλέω, — *ap-op-leh’-o*; from (575) (ἀπό) and (4126) (πλέω); to *set sail*: — *sail away*.

(637) ἀποπλύνω, — *ap-op-loo’-no*; from (575) (ἀπό) and (4150) (πλύνω); to *rinse off*: — *wash*. 
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(638) ἀποπνίγω, — ap-op-nee’-go; from (575) (ἀπό) and (4155) (πνίγω); to stifle (by drowning or overgrowth): — choke.

(639) ἀπορέω, — ap-or-eh’-o; from a compound of (1) (α) (as a negative particle) and the base of (4198) (πορεύομαι); to have no way out, i.e. be at a loss (mentally): — (stand in) doubt, be perplexed.

(640) ἀπορία, — ap-or-ee’-a; from the same as (639) (ἀπορέω); a (state of) quandary: — perplexity.

(641) ἀπορρίπτω, — ap-or-hrip’-to; from (575) (ἀπό) and (4496) (ρίπτω); to hurl off, i.e. precipitate (oneself): — cast.

(642) ἀποφανίζω, — ap-or-fan-id’-zo; from (575) (ἀπό) and a derivative of (3737) (ὁρφανός); to bereave wholly, i.e. (figurative) separate (from intercourse): — take.

(643) ἀποσκευάζω, — ap-os-kyoo-ad’-zo; from (575) (ἀπό) and a derivative of (4632) (σκεύως); to pack up (one’s) baggage: — take up...carriages.

(644) ἀποσκίασμα, — ap-os-kee’-as-mah; from a compound of (575) (ἀπό) and a derivative of (4639) (σκία); a shading off, i.e. obscurcation: — shadow.

(645) ἀποσπάω, — ap-os-pah’-o; from (575) (ἀπό) and (4685) (σπάω); to drag forth, i.e. (lit.) unsheathe (a sword), or relative (with a degree of force implied) retire (person or factiously): — (with-) draw (away), after we were gotten from.

(646) ἀποστασία, — ap-os-tas-ee’-ah; feminine of the same as (647) (ἀποστάσιον); defection from truth (properly the state) [“apostasy”]: — falling away, forsake.

(647) ἀποστάσιον, — ap-os-tas’-ee-on; neuter of a (presumed) adjective from a derivative of (868) (ἀφίστημι); properly something separative, i.e. (special) divorce: — (writing of) divorcement.
(648) ἀποστεγάζω, — ap-os-teg-ad’-zo; from (575) (ἀπό) and a derivative of (4721) (στέγη); to unroof: — uncover.

(649) ἀποστέλλω, — ap-os-tel’-lo; from (575) (ἀπό) and (4724) (στέλλω); set apart, i.e. (by implication) to send out (properly on a mission) literal or figurative: — put in, send (away, forth, out), set [at liberty].

(650) ἀποστερέω, — ap-os-ter-eh’-o; from (575) (ἀπό) and στερέω (to deprive); to despoil: — defraud, destitute, kept back by fraud.

(651) ἀποστολή, — ap-os-tol-ay’; from (649) (ἀποστέλλω); commission, i.e. (special) apostolate: — apostleship.

(652) ἀπόστολος, — ap-os’-tol-os; from (649) (ἀποστέλλω); a delegate; specially an ambassador of the Gospel; officially a commissioner of Christ [“apostle”] (with miraculous powers): — apostle, messenger, he that is sent.

(653) ἀποστοματίζω, — ap-os-tom-at-id’-zo; from (575) (ἀπό) and a (presumed) derivative of (4750) (στόμα); to speak off-hand (properly dictate), i.e. to catechize (in an invidious manner): — provoke to speak.

(654) ἀποστρέφω, — ap-os-tref’-o; from (575) (ἀπό) and (4762) (στρέφω); to turn away or back (literal or figurative): — bring again, pervert, turn away (from).

(655) ἀποστυγέω, — ap-os-toog-eh’-o; from (575) (ἀπό) and the base of (4767) (στυγνητός); to defest utterly: — abhor.

(656) ἀποσυνάγωγος, — ap-os-oon-ag’-o-gos; from (575) (ἀπό) and (4864) (συναγωγή); excommunicated: — (put) out of the synagogue (-s).

(657) ἀποτάσσομαι, — ap-ot-as’-som-ahee; middle from (575) (ἀπό) and (5021) (τάσσω); literal to say adieu (by departing or dismissing); figurative to renounce: — bid farewell, forsake, take leave, send away.
(658) ἀποτελέω, — ap-ot-el-eh’-ō; from (575) (ἀπό) and (5055) (τελέω); to complete entirely, i.e. consummate: — finish.

(659) ἀποτίθημι, — ap-ot-eth’-ay-mee; from (575) (ἀπό) and (5087) (τίθημι); to put away (literal or figurative): — cast off, lay apart (aside, down), put away (off).

(660) ἀποτινάσσω, — ap-ot-in-as’-so; from (575) (ἀπό) and τινάσσω (to jostle); to brush off: — shake off.

(661) ἀποτίνω, — ap-ot-ee’-no; from (575) (ἀπό) and (5099) (τίνω); to pay in full: — repay.

(662) ἀποτολμάω, — ap-ot-ol-mah’-o; from (575) (ἀπό) and (5111) (τολμάω); to venture plainly: — be very bold.

(663) ἀποτομία, — ap-ot-om-ee’-ah; from the base of (664) (ἀποτόμως); (figurative) decisiveness, i.e. rigor: — severity.

(664) ἀποτόμως, — ap-ot-om’-oce; adverb from a derivative of a compound of (575) (ἀπό) and τέμνω (to cut); abruptly, i.e. peremptorily: — sharply (-ness).

(665) ἀποτρέπω, — ap-ot-rep’-o; from (575) (ἀπό) and the base of (5157) (τροπή); to deflect, i.e. (reflexive) avoid: — turn away.

(666) ἀπουσία, — ap-oo-see’-ah; from the participle of (548) (ἀπειμα); a being away: — absence.

(667) ἀποφέρω, — ap-of-er’-o; from (575) (ἀπό) and (5342) (φέρω); to bear off (literal or relative): — bring, carry (away).

(668) ἀποφεύγω, — ap-of-yoo’-go; from (575) (ἀπό) and (5343) (φεύγω); (figurative) to escape: — escape.

(669) ἀποφθέγγομαι, — ap-of-theng’-om-ahee; from (575) (ἀπό) and (5350) (φθέγγομαι); to enunciate plainly, i.e. declare: — say, speak forth, utterance.

(670) ἀποφορτίζομαι, — ap-of-or-tid’-zom-ahee; from (575) (ἀπό) and the middle of (5412) (φορτίζω); to unload: — unlade.
(671) ἀπόχρησις, — ap-okh’-ray-sis; from a compound of (575) (ἀπό) and (5530) (χράομαι); the act of using up, i.e. consumption: — using.

(672) ἀποχωρέω, — ap-okh-o-reh’-o; from (575) (ἀπό) and (5562) (χωρέω); to go away: — depart.

(673) ἀποχωρίζω, — ap-okh-o-rid’-zo; from (575) (ἀπό) and (5563) (χωρίζω); to rend apart; reflexive to separate: — depart (asunder).

(674) ἀποψύχω, — ap-ops-o’-kho; from (575) (ἀπό) and (5594) (ψύχω); to breathe out, i.e. faint: — hearts failing.

(675) Ἀππίους, — ap’-pee-os; of Latin origin; (in the genitive, i.e. possessive case) of Appius, the name of a Roman: — Appii.

(676) ἀπρόσιτος, — ap-ros’-ee-tos; from (1) (α) (as a negative particle) and a derivative of a compound of (4314) (πρός) and ἔμι (to go); inaccessible: — which no man can approach.

(677) ἀπρόσκοπος, — ap-ros’-kop-os; from (1) (α) (as a negative particle) and a presumed derivative of (4350) (προσκόπτω); act. inoffensive, i.e. not leading into sin; passive faultless, i.e. not led into sin: — none (void of, without) offence.

(678) ἀπροσωπολήπτως, — ap-ros-o-pol-ape’-toce; adverb from a compound of (1) (α) (as a negative particle) and a presumed derivative of a presumed compound of (4383) (πρόσωπον) and (2983) (λαμβάνω) [compare (4381) (προσωπολήπτης)]; in a way not accepting the person, i.e. impartially: — without respect of persons.

(679) ἀπταίστος, — ap-tah’ee-stos; from (1) (α) (as a negative particle) and a derivative of (4417) (πταίω); not stumbling, i.e. (figurative) without sin: — from falling.

(680) ἀπτομαί, — hap’-tom-ahee; reflexive of (681) (ἀπτω); properly to attach oneself to, i.e. to touch (in many implied relations): — touch.
(681) ἀπτω, — hap’-to; a primary verb; properly to fasten to, i.e. (special) to set on fire: — kindle, light.

(682) Ἀφία, — ap-fee’-a; probably of foreign origin; Apphia, a woman of Coloss': — Apphia.

(683) ἀπωθέομαι, — ap-o-theh’-om-ahee; or ἀπωθόμαι, ap-o’-thom-ahee; from (575) ἀπό and the middle of ὄθεω or ὄθω (to shove); to push off, figurative to reject: — cast away, put away (from), thrust away (from).

(684) ἀπολεια, — ap-o’-li-a; from a presumed derivative of (622) ἀπόλλυμι; ruin or loss (physical, spiritual or eternal): — damnable (-nation), destruction, die, perdition, x perish, pernicious ways, waste.

(685) ἀρά, — ar-ah’; probably from (142) αἱρέω; properly prayer (as lifted to Heaven), i.e. (by implication) imprecation: — curse.

(686) ἀρα, — ar’-ah; probably from (142) αἱρέω (through the idea of drawing a conclusion); a particle denoting an inference more or less decisive (as follows): — haply, (what) manner (of man), no doubt, perhaps, so be, then, therefore, truly, wherefore. Often used in connection with other particles, especially (1065) γέ or (3767) οὖν (after) or (1487) εἰ (before). Compare also (687) ἀρα.

(687) ἀρα, — ar’-ah; a form of (686) ἀρα, denoting an interrogation to which a negative answer is presumed: — therefore.

(688) Ἄραβία, — ar-ab-ee’-ah; of Hebrew origin [Hebrew {6152} (’Arab)]; Arabia, a region of Asia: — Arabia.

(689) Ἄραμ, — ar-am’; of Hebrew origin [Hebrew {7410} (Ram)]; Aram (i.e. Ram), an Israelite: — Aram.

(690) Ἄραψ, — ar’-aps; from (688) Ἄραβία; an Arab or native of Arabia: — Arabian.
(691) ἄργεω, — arg-eh’-o; from (692) (ἄργος); to be idle, i.e. (figurative) to delay: — linger.

(692) ἄργος, — ar-gos'; from (1) (α) (as a negative particle) and (2041) (ἔργον); inactive, i.e. unemployed; (by implication) lazy, useless: — barren, idle, slow.

(693) ἄργυρος, — ar-go'-reoh-os; from (696) (ἄργυρος); made of silver: — (of) silver.

(694) ἄργυριον, — ar-go'-ree-on; neuter of a presumed derivative of (696) (ἄργυρος); silver, i.e. (by implication) cash; specially a silverling (i.e. drachma or shekel): — money, (piece of) silver (piece).

(695) ἄργυροκόπος, — ar-go-rok-op’-os; from (696) (ἄργυρος) and (2875) (κόπτω); a beater (i.e. worker) of silver: — silversmith.

(696) ἄργυρος, — ar'-go-ros; from ἄργος (shining); silver (the metal, in the articles or coin): — silver.

(697) Ἅρειος Πάγος, — ar’-i-os pag’-os; from Ἅρης (the name of the Greek deity of war) and a derivative of (4078) (πήγνυμι); rock of Ares, a place in Athens: — Areopagus, Mars’ Hill.

(698) Ἀρεοπαγίτης, — ar-eh-op-ag-ee’-tace; from (697) (’Αρείος Πάγος); an Areopagite or member of the court held on Mars’ Hill: — Areopagite.

(699) ἄρεσκεια, — ar-es’-ki-ah; from a derivative of (700) (ἄρεσκω); complaisance: — pleasing.

(700) ἄρεσκω, — ar-es’-ko; probably from (142) (αἱρω) (through the idea of exciting emotion); to be agreeable (or by implication to seek to be so): — please.

(701) ἄρεστός, — ar-es-tos’; from (700) (ἄρεσκω); agreeable; by implication fit: — (things that) please (-ing), reason.
(702) Ἀρέτας, — *ar-et’-as*; of foreign origin; Aretas, an Arabian: — Aretas.

(703) Ἀρέτη, — *ar-et’-ay’*; from the same as (730) (ἄρρητην); properly *manliness* (*valor*), i.e. *excellence* (*intrinsic* or attributed): — praise, virtue.

(704) Ἀρην, — *ar-ane’*; perhaps the same as (730) (ἄρης); a *lamb* (as a *male*): — lamb.

(705) Ἀριθμέω, — *ar-ith-meh’-o*; from (706) (ἄριθμός); to *enumerate* or *count*: — number.

(706) Ἀριθμός, — *ar-ith-mos’*; from (142) (ἀριθμός); a *number* (as reckoned up): — number.

(707) Ἀριμαθαία, — *ar-ee-math-ah’ee-ah*; of Hebrew origin [Hebrew {7414} (Ramah)]; Arimathea (or Ramah), a place in Palestine: — Arimathaea.

(708) Ἀρίσταρχος, — *ar-is’-tar-khos*; from the same as (712) (ἄριστον) and (757) (ἄρχω); *best ruling*; Aristarchus, a Macedonian: — Aristarchus.

(709) Ἀριστάω, — *ar-is-tah’-o*; from (712) (ἀριστόν); to *take the principal meal*: — dine.

(710) Ἀριστερός, — *ar-is-ter-os’*; apparently a compound of the same as (712) (ἀριστόν); the *left* hand (as *second-best*): — left [hand].

(711) Ἀριστοβούλος, — *ar-is-tob’-oo-los*; from the same as (712) (ἀριστόν) and (1012) (βουλή); *best counseling*; Aristoboulus, a Christian: — Aristobulus.

(712) Ἀριστον, — *ar’-is-ton*; apparently neuter of a superlative from the same as (730) (ἄρρητην); the *best* meal [or *breakfast*; perhaps from ἡρι (“early”), i.e. luncheon]: — dinner.

(713) Ἀρκέτας, — *ar-ket-os’*; from (714) (ἀρκέω); *satisfactory*: — enough, suffice (-ient).
(714) ἀρκέω, — ar-keh’-o; apparently a primary verb [but probably akin to (142) (ἀʾρω) through the idea of raising a barrier]; properly to ward off, i.e. (by implication) to avail (figurative be satisfactory): — be content, be enough, suffice, be sufficient.

(715) ἀρκτός, — ark’-tos; probably from (714) (ἀρκέω); a bear (as obstructing by ferocity): — bear.

(716) ἀρμα, — har’-mah; probably from (142) (αʾρω) [perhaps with (1) (α) (as a particle of union) prefixed]; a chariot (as raised or fitted together [compare (719) (ἀρμός)]): — chariot.

(717) Ἄρμαγεδδών, — ar-mag-ed-dohn’; of Hebrew origin [Hebrew {2022} (har) and Hebrew {4023} (Megiddon)]; Armageddon (or Har-Megiddon), a symbolical name: — Armageddon.

(718) ἀρμός, — har-mod’-zo; from (719) (ἀρμός); to joint, i.e. (figurative) to woo (reflexive to betroth): — espouse.

(719) ἄρμος, — har-mos’; from the same as (716) (ἀρμα); an articulation (of the body): — joint.

(720) ἄρνεομα, — ar-neh’-om-ahee; perhaps from (1) (α) (as a negative particle) and the middle of (4483) (ῥέω); to contradict, i.e. disavow, reject, abnegate: — deny, refuse.

(721) ἄρνιον, — ar-nee’-on; diminutive from (704) (ἀρήν); a lambkin: — lamb.

(722) ἄροτριόω, — ar-ot-ree-o’-o; from (723) (ἀροτρον); to plough: — plow.

(723) ἄροτρον, — ar’-ot-ron; from ἄρω (to till); a plough: — plow.

(724) ἄρπαγῆ, — har-pag-ay’; from (726) (ἀρπάζω); pillage (properly abstract): — extortion, ravening, spoiling.

(725) ἄρπαγμός, — har-pag-mos’; from (726) (ἀρπάζω); plunder (properly concrete): — robbery.
(726) ἀρπάζω, — har-pad’-zo; from a derivative of (138) (αἱρέωμα); to seize (in various applications): — catch (away, up), pluck, pull, take (by force).

(727) ἀρπάξ, — har’-pax; from (726) (ἀρπάζω); rapacious: — extortion, ravening.

(728) ἀραβόν, — ar-hrab-ohn’; of Hebrew origin [Hebrew {6162} (‘arabown)]; a pledge, i.e. part of the purchase-money or property given in advance as security for the rest: — earnest.

(729) ἀραφός, — ar’-hhraf-os; from (1) (α) (as a negative particle) and a presumed derivative of the same as (4476) (ῥαφίς); unsewed, i.e. of a single piece: — without seam.

(730) ἀρήν, — ar’-hrane; or ἀρσήν, ar’-sane; probably from (142) (αἱρῶ); male (as stronger for lifting): — male, man.

(731) ἀρήτος, — ar’-hray-tos; from (1) (α) (as a negative particle) and the same as (4490) (ῥητῶς); unsaid, i.e. (by implication) inexpressible: — unspeakable.

(732) ἀρώστος, — ar’-hroce-tos; from (1) (α) (as a negative particle) and a presumed derivative of (4517) (ῥόωνυμι); infirm: — sick (folk, -ly).

(733) ἀρσενοκόιτης, — ar-sen-ok-oy’-tace; from (730) (ἀρήν) and (2845) (κοίτη); a sodomite: — abuser of (that defile) self with mankind.

(734) Ἀρτεμάς, — ar-tem-as’; contracted from a compound of (735) (Ἄρτεμις) and (1435) (δῶρον); gift of Artemis; Artemas (or Artemidorus), a Christian: — Artemas.

(735) Ἀρτεμις, — ar’-tem-is; probably from the same as (736) (ἀρτέμιων); prompt; Artemis, the name of a Grecian goddess borrowed by the Asiatics for one of their deities: — Diana.
(736) ἀρτέμων, — ar-tem’-ohn; from a derivative of (737) (ἀρτι); properly something ready [or else more remotely from (142) (ἀʹρω) (compare (740) (ἀρτος)); something hung up], i.e. (special) the topsail (rather foresail or jib) of a vessel: — mainsail.

(737) ἀρτι, — ar’-tee; adverb from a derivative of (142) (ἀʹρω) (compare (740) (ἀρτος)) through the idea of suspension; just now: — this day (hour), hence [-forth], here [-after], hither [-to], (even) now, (this) present.

(738) ἀρτιγέννητος, — ar-teeg-en’-nay-tos; from (737) (ἀρτι) and (1084) (γεννητός); just born, i.e. (figurative) a young convert: — new born.

(739) ἀρτιος, — ar’-tee-os; from (737) (ἀρτι); fresh, i.e. (by implication) complete: — perfect.

(740) ἀρτος, — ar’-tos; from (142) (ἀʹρω); bread (as raised) or a loaf: — (shew-) bread, loaf.

(741) ἀρτύω, — ar-too’-o; from a presumed derivative of (142) (ἀʹρω); to prepare, i.e. spice (with stimulating condiments): — season.

(742) Ἄρφαξάδ, — ar-fax-adj; of Hebrew origin [Hebrew {775}] (‘Arpakshad]); Arphaxad, a post-diluvian patriarch: — Arphaxad.

(743) ἀρχάγγελος, — ar-khang’-el-os; from (757) (ἀρχω) and (32) (ἀγγελος); a chief angel: — archangel.

(744) ἀρχαῖος, — ar-khah’-yos; from (746) (ἀρχή); original or primeval: — (them of) old (time).

(745) Ἀρχέλαος, — ar-khel’-ah-os; from (757) (ἀρχω) and (2994) (Ἀρχωδικεύς); people-ruling; Archelaus, a Jewish king: — Archelaus.
(746) ἀρχή, — ar-khay'; from (756) (ἀρχοματί); (properly abstract) a commencement, or (concrete) chief (in various applications of order, time, place or rank): — beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

(747) ἀρχηγός, — ar-khay-gos'; from (746) (ἀρχή) and (71) (ἀγω); a chief leader: — author, captain, prince.

(748) ἀρχερατικός, — ar-khee-er-at-ee-kos'; from (746) (ἀρχή) and a derivative of (2413) (ἰερός); high-priestly: — of the high-priest.

(749) ἀρχερέυς, — ar-khee-er-yuce'; from (746) (ἀρχή) and (2409) (ἰερεῦς); the high-priest (literal of the Jews, typical Christ); by extension a chief priest: — chief (high) priest, chief of the priests.

(750) ἀρχιπόιμην, — ar-khee-poy'-mane; from (746) (ἀρχή) and (4166) (ποιμήν); a head shepherd: — chief shepherd.

(751) Ἄρχιππος, — ar'-kip-pos; from (746) (ἀρχή) and (2462) (ἵππος); horse-ruler; Archippus, a Christian: — Archippus.

(752) ἀρχισυνάγωγος, — ar-khee-soon-ag’-o-gos; from (746) (ἀρχή) and (4864) (συναγωγή); director of the synagogue services: — (chief) ruler of the synagogue.

(753) ἀρχιτέκτων, — ar-khee-tek’-tone; from (746) (ἀρχή) and (5045) (τέκτων); a chief constructor, i.e. “architect”: — masterbuilder.

(754) ἀρχιτελῶνης, — ar-khee-tel-o’-nace; from (746) (ἀρχή) and (5057) (τελῶνης); a principal tax-gatherer: — chief among the publicans.

(755) ἀρχιτρίκλινος, — ar-khee-tree’-klee-nos; from (746) (ἀρχή) and a compound of (5140) (τρεῖς) and (2827) (κλίνω) (a dinner-bed, because composed of three couches); director of the entertainment: — governor (ruler) of the feast.
(756) ἀρχομαί, — ar’-khom-ahee; middle of (757) ἀρχω (through the implication of precedence); to commence (in order of time): — (rehearse from the) begin (-ning).

(757) ἀρχω, — ar’-kho; a primary verb; to be first (in political rank or power): — reign (rule) over.

(758) ἀρχων, — ar’-khone; present participle of (757) ἀρχω; a first (in rank or power): — chief (ruler), magistrate, prince, ruler.

(759) ἀρωμα, — ar’-o-mah; from (142) (α’ϊ ρω) (in the sense of sending off scent); an aromatic: — (sweet) spice.

(760) Ἄσα, — as-ah’; of Hebrew origin [Hebrew {609} (‘Aca’)]; Asa, an Israelite: — Asa.

(761) ἄσαλευτος, — as-al’-yoo-tos; from (1) (α) (as a negative particle) and a derivative of (4531) (σαλεῦω); unshaken, i.e. (by implication) immovable (figurative): — which cannot be moved, unmovable.

(762) ἄσβεστος, — as’-bes-tos; from (1) (α) (as a negative particle) and a derivative of (4570) (σβέννυμι); not extinguished, i.e. (by implication) perpetual: — not to be quenched, unquenchable.

(763) ἄσεβεια, — as-eb’-i-ah; from (765) (ἀσεβής); impiety, i.e. (by implication) wickedness: — ungodly (-liness).

(764) ἄσεβέω, — as-eb’-o; from (765) (ἀσεβής); to be (by implication act) impious or wicked: — commit (live, that after should live) ungodly.

(765) ἄσεβής, — as-eb-ace’; from (1) (α) (as a negative particle) and a presumed derivative of (4576) (σεβομαί); irreverent, i.e. (by extension) impious or wicked: — ungodly (man).

(766) ἄσελγεια, — as-elg’-i-a; from a compound of (1) (α) (as a negative particle) and a presumed σελγής (of uncertain derivative, but apparently meaning continent); licentiousness (sometimes including other vices): — filthy, lasciviousness, wantonness.
(767) ἀσθημός, — as’-ay-mos; from (1) (α) (as a negative particle) and the base of (4591) (σημαίνω); unmarked, i.e. (figurative) ignoble: — mean.

(768) Ἄσηρ, — as-ayr’; of Hebrew origin [Hebrew {836}] (‘Asher); Aser (i.e. Asher), an Israelite tribe: — Aser.

(769) ἀσθένεια, — as-then’-i-ah; from (772) (ἀσθενής); feebleness (of body or mind); by implication malady; moral frailty: — disease, infirmity, sickness, weakness.

(770) ἀσθενέω, — as-then-eh’-o; from (772) (ἀσθενής); to be feeble (in any sense): — be diseased, impotent folk (man), (be) sick, (be, be made) weak.

(771) ἀσθενήμα, — as-then’-ay-mah; from (770) (ἀσθενέω); a scruple of conscience: — infirmity.

(772) ἀσθενής, — as-then-ace’; from (1) (α) (as a negative particle) and the base of (4599) (σθενόω); strengthless (in various applications, literal, figurative and moral): — more feeble, impotent, sick, without strength, weak (-er, -ness, thing).

(773) Ἄσια, — as-ee’-ah; of uncertain derivative; Asia, i.e. Asia Minor, or (usually) only its western shore: — Asia.

(774) Ἀσιανός, — as-ee-an-os’; from (773) (Ἀσία); an Asian (i.e. Asiatic) or inhabitant of Asia: — of Asia.

(775) Ἀσιάρχης, — as-ee-ar’-khace; from (773) (Ἀσία) and (746) (ἀρχή); an Asiarch or president of the public festivities in a city of Asia Minor: — chief of Asia.

(776) Ἀσιτία, — as-ee-tee’-ah; from (777) (Ἀσιτος); fasting (the state): — abstinence.

(777) Ἀσιτός, — as’-ee-tos; from (1) (α) (as a negative particle) and (4621) (σῖτος); without (taking) food: — fasting.
(778) ἀσκέω, — as-keh’-o; probably from the same as (4632) (σκεύος); to elaborate, i.e. (figurative) train (by implication strive): — exercise.

(779) ἀσκός, — as-kos’; from the same as (778) (ἀσκέω); a leathern (or skin) bag used as a bottle: — bottle.

(780) ἀσμένως, — as-men’-oce; adverb from a derivative of the base of (2237) (ἡδονή); with pleasure: — gladly.

(781) ἀσοφος, — as’-of-os; from (1) (α) (as a negative particle) and (4680) (σοφός); unwise: — fool.

(782) ἀσπάζομαι, — as-pad’-zom-ahee; from (1) (α) (as a particle of union) and a presumed form of (4685) (σπάω); to enfold in the arms, i.e. (by implication) to salute, (figurative) to welcome: — embrace, greet, salute, take leave.

(783) ἀσπασμός, — as-pas-mos’; from (782) (ἀσπάζομαι); a greeting (in person or by letter): — greeting, salutation.

(784) ἀσπιλος, — as’-pee-los; from (1) (α) (as a negative particle) and (4695) (σπιλός); unblemished (physical or moral): — without spot, unspotted.

(785) ἀσπίς, — as-pece’; of uncertain derivative; a buckler (or round shield); used of a serpent (as coiling itself), probably the “asp”: — asp.

(786) ἀσπονδός, — as’-pon-dos; from (1) (α) (as a negative particle) and a derivative of (4689) (σπένδω); literal without libation (which usually accompanied a treaty), i.e. (by implication) truceless: — implacable, truce-breaker.

(787) ἀσσάριον, — as-sar’-ee-on; of Latin origin; an assarius or as, a Roman coin: — farthing.

(788) ἀσσων, — as’-son; neuter comparative of the base of (1451) (ἔγγος); more nearly, i.e. very near: — close.
(789) Ἀσσός, — as'-sos; probably of foreign origin; Assus, a city of Asia Minor: — Assos.

(790) Ἀσσατέω, — as-tat eh'-o; from (1) (α) (as a negative particle) and a derivative of (2476) (ἵστημι); to be non-stationary, i.e. (figurative) homeless: — have no certain dwelling-place.

(791) Ἀσσεῖος, — as-ti'-os; from ἄστυ (a city); urbane, i.e. (by implication) handsome: — fair.

(792) Ἀστήρ, — as-tare'; probably from the base of (4766) (στρώννυμι); a star (as strown over the sky), literal or figurative: — star.

(793) Ἀστήρικτος, — as-tay'-rik-tos; from (1) (α) (as a negative particle) and a presumed derivative of (4741) (στηρίζω); unfixed, i.e. (figurative) vacillating: — unstable.

(794) Ἀστοργος, — as'-tor-gos; from (1) (α) (as a negative particle) and a presumed derivative of στέργω (to cherish affectionately); hard-hearted towards kindred: — without natural affection.

(795) Ἀστοχέω, — as-tokh eh'-o; from a compound of (1) (α) (as a negative particle) and στόιχος (an aim); to miss the mark, i.e. (figurative) deviate from truth: — err, swerve.

(796) Ἀστραπή, — as-trap ay'; from (797) (ἀστράπτω); lightning; by analogy glare: — lightning, bright shining.

(797) Ἀστράπτω, — as-trap'-to; probably from (792) (ἀστήρ); to flash as lightning: — lighten, shine.

(798) Ἀστρον, — as'-tron; neuter from (792) (ἀστήρ); properly a constellation; put for a single star (natural or artificial): — star.

(799) Ἀσύγκριτος, — as-oong'-kree-tos; from (1) (α) (as a negative particle) and a derivative of (4793) (συγκρίνω); incomparable; Asyncritus, a Christian: — Asyncritus.
(800) ἀσύμφωνος, — as-oam’-fo-nos; from (1) (α) (as a negative particle) and (4859) (σύμφωνος); inharmonious (figurative): — agree not.

(801) ἀσύνετος, — as-oam’-ay-tos; from (1) (α) (as a negative particle) and (4908) (συνέτος); unintelligent; by implication wicked: — foolish, without understanding.

(802) ἀσύνθετος, — as-oam’-thet-os; from (1) (α) (as a negative particle) and a derivative of (4934) (συντίθημα); properly not agreed, i.e. treacherous to compacts: — covenant-breaker.

(803) ἀσφάλεια, — as-fal’-i-ah; from (804) (ἀσφαλής); security (literal or figurative): — certainty, safety.

(804) ἀσφαλής, — as-fal-ace’; from (1) (α) (as a negative particle) and σφάλλω (to “fail”); secure (literal or figurative): — certain (-ty), safe, sure.

(805) ἀσφαλίζω, — as-fal-id’-zo; from (804) (ἀσφαλής); to render secure: — make fast (sure).

(806) ἀσφαλῶς, — as-fal-oce’; adverb from (804) (ἀσφαλής); securely (literal or figurative): — assuredly, safely.

(807) ἀσχημονέω, — as-kay-mon-eh’-o; from (809) (ἀσχήμων); to be (i.e. act) unbecoming: — behave self uncomely (unseemly).

(808) ἀσχημοσύνη, — as-kay-mos-oo’-nay; from (809) (ἀσχήμων); an indecency; by implication the pudenda: — shame, that which is unseemly.

(809) ἀσχήμων, — as-kay’-mone; from (1) (α) (as a negative particle) and a presumed derivative of (2192) (ἔχο) (in the sense of its congener (4976) (σχήμα)); properly shapeless, i.e. (figurative) inelegant: — uncomely.
(810) ἀσωτία, — as-o-tee’-ah; from a compound of (1) (α) (as a negative particle) and a presumed derivative of (4982) (σώζω); properly unsavedness, i.e. (by implication) profligacy: — excess, riot.

(811) ἀσώτως, — as-o’-toce; adverb from the same as (810) (ἀσωτία); dissolutely: — riotous.

(812) ἀτακτέω, — at-ak-teh’-o; from (813) (ἀτακτος); to be (i.e. act) irregular: — behave self disorderly.

(813) ἀτακτος, — at’-ak-tos; from (1) (α) (as a negative particle) and a derivative of (5021) (τάσσω); unarranged, i.e. (by implication) insubordinate (religiously): — unruly.

(814) ἀτάκτως, — at-ak’-toce; adverb from (813) (ἀτακτος); irregularly (moral): — disorderly.

(815) ατεκνος, — at’-ek-nos; from (1) (α) (as a negative particle) and (5043) (τέκνον); childless: — childless, without children.

(816) ἀτενίζω, — at-en-id’-zo; from a compound of (1) (α) (as a particle of union) and τείνω (to stretch); to gaze intently: — behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

(817) ἀτερ, — at’-er; a particle probably akin to (427) (ἀνευ); aloof, i.e. apart from (literal or figurative): — in the absence of, without.

(818) ἀτιμάζω, — at-im-ad’-zo; from (820) (ἀτιμος); to render infamous, i.e. (by implication) contemn or maltreat: — despise, dishonour, suffer shame, entreat shamefully.

(819) ἀτιμία, — at-ee-mee’-ah; from (820) (ἀτιμος); infamy, i.e. (subjective) comparative indignity, (objective) disgrace: — dishonour, reproach, shame, vile.
(820) ἀτιμός, — at’-ee-mos; from (1) (α) (as a negative particle) and (5092) (τιμή); (negative) unhonoured or (positive) dishonoured: — despised, without honour, less honourable [comparative degree].

(821) ἀτιμῶς, — at-ee-mo’-o; from (820) (ἀτιμός); used like (818) (ἀτιμάζω), to maltreat: — handle shamefully.

(822) ἀτμίς, — at-mece’; from the same as (109) (άηρ); mist: — vapour.

(823) ἀτομός, — at’-om-os; from (1) (α) (as a negative particle) and the base of (5114) (τομωτερος); uncut, i.e. (by implication) indivisible [an “atom” of time]: — moment.

(824) ἀτοπος, — at’-op-os; from (1) (α) (as a negative particle) and (5117) (τόπος); out of place, i.e. (figurative) improper, injurious, wicked: — amiss, harm, unreasonable.

(825) Ἀττάλεια, — at-tal’-i-ah; from Ἀτταλός (a king of Pergamus); Attaleia, a place in Pamphylia: — Attalia.

(826) αὐγάζω, — ow-gad’-zo; from (827) (αὐγή); to beam forth (figurative): — shine.

(827) αὐγή, — owg’-ay; of uncertain derivative; a ray of light, i.e. (by implication) radiance, dawn: — break of day.

(828) Αὐγουστος, — ow’-goos-tos; from Latin [“august”]; Augustus, a title of the Roman emperor: — Augustus.

(829) αὐθάδης, — ow-thad’-ace; from (846) (αὐτός) and the base of (2237) (ηδονή); self-pleasing, i.e. arrogant: — self-willed.

(830) αὐθαίρετος, — ow-thah’ee-ret-os; from (846) (αὐτός) and the same as (140) (αἱρετίζω); self-chosen, i.e. (by implication) voluntary: — of own accord, willing of self.

(831) αὐθεντέω, — ow-then-teh’-o; from a compound of (846) (αὐτός) and an obsolete ἔντης (a worker); to act of oneself, i.e. (figurative) dominate: — usurp authority over.
(832) αὐλέω, — ow-leh’-o; from (836) (αὐλός); to play the flute: — pipe.

(833) αὐλή, — ow-lay’; from the same as (109) (ἀήρ); a yard (as open to the wind); by implication a mansion: — court, ([sheep-]) fold, hall, palace.

(834) αὐλητής, — ow-lay-tace’; from (832) (αὐλέω); a flute-player: — minstrel, piper.

(835) αὐλίζομαι, — ow-lid’-zom-ahee; middle from (833) (αὐλή); to pass the night (properly in the open air): — abide, lodge.

(836) αὐλός, — ow-los’; from the same as (109) (ἀήρ), a flute (as blown): — pipe.

(837) αὐξάνω, — owx-an’-o; a prolonged form of a primary verb; to grow (‘wax’), i.e. enlarge (literal or figurative, active or passive): — grow (up), (give the) increase.

(838) αὐξησις, — owx’-ay-sis; from (837) (αὐξάνω); growth: — increase.

(839) αὐριον, — ow’-ree-on; from a derivative of the same as (109) (ἀήρ) (meaning a breeze, i.e. the morning air); properly fresh, i.e. (adverb with ellipsis of (2250) (ἡμέρα)) to-morrow: — (to-) morrow, next day.

(840) αὐστηρός, — ow-stay-ros’; from a (presumed) derivative of the same as (109) (ἀήρ) (meaning blown); rough (properly as a gale), i.e. (figurative) severe: — austere.

(841) αὐτάρκεια, — ow-tar’-ki-ah; from (842) (αὐτάρκης); self-satisfaction, i.e. (abstract) contentedness, or (concrete) a competence: — contentment, sufficiency.

(842) αὐτάρκης, — ow-tar’-kace; from (846) (αὐτός) and (714) (ἀρκέω); self-complacent, i.e. contented: — content.
(843) αὐτοκατάκριτος, — ow-tok-at’-ree-tos; from (846) (αὐτός) and a derivative of (2632) (κατακρίνω); self-condemned: — condemned of self.

(844) αὐτόματος, — ow-tom’-at-os; from (846) (αὐτός) and the same as (3155) (μάτην); self-moving [“automatic”], i.e. spontaneous: — of own accord, of self.

(845) αὐτόπτης, — ow-top’-tace; from (846) (αὐτός) and (3700) (ὁπτάνομαι); self-seeing, i.e. an eye-witness: — eye-witness.

(846) αὐτός, — ow-tos’; from the particle αὕ [perhaps akin to the base of (109) (άήρ) through the idea of a baffling wind] (backward); the reflexive pronoun self, used (alone or in the compound (1438) (ἐαυτοῦ)) of the third person, and (with the properly personal pronoun) of the other persons: — her, it (-self), one, the other, (mine) own, said, ([self-], the) same, ([him-, my-, thy-]) self, [your-] selves, she, that, their (-s), them (-selves), there [-at, -by, -in, -into, -of, -on, -with], they, (these) things, this (man), those, together, very, which. Compare (848) (αὐτοῦ).

(847) αὐτοῦ, — ow-too’; genitive (i.e. possessive) of (846) (αὐτός), used as an adverb of location; properly belonging to the same spot, i.e. in this (or that) place: — (t-) here.

(848) αὐτοῦ, — how-too’; contracted for (1438) (ἐαυτοῦ); self (in some oblique case or reflexive relation): — her (own), (of) him (-self), his (own), of it, thee, their (own), them (-selves), they.

(849) αὐτόχειρ, — ow-tokh’-ire; from (846) (αὐτός) and (5495) (χεῖρ); self-handed, i.e. doing personally: — with...own hands.

(850) αὐχμηρός, — owkh-may-ros’; from αὔχμος [probably from a base akin to that of (109) (άήρ)] (dust, as dried by wind); properly dirty, i.e. (by implication) obscure: — dark.

(851) ἀφαιρέω, — af-ahee-reh’-o; from (575) (ἀπό) and (138) (οἱρέομαι); to remove (literal or figurative): — cut (smite) off, take away.
(852) ἀφανής, — af-an-ace’; from (1) (α) (as a negative particle) and (5316) (φαίνω); non-apparent: — that is not manifest.

(853) ἀφανίζω, — af-an-id’-zo; from (852) (ἀφανής); to render unapparent, i.e. (active) consume (becloud), or (passive) disappear (be destroyed): — corrupt, disfigure, perish, vanish away.

(854) ἀφανισμός, — af-an-is-mos’; from (853) (ἀφανίζω); disappearance, i.e. (figurative) abrogation: — vanish away.

(855) ἀφαντος, — af’-an-tos; from (1) (α) (as a negative particle) and a derivative of (5316) (φαίνω); non-manifested, i.e. invisible: — vanished out of sight.

(856) ἀφεδρών, — af-ed-rone’; from a compound of (575) (από) and the base of (1476) (ἐδραίος); a place of sitting apart, i.e. a privy: — draught.

(857) ἀφεδία, — af-i-dee’-ah; from a compound of (1) (α) (as a negative particle) and (5339) (φειδομαί); unsparingness, i.e. austerity (ascetism): — neglecting.

(858) ἀφελότης, — af-el’-ace; from a compound of (1) (α) (as a negative particle) and φέλλος (in the sense of a stone as stubbing the foot); smoothness, i.e. (figurative) simplicity: — singleness.

(859) ἀφεσις, — af’-es-is; from (863) (ἀφήμι); freedom, (figurative) pardon: — deliverance, forgiveness, liberty, remission.

(860) ἀφή, — haf-ay’; from (680) (ἀπτομαί); probably a ligament (as fastening): — joint.

(861) ἀφθαρσία, — af-thar-see’-ah; from (862) (ἀφθαρτος); incorruptibility; genitive unending existence; (figurative) genuineness: — immortality, incorruption, sincerity.
(862) ἀφθαρτός, — af’-thar-tos; from (1) (α) (as a negative particle) and a derivative of Greek (5351) (φθείρω); undecaying (in essence or continuance): — not (in-, un-) corruptible, immortal.

(863) ἀφίημι, — af-ee’-ay-mee; from (575) (ἀπό) and ἱμι (to send; an intensive form of εἰμί, to go); to send forth, in various applications (as follow): — cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

(864) ἀφικνέομαι, — af-ik-ne’-om-ahee; from (575) (ἀπό) and the base of (2425) (ἰκανός); to go (i.e. spread) forth (by rumor): — come abroad.

(865) ἀφιλάγαθος, — af-il-ag’-ath-os; from (1) (α) (as a negative particle) and (5358) (φιλάγαθος); hostile to virtue: — despiser of those that are good.

(866) ἀφιλαργυρός, — af-il-ar’-goo-ros; from (1) (α) (as a negative particle) and (5366) (φιλάργυρος); unavaricious: — without covetousness, not greedy of filthy lucre.

(867) ἀφιξίς, — af’-ix-is; from (864) (ἀφικνέομαι); properly arrival, i.e. (by implication) departure: — departing.

(868) ἀφίστημι, — af-is’-tay-mee; from (575) (ἀπό) and (2476) (-ioi); to remove, i.e. (active) instigate to revolt; usually (reflexive) to desist, desert, etc.: — depart, draw (fall) away, refrain, withdraw self.

(869) ἀφνο, — af’-no; adverb from (852) (ἀφανής) (abbreviation); unawares, i.e. unexpectedly: — suddenly.

(870) ἀφόβως, — af-ob’-oce; adverb from a compound of (1) (α) (as a negative particle) and (5401) (φόβος); fearlessly: — without fear.

(871) ἀφομοιόω, — af-om-oy-o’-o; from (575) (ἀπό) and (3666) (ὁμοιόω); to assimilate closely: — make like.
(872) ἀφοράω, — af-or-ah’-o; from (575) (ἀπό) and (3708) (ὁράω); to consider attentively: — look.

(873) ἀφορίζω, — af-or-id’-zo; from (575) (ἀπό) and (3724) (ὁρίζω); to set off by boundary, i.e. (figurative) limit, exclude, appoint, etc.: — divide, separate, sever.

(874) ἀφορμή, — af-or-may’; from a compound of (575) (ἀπό) and (3729) (ὁρμάω); a starting-point, i.e. (figurative) an opportunity: — occasion.

(875) ἀφορίζω, — af-rid’-zo; from (876) (ἀφρός); to froth at the mouth (in epilepsy): — foam.

(876) ἀφρός, — af-ros’; apparently a primary word; froth, i.e. slaver: — foaming.

(877) ἀφροσύνη, — af-ros-o’-nay; from (878) (ἀφρόν); senselessness, i.e. (euphemistic) egotism; (moral) recklessness: — folly, foolishly (-ness).

(878) ἀφρόν, — af’-rone; from (1) (α) (as a negative particle) and (5424) (φρήν); properly mindless, i.e. stupid, (by implication) ignorant, (special) egotistic, (practically) rash, or (moral) unbelieving: — fool (-ish), unwise.

(879) ἀφυπνώνω, — af-oo-p-no’-o; from a compound of (575) (ἀπό) and (5258) (ὑπνος); properly to become awake, i.e. (by implication) to drop (off) in slumber: — fall asleep.

(880) ἀφωνος, — af’-o-nos; from (1) (α) (as a negative particle) and (5456) (φωνή); voiceless, i.e. mute (by nature or choice); figurative unmeaning: — dumb, without signification.

(881) Ἄχαζ — akh-adz’; of Hebrew origin [Hebrew {271}] (‘Achaz); Achaz, an Israelite: — Achaz.

(882) Ἀχαϊα, — a; ach-ah-ee’-ah/of uncertain derivative; Achaïa (i.e. Greece), a country of Europe: — Achaia.
(883) Ἄχαικός, — kos; ach-ah-ee-kos’/from (882) Ἄχαια; an Achaïan; Achaïus, a Christian: — Achaicus.

(884) ἄχαριστος, — ach-ar’-is-tos; from (1) (α) (as a negative particle) and a presumed derivative of (5483) χαρίζομαι; thankless, i.e. unthankful: — unthankful.

(885) Ἄχειμ, — akh-ime’; probably of Hebrew origin [compare Hebrew {3137} (Yowqiym)]; Achim, an Israelite: — Achim.

(886) ἄχιροποιήτος, — akh-i-rop-oy’-ay-tos; from (1) (α) (as a negative particle) and (5499) χειροποιήτος; unmanufactured, i.e. inartificial: — made without (not made with) hands.

(887) ἄχλυς, — akh-looce’; of uncertain derivative; dimness of sight, i.e. (probably) a cataract: — mist.

(888) ἄχρειος, — akh-ri’-os; from (1) (α) (as a negative particle) and a derivative of (5534) χρή; [compare (5532) χρεία]; useless, i.e. (euphemism) unmeritorious: — unprofitable.

(889) ἄχρειόω, — akh-ri-o’-o; from (888) ἄχρειος; to render useless, i.e. spoil: — become unprofitable.

(890) ἄχρηστος, — akh’-race-tos; from (1) (α) (as a negative particle) and (5543) χρηστός; inefficient, i.e. (by implication) detrimental: — unprofitable.

(891) ἄχρι, — akh’-ree; or ἄχρις, akh’-rece; akin to (206) ἄκρον (through the idea of a terminus); (of time) until or (of place) up to: — as far as, for, in (-to), till, (even, un-) to, until, while. Compare (3360) (μέχρι).

(892) ἄχυρον, — akh’-oo-ron; perhaps remotely from χέω (to shed forth); chaff (as diffusive): — chaff.

(893) ἄψυυδής, — aps-yoo-dace’; from (1) (α) (as a negative particle) and (5579) ψεῦδος; veracious: — that cannot lie.
(894) ἀψινθος, — ap’-sin-thos; of uncertain derivative; wormwood (as a type of bitterness, i.e. [figurative] calamity): — wormwood.

(895) ἄψυχος, — ap’-soo-khos; from (1) (α) (as a negative particle) and (5590) (ψυχή); lifeless, i.e. inanimate (mechanical): — without life.
(896) **Báαλ,** — *bah’-al*; of Hebrew origin [Hebrew {1168} (Ba`al)]; Baal, a Phoenician deity (used as a symbol of idolatry): — Baal.

(897) **Bαβυλάνν,** — *bab-oo-lone’*; of Hebrew origin [Hebrew {894} (Babel)]; Babylon, the capital of Chald` (literal or figurative [as a type of tyranny]): — Babylon.

(898) **Bαθμός,** — *bath-mos’*; from the same as (899) (βάθος); a step, i.e. (figurative) grade (of dignity): — degree.

(899) **βάθος,** — *bath’-os*; from the same as (901) (βάθος); profundity, i.e. (by implication) extent; (figurative) mystery: — deep (-ness, things), depth.

(900) **βαθύνω,** — *bath-o’no*; from (901) (βάθος); to deepen: — deep.

(901) **βαθύς,** — *bath-oos’*; from the base of (939) (βάσις); profound (as going down), literal or figurative: — deep, very early.

(902) **βαθίων,** — *bah-ee’-on*; a diminutive of a derivative probably of the base of (939) (βάσις); a palm twig (as going out far): — branch.

(903) **Βαλααμ,** — *bal-ah-am’*; of Hebrew origin [Hebrew {1109} (Bil`am)]; Balaam, a Mesopotamian (symbolic of a false teacher): — Balaam.

(904) **Βαλάκ,** — *bal-ak’*; of Hebrew origin [Hebrew {1111} (Balaq)]; Balak, a Moabite: — Balac.

(905) **βαλάντιον,** — *bal-an’-tee-on*; probably remotely from (906) (βάλλω) (as a depository); a pouch (for money): — bag, purse.

(906) **βάλλω,** — *bal’-lo*; a primary verb; to throw (in various applications, more or less violent or intense): — arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare (4496) (ῥιπτόω).
(907) βαπτίζω, — *bap-tid’-zo*; from a derivative of (911) (βάπτω); to make whelmed (i.e. fully wet); used only (in the N.T.) of ceremonial ablation, especially (technical) of the ordinance of Christian baptism: — baptist, baptize, wash.

(908) βάπτισμα, — *bap’-tis-mah*; from (907) (βαπτίζω); baptism (technical or figurative): — baptism.

(909) βαπτισμός, — *bap-tis-mos’*; from (907) (βαπτίζω); ablation (ceremony or Christian): — baptism, washing.

(910) Βαπτιστής, — *bap-tis-tace’*; from (907) (βαπτίζω); a baptizer, as an epithet of Christ’s forerunner: — Baptist.

(911) βάπτω, — *bap’-to*; a primary verb; to whelm, i.e. cover wholly with a fluid; in the N.T. only in a qualified or special sense, i.e. (literal) to moisten (a part of one’s person), or (by implication) to stain (as with dye): — dip.

(912) Βαραβάς, — *bar-ab-bas’*; of Chaldee origin [Hebrew {1347}] (ga’own) and (5) (‘Αββᾶ); son of Abba; Bar-abbas, an Israelite: — Barabbas.

(913) Βαράκ, — *bar-ak’*; of Hebrew origin [Hebrew {1301}] (Baraq); Barak, an Israelite: — Barak.

(914) Βαραχίας, — *bar-akh-ee’-as*; of Hebrew origin [Hebrew {1296}] (Berekyah); Barachias (i.e. Berechijah), an Israelite: — Barachias.

(915) βαρβαρός, — *bar’-bar-os*; of uncertain derivative; a foreigner (i.e. non-Greek): — barbarian (-rous).

(916) βαρέω, — *bar-eh’-o*; from (926) (βαρύς); to weigh down (figurative): — burden, charge, heavy, press.

(917) βαρέως, — *bar-eh’-oce*; adverb from (926) (βαρύς); heavily (figurative): — dull.
(918) Βαρθολομαῖος, — *bar-thol-om-ah’-yos*; of Chaldee origin

[Hebrew {1247} (bar) and Hebrew {8526} (Talmay)]; *son of Tolmai; Bar-tholomaeus*, a Christian apostle: — Bartholomeus.

(919) Βαρναθαῖος, — *bar-thol-om-ah’-yos*; of Chaldee origin [Hebrew {1247} (bar) and Hebrew {8526} (Talmay)]; *son of Tolmai; Bar-tholomaeus*, a Christian apostle: — Bartholomeus.

(920) Βαρνάβας, — *bar-ee-oo-nas’*; of Chaldee origin [Hebrew {1247} (bar) and Hebrew {3124} (Yonah)]; *son of Jonas (or Jonah); Bar-jonas*, an Israelite: — Bar-jona.

(921) Βαρναβᾶς, — *bar-ee-oo-nas’*; of Chaldee origin [Hebrew {1247} (bar) and Hebrew {5029} (nebiy’)]; *son of Nabas (i.e. prophecy); Barnabas*, an Israelite: — Barnabas.

(922) βάρος, — *bar’-os*; probably from the same as (939) (βάσις) (through the notion of going down; compare (899) (βάθος)); *weight; in the N.T. only figurative a load, abundance, authority: — burden (-some), weight.*

(923) Βαρσαβᾶς, — *bar-sab-as’*; of Chaldee origin [Hebrew {1247} (bar) and probably Hebrew {6634} (tseba’)]; *son of Sabas (or Tsaba); Bar-sabas*, the name of two Israelites: — Barsabas.

(924) Βαρτιμαῖος, — *bar-tim-ah’-yos*; of Chaldee origin [Hebrew {1247} (bar) and Hebrew {2931} (tame’)]; *son of Timaeus (or the unclean); Bar-timaeus*, an Israelite: — Bartimaeus.

(925) βαρύνω, — *bar-oo’-no*; from (926) (βαρύς); to burden (figurative): — overcharge.

(926) βαρύς, — *bar-ooce’*; from the same as (922) (βάρος); *weighty, i.e. (figurative) burdensome, grave: — grievous, heavy, weightier.*

(927) βαρύτιμος, — *bar-oo’-tim-os*; from (926) (βαρύς) and (5092) (τιμή); highly *valuable*: — very precious.

(928) βασανίζω, — *bas-an-id’-zo*; from (931) (βάσανος); to *torture*: — pain, toil, torment, toss, vex.
(929) βασανισμός, — bas-an-is-mos'; from (928) (βασανίζω);
torture: — torment.

(930) βασανιστής, — bas-an-is-tace'; from (928) (βασανίζω); a
torturer: — tormentor.

(931) βάσανος, — bas’-an-os; perhaps remotely from the same as (939)
(βάσις) (through the notion of going to the bottom); a touch-
stone, i.e. (by analogy) torture: — torment.

(932) βασιλεία, — bas-il-i’-ah; from (935) (βασιλεύς); properly
royalty, i.e. (abstract) rule, or (concrete) a realm (literal or
figurative): — kingdom, + reign.

(933) βασίλειον, — bas-il’-i-on; neuter of (934) (βασίλειος); a
palace: — king’s court.

(934) βασίλειος, — bas-il’-i-os; from (935) (βασιλεύς); kingly (in
nature): — royal.

(935) βασιλεύς, — bas-il-yooce’; probably from (939) (βάσις)
(through the notion of a foundation of power); a sovereign
(absact, relative or figurative): — king.

(936) βασιλεύω, — bas-il-yoo’-o; from (935) (βασιλεύς); to rule
(literal or figurative): — king, reign.

(937) βασιλικός, — bas-il-ee-kos’; from (935) (βασιλεύς); regal (in
relation), i.e. (literal) belonging to (or befitting) the sovereign (as
land, dress, or a courtier), or (figurative) preeminent: — king’s,
nobleman, royal.

(938) βασίλισσα, — bas-il’-is-sah; feminine from (936)
(βασιλεύω); a queen: — queen.

(939) βάσις, — bas’-ece; from βαίνω (to walk); a pace (“base”), i.e.
(by implication) the foot: — foot.

(940) βασκαίνω, — bas-kah’ee-no; akin to (5335) (φάσκω); to
malign, i.e. (by extension) to fascinate (by false
representations): — bewitch.
(941) βαστάζω, — *bas-tad’-zo*; perhaps remotely derivative from the base of (939) (βάσις) (through the idea of *removal*); to *lift*, literal or figurative (*endure, declare, sustain, receive*, etc.): — bear, carry, take up.

(942) βάτος, — *bat’-os*; of uncertain derivative; a *brier* shrub: — bramble, bush.

(943) βάτος, — *bat’-os*; of Hebrew origin [Hebrew {1324} (bath)]; a *bath*, or measure for liquids: — measure.

(944) βάτραχος, — *bat’-rakh-os*; of uncertain derivative; a *frog*: — frog.

(945) βαττολογέω, — *bat-tol-og-eh’-o*; from Βάττος (a proverbial stammerer) and (3056) (λόγος); to *stutter*, i.e. (by implication) to *prate* tediously: — use vain repetitions.

(946) βδέλυγμα, — *bdel’-oog-mah*; from (948) (βδελύσσω); a *detestation*, i.e. (special) *idolatry*: — abomination.

(947) βδελυκτός, — *bdel-ook-tos’*; from (948) (βδελύσσω); *detestable*, i.e. (special) *idolatrous*: — abominable.

(948) βδελύσσω, — *bdel-oos’-so*; from a (presumed) derivative of βδέω (to *stink*); to *be disgusted*, i.e. (by implication) *detest* (especially of idolatry): — abhor, abominable.

(949) βέβαιος, — *beb’-ah-yos*; from the base of (939) (βάσις) (through the idea of *basality*); *stable* (literal or figurative): — firm, of force, stedfast, sure.

(950) βεβαιώω, — *beb-ah-yo’-o*; from (949) (βέβαιος); to *stabilitate* (figurative): — confirm, (e-) establish.

(951) βεβαιώσις, — *beb-ah’-yo-sis*; from (950) (βεβαιώω); *stabiliment*: — confirmation.

(952) βέβηλος, — *beb’-ay-los*; from the base of (939) (βάσις) and βηλός (a *threshold*); *accessible* (as by crossing the door-way), i.e. (by implication of Jewish notions) *heathenish, wicked*: — profane (person).
(953) Βεβηλῶ, — beb-ay-lo’-o; from (952) (Βεβηλός); to desecrate: — profane.

(954) Βεβλζεβοῦλ, — beh-el-zeb-ool’; of Chaldee origin [by parody upon Hebrew {1176} (Ba’al Zebuwb)]; dung-god; Beelzebul, a name of Satan: — Beelzebub.

(955) Βελίωλ, — bel-ee’-al; of Hebrew origin [Hebrew {1100}] (beliya’al)], worthlessness; Belial, as an epithet of Satan: — Belial.

(956) Βέλος, — bel’-os; from (906) (βάλλω); a missile, i.e. spear or arrow: — dart.

(957) Βελτίων, — bel-tee’-on; neuter of a compound of a derivative of (906) (βάλλω) (used for the comparative of (18) (ἀγαθός)); better: — very well.

(958) Βενιαμίν, — ben-ee-am-een’; of Hebrew origin [Hebrew {1144}] (Binyamiyn)]; Benjamin, an Israelite: — Benjamin.

(959) Βερνίκη, — ber-nee’-kay; from a provincial form of (5342) (φέρω) and (3529) (νίκη); victorious; Bernicè, a member of the Herodian family: — Bernice.

(960) Βέροιω, — ber’-oy-ah; perhaps a provincial from a derivative of (4008) (πέρας) [Peraea, i.e. the region beyond the coast-line]; Beroea, a place in Macedonia: — Berea.

(961) Βέροιοιός, — ber-oy-ah’-yos; from (960) (Βέροια); a Beroean or native of Beroea: — of Berea.

(962) Βηθαβαρά, — bay-thab-ar-ah’; of Hebrew origin [Hebrew {1004} (bayith) and Hebrew {5679} (‘abarah)]; ferry-house; Bethabara (i.e. Bethabarah), a place on the Jordan: — Bethabara.

(963) Βηθανία, — bay-than-ee’-ah; of Chaldee origin; date-house; Bethany, a place in Palestine: — Bethany.
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(964) Βηθεσδά, — bay-thes-dah’; of Chaldee origin [compare Hebrew {1004} (bayith) and Hebrew {2617} (checed)]; house of kindness; Beth-esda, a pool in Jerusalem: — Bethesda.

(965) Βηθλεέμ, — bayth-leh-em’; of Hebrew origin [Hebrew {1036} (Beyth le- Aphrah)]; Bethleem (i.e. Beth-lechem), a place in Palestine: — Bethlehem.

(966) Βηθσαίδα; bayth-sahee-dah’/of Chaldee origin [compare Hebrew {1004} (bayith) and Hebrew {6719} (tsayad)]; fishing-house; Bethsaïda, a place in Palestine: — Bethsaida.

(967) Βηθφαγή, — bayth-fag-ay’; of Chaldee origin [compare Hebrew {1004} (bayith) and Hebrew {6291} (pag)]; fig-house; Bethphagè, a place in Palestine: — Bethphage.

(968) βῆμα, — bay’-ma; from the base of (939) (βάςις); a step, i.e. foot-breath; by implication a rostrum, i.e. tribunal: — judgment-seat, set [foot] on, throne.

(969) βῆρυλλος, — bay’-rool-los; of uncertain derivative; a “beryl”: — beryl.

(970) βία, — bee’-ah; probably akin to (979) (βίος) (through the idea of vital activity); force: — violence.

(971) βιάζω, — bee-ad’-zo; from (970) (βία); to force, i.e. (reflex.) to crowd oneself (into), or (passive) to be seized: — press, suffer violence.

(972) βίατος, — bee’-ah-yos; from (970) (βία); violent: — mighty.

(973) βιαστής, — bee-as-tace’; from (971) (βιάζω); a forcer, i.e. (figurative) energetic: — violent.

(974) βιβλιαρίδιον, — bib-lee-ar-id’-ee-on; a diminutive of (975) (βιβλίον); a booklet: — little book.

(975) βιβλίον, — bib-lee’-on; a diminutive of (976) (βίβλος); a roll: — bill, book, scroll, writing.
(976) βίβλος, — *bib’-los*; properly the inner *bark* of the papyrus plant, i.e. (by implication) a *sheet* or *scroll* of writing: — book.

(977) βιβρώσκω, — *bib-ro’-sko*; a reduplicated and prolonged form of an obsolete primary verb [perhaps causative of (1006) (βόσκω)]; to *eat*: — eat.

(978) Βιθυννία, — *bee-thoo-nee’-ah*; of uncertain derivative; *Bithynia*, a region of Asia: — Bithynia.

(979) βίος, — *bee’-os*; a primary word; *life*, i.e. (literal) the present state of existence; by implication the means of *liveliness*: — good, life, living.

(980) βιώω, — *bee-o’-o*; from (979) (βίος); to *spend* existence: — live.

(981) βίωσις, — *bee’-o-sis*; from (980) (βιώω); *living* (properly the act, by implication the mode): — manner of life.

(982) βιωτικός, — *bee-o-tee-kos’*; from a derivative of (980) (βιώω); *relating to* the present *existence*: — of (pertaining to, things that pertain to) this life.

(983) βλαβερός, — *blab-er-os’*; from (984) (βλάπτω); *injurious*: — hurtful.

(984) βλάπτω, — *blap’-to*; a primary verb; properly to *hinder*, i.e. (by implication) to *injure*: — hurt.

(985) βλαστάνω, — *blas-tan’-o*; from βλαστός (a *sprout*); to *germinate*; by implication to *yield* fruit: — bring forth, bud, spring (up).

(986) Βλάστος, — *blas’-tos*; perhaps the same as the base of (985) (βλαστάνω); *Blastus*, an officer of Herod Agrippa: — Blastus.

(987) βλασφημέω, — *blas-fay-meh’-o*; from (989) (βλάσφημος); to *vilify*, specially to *speak impiously*: — (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.
(988) ὑλασφημία, — blas-fay-me’-ah; from (989) (βλάσφημος);
vilification (especially against God): — blasphemy, evil speaking, railing.

(989) βλάσφημος, — blas’-fay-mos; from a derivative of (984) (βλάπτω) and (5345) (φήμη); scurrilous, i.e. calumnious (against man), or (special) impious (against God): — blasphemer (-mous), railing.

(990) βλέμμα, — blem’-mah; from (991) (βλέπω); vision (properly concrete; by implication abstract): — seeing.

(991) βλέπω, — blep’-o; a primary verb; to look at (literal or figurative): — behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. Compare (3700) (ὁπτάνομαι).

(992) βλητέος, — blay-teh’-os; from (906) (βάλλω); fit to be cast (i.e. applied): — must be put.

(993) Βοανεργές, — bo-an-erg-es’; of Chaldee origin [Hebrew {1123} (ben) and Hebrew {7266} (regaz)]; sons of commotion; Boa’nerges, an epithet of two of the Apostles: — Boanerges.

(994) βοάω, — bo-ah’-o; apparently a prolonged form of a primary verb; to halloo, i.e. shout (for help or in a tumultuous way): — cry.

(995) βοή, — bo-ay’; from (994) (βοάω); a halloo, i.e. call (for aid, etc.): — cry.

(996) βοηθεια, — bo-ay’-thi-ah; from (998) (βοηθός); aid; specially a rope or chain for frapping a vessel: — help.

(997) βοεθέω, — bo-ay-theh’-o; from (998) (βοηθός); to aid or relieve: — help, succour.

(998) βοηθός, — bo-ay-thos’; from Greek (955) (βοή) and θέω (to run); a succorer: — helper.

(999) βόθυνος, — both’-oo-nos; akin to (900) (βαθύνω); a hole (in the ground); specially a cistern: — ditch, pit.
(1000) Βόλη, — bol-ay'; from (906) (βάλλω); a throw (as a measure of distance): — cast.

(1001) Βόλιζω, — bol-id'-zo; from (1002) (βόλις); to heave the lead: — sound.

(1002) Βόλις, — bol-ece'; from (906) (βάλλω); a missile, i.e. javelin: — dart.

(1003) Βοόζ, — bo-oz'; of Hebrew origin [Hebrew {1162} (Bo`az)]; Boo`z, (i.e. Boa`z), an Israelite: — Booz.

(1004) Βόρβορος, — bor'-bor-os; of uncertain derivative; mud: — mire.

(1005) Βόρράς, — bor-hras'; of uncertain derivative; the north (properly wind): — north.

(1006) Βόςκω, — bos'-ko; a prolonged form of a primary verb [compare (977) (βίβρωσκω), (1016) (βοῦς)]; to pasture; by extension to fodder; reflexive to graze: — feed, keep.

(1007) Βοσόρ, — bos-or'; of Hebrew origin [Hebrew {1160} (Be`owr)]; Bosor (i.e. Beo`r), a Moabite: — Bosorigin.

(1008) Βότάνη, — bot-an'-ay; from (1006) (βόσκω); herbage (as if for grazing): — herb.

(1009) Βότρυς, — bot'-rooce; of uncertain derivative; a bunch (of grapes): — (vine) cluster (of the vine).

(1010) Βουλευτής, — bool-yoo-tace'; from (1011) (βουλεύω); an adviser, i.e. (special) a councillor or member of the Jewish Sanhedrim: — counsellorigin.

(1011) Βουλεύω, — bool-yoo'-o; from (1012) (βουλή); to advise, i.e. (reflexive) deliberate, or (by implication) resolve: — consult, take counsel, determine, be minded, purpose.

(1012) Βουλή, — boo-lay'; from (1014) (βούλομαι); volition, i.e. (object) advice, or (by implication) purpose: — + advise, counsel, will.
(1013) \(\text{βούλημα}, — \text{boo'-lay-mah};\) from (1014) (\(\text{βούλομαι}\)); a resolve: — purpose, will.

(1014) \(\text{βούλομαι}, — \text{boo'-lom-ahhee};\) middle of a primary verb; to “will,” i.e. (reflexive) be willing: — be disposed, minded, intend, list, (be, of own) will (-ing). Compare (2309) (\(\text{θέλω}\)).

(1015) \(\text{βουνός}, — \text{boo-nos'};\) probably of foreign origin; a hillock: — hill.

(1016) \(\text{βοῦς}, — \text{booce};\) probably from the base of (1006) (\(\text{βόσκω}\)); an ox (as grazing), i.e. an animal of that species (“beef”): — ox.

(1017) \(\text{βραβεῖον}, — \text{brab-i'-on};\) from \(\text{βραβεύς}\) (an umpire; of uncertain derivative); an award (of arbitration), i.e. (special) a prize in the public games: — prize.

(1018) \(\text{βραβεώ}, — \text{brab-yoo'-o};\) from the same as (1017) (\(\text{βραβεῖον}\)); to arbitrate, i.e. (genitive) to govern (figurative prevail): — rule.

(1019) \(\text{βραδύνω}, — \text{brad-oo'-no};\) from (1021) (\(\text{βραδύς}\)); to delay: — be slack, tarry.

(1020) \(\text{βραδυπλοέω}, — \text{brad-oo-plo-eh'-o};\) from (1021) (\(\text{βραδύς}\)) and a prolonged form of Greek (4126) (\(\text{πλέω}\)); to sail slowly: — sail slowly.

(1021) \(\text{βραδύς}, — \text{brad-ooce'};\) of uncertain affinative; slow; figurative dull: — slow.

(1022) \(\text{βραδύτης}, — \text{brad-oo'-tace};\) from (1021) (\(\text{βραδύς}\)); tardiness: — slackness.

(1023) \(\text{βραχίων}, — \text{brakh-ee'-own};\) properly, comparative of (1024) (\(\text{βραχύς}\)), but apparently in the sense of \(\text{βράσσω}\) (to wield); the arm, i.e. (figurative) strength: — arm.

(1024) \(\text{βραχύς}, — \text{brakh-ooce'};\) of uncertain affinity; short (of time, place, quantity, or number): — few words, little (space, while).
(1025) βρέφος, — *bref'-os*; of uncertain affinity; an *infant* (properly unborn) literal or figurative: — babe, (young) child, infant.

(1026) βρέχω, — *brekh'-o*; a primary verb; to *moisten* (especially by a shower): — (send) rain, wash.

(1027) βροντή, — *bront-tay’*; akin to βρέμω (to *roar*); *thunder*: — thunder (-ing).

(1028) βροχή, — *brok-hay’*; from Hebrew {1026} (Beyth ha-`Arabah); *rain*: — rain.

(1029) βρόχος, — *brokh'-os*; of uncertain derivative; a *noose*: — snare.

(1030) βρυγμός, — *broog-mos’*; from (1031) (βρύχω); a *grating* (of the teeth): — gnashing.

(1031) βρύχω, — *broo’-kho*; a primary verb; to *grate* the teeth (in pain or rage): — gnash.

(1032) βρύω, — *broo’-o*; a primary verb; to *swell* out, i.e. (by implication) to *gush*): — send forth.

(1033) βρωμα, — *bro’-mah*; from the base of (977) (βιβρόςκω); *food* (literal or figurative), especially (cerimonial) articles allowed or forbidden by the Jewish law: — meat, victuals.

(1034) βρώσιμος, — *bro’-sim-os*; from (1035) (βρώσις); *eatable*: — meat.

(1035) βρώσις, — *bro’-sis*; from the base of (977) (βιβρόςκω); (abstract) *eating* (literal or figurative); by extensive (concrete) *food* (literal or figurative): — eating, food, meat.

(1036) βυθίζω, — *boo-thid’-zo*; from (1037) (βυθός); to *sink*; by implication to *drown*: — begin to sink, drown.

(1037) βυθός, — *boo-thos’*; a variation of (899) (βάθος); *depth*, i.e. (by implication) the *sea*: — deep.

(1038) βυρσεύς, — *boorce-yooce’*; from βύρσα (a *hide*); a *tanner*: — tanner.
(1039) βύσσινος, — *boos’-see-nos*; from (1040) (βύσσος); made of linen (neuter a linen cloth): — fine linen.

(1040) βύσσος, — *boos’-sos*; of Hebrew origin [Hebrew {948} (buwts)]; white linen: — fine linen.

(1041) βώμος, — *bo’-mos*; from the base of (939) (βάςις); properly a stand, i.e. (specifically) an altar: — altar.
Γ

(1042) γαββαθόν, — gab-bath-ah'; of Chaldee origin [compare Hebrew \{1355\} (gab)]; the knoll; gabatha, a vernacular term for the Roman tribunal in Jerusalem: — Gabbatha.

(1043) Γαβρίηλ, — gab-ree-ale'; of Hebrew origin [Hebrew \{1403\}] (Gabriy’el); Gabriel, an archangel: — Gabriel.

(1044) γάγγραινα, — gang’-grahee-nah; from γραίνω (to gnaw); an ulcer (“gangrene”): — canker.

(1045) Γάδ, — gad; of Hebrew origin [Hebrew \{1410\} (Gad)]; Gad, a tribe of Israel: — Gad.

(1046) Γαδαρηνός, — gad-ar-ay-nos'; from Γαδαρά (a town East of the Jordan); a Gadarene or inhabitant of Gadara: — Gadarene.

(1047) γάζα, — gad’-zah; of foreign origin; a treasure: — treasure.

(1048) Γάζα, — gad’-zah; of Hebrew origin [Hebrew \{5804\} (Azzah)]; Gazah (i.e. Azzah), a place in Palestine: — Gaza.

(1049) γαζοφυλάκιον, — gad-zof-oo-lak’-ee-on; from (1047) (γάζα) and (5438) (φυλακή); a treasure-house, i.e. a court in the temple for the collection-boxes: — treasury.

(1050) Γαίος; gah’-ee-os/of Latin origin; Gaius (i.e. Caius), a Christian: — Gaius.

(1051) γάλα, — gal’-ah; of uncertain affinity; milk (figurative): — milk.

(1052) Γαλατης, — gal-at’-ace; from (1053) (Γαλατία); a Galatian or inhabitant of Galatia: — Galatian.

(1053) Γαλατία, — gal-at-e’-ah; of foreign origin; Galatia, a region of Asia: — Galatia.

(1054) Γαλατικός, — gal-at-e-kos'; from (1053) (Γαλατία); Galatic or relating to Galatia: — of Galatia.
(1055) γαλήνη, — *gal-ay’-nay*; of uncertain derivative; *tranquillity*: — calm.

(1056) Γαλιλαία, — *gal-il-ah’-yah*; of Hebrew origin [Hebrew {1551}] (Galiyl); *Galilaea* (i.e. the heathen *circle*), a region of Palestine: — Galilee.

(1057) Γαλιλαίος, — *gal-ee-lah’-yos*; from (1056) (Γαλιλαία); *Galilaean* or belonging to Galilaea: — Galilaean, of Galilee.

(1058) Γαλιλίων, — *gal-lee’-own*; of Latin origin; Gallion (i.e. Gallio), a Roman officer: — Gallio.

(1059) Γαμμαλιήλ, — *gam-al-ee-ale’*; of Hebrew origin [Hebrew {1583}] (Gamliy’el); Gamaliel (i.e. Gamliel), an Israelite: — Gamaliel.

(1060) γαμέω, — *gam-eh’-o*; from (1062) (γάμος); to *wed* (of either sex): — marry (a wife).

(1061) γαμίσκω, — *gam-is’-ko*; from (1062) (γάμος); to *espouse* (a daughter to a husband): — give in marriage.

(1062) γάμος, — *gam’-os*; of uncertain affinity; *nuptials*: — marriage, wedding.

(1063) γάρ, — *gar*; a primary particle; properly assigning a *reason* (used in argument, explanation or intensification; often with other particles): — and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet.

(1064) γαστήρ, — *gas-tare’*; of uncertain derivative; the *stomach*; by analogy the *matrix*; figurative a *gourmand*: — belly, + with child, womb.

(1065) γε, — *gheh*; a primary particle of *emphasis* or *qualification* (often used with other particles prefixed): — and besides, doubtless, at least, yet.

(1066) Γεδεών, — *ghed-eh-own’*; of Hebrew origin [Hebrew {1439}] (Gid’own)]; Gedeon (i.e. Gid[e]on), an Israelite: — Gedeon.
(1067) γέεννα, — *geh’-en-nah*; of Hebrew origin [Hebrew {1516} (gay’) and Hebrew {2011} (Hinnom)]; **valley of** (the son of) Hinnom; gehenna (or Ge-Hinnom), a valley of Jerusalem, used (figurative) as a name for the place (or state) of everlasting punishment: — hell.

(1068) Γεθσημανῆ, — *gheth-say-man-ay’*; of Chaldee origin [compare Hebrew {1660} (gath) and Hebrew {8081} (shemen)]; **oil-press**; Gethsemane, a garden near Jerusalem: — Gethsemane.

(1069) γείτων, — *ghi’-tone*; from (1093) (γῆ); a **neighbor** (as adjoining one’s ground); by implication a **friend**: — neighbour.

(1070) γέλαω, — *ghel-ah’-o*; of uncertain affinity; to **laugh** (as a sign of joy or satisfaction): — laugh.

(1071) γέλως, — *ghel’-oce*; from (1070) (γέλαω); **laughter** (as a mark of gratification): — laughter.

(1072) γεμίζω, — *ghem-id’-zo*; transitive from (1073) (γέμω); to **fill** entirely: — fill (be) full.

(1073) γέμω, — *ghem’-o*; a primary verb; to **swell** out, i.e. be full: — be full.

(1074) γενεά, — *ghen-eh-ah’*; from (a presumed derivative of) (1085) (γένος); a **generation**; by implication an **age** (the period or the persons): — age, generation, nation, time.

(1075) γενεαλογέω, — *ghen-eh-al-og-eh’-o*; from (1074) (γενεά) and (3056) (λόγος); to **reckon by generations**, i.e. **trace in genealogy**: — count by descent.

(1076) γενεαλογία, — *ghen-eh-al-og-ee’-ah*; from the same as (1075) (γενεαλογέω); **tracing by generations**, i.e. “genealogy”: — genealogy.

(1077) γενέσια, — *ghen-es’-ee-ah*; neuter plural of a derivative of (1078) (γένεσις); **birthday** ceremonies: — birthday.
(1078) γενεσις, — ghen’-es-is; from the same as Greek (1074) (γενέα); nativity; figurative nature: — generation, nature (-ral).

(1079) γενετη, — ghen-et-ay’; feminine of a presumed derivative of the base of (1074) (γενέα); birth: — birth.

(1080) γενναω, — ghen-nah’-o; from a variation of (1085) (γένος); to procreate (properly of the father, but by extension of the mother); figurative to regenerate: — bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

(1081) γεννημα, — ghen’-nay-mah; from (1080) (γενναω); offspring; by analogy produce (literal or figurative): — fruit, generation.

(1082) Γεννησαρεθ, — ghen-nay-sar-et’; of Hebrew origin [compare Hebrew {3672} (Kinnerowth)]; Gennesaret (i.e. Kinnereth), a lake and plain in Palestine: — Gennesaret.

(1083) γεννησις, — ghen’-nay-sis; from (1080) (γενναω); nativity: — birth.

(1084) γεννητος, — ghen-nay-tos’; from (1080) (γενναω); born: — they that are born.

(1085) γένος, — ghen’-os; from (1096) (γίνομαι); “kin” (abstract or concrete, literal or figurative, individual or collective): — born, country (-man), diversity, generation, kind (-red), nation, offspring, stock.

(1086) Γεργεσηνος, — gher-ghes-ay-nos’; of Hebrew origin [Hebrew {1622} (Girgashiy)]; a Gergesene (i.e. Gergashite) or one of the aborigines of Palestine: — Gergesene.

(1087) γερουσια, — gher-oo-see’-ah; from (1088) (γήρων); the eldership, i.e. (collective) the Jewish Sanhedrim: — senate.

(1088) γήρων, — gher’-own; of uncertain affinity [compare (1094) (γῆρας)]; aged: — old.
(1089) γεύομαι, — ghyoo’-om-ahee; a primary verb; to taste; by implication to eat; figurative to experience (good or ill): — eat, taste.

(1090) γεωργέω, — gheh-ore-gheh’-o; from Greek (1092) γεωργός; to till (the soil): — dress.

(1091) γεώργιον, — gheh-ore-ghee-on; neuter of a (presumed) derivative of (1092) γεωργός; cultivable, i.e. a farm: — husbandry.

(1092) γεωργός, — gheh-ore-gos’; from (1093) γῆ and the base of (2041) ἔργον; a land-worker, i.e. farmer: — husbandman.

(1093) γῆ, — ghay; concrete from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): — country, earth (-ly), ground, land, world.

(1094) γῆρας, — ghay’-ras; akin to (1088) γέρων; senility: — old age.

(1095) γηράσκω, — ghay-ras’-ko; from (1094) γῆρας; to be senescent: — be (wax) old.

(1096) γίνομαι, — ghin’-om-ahee; a prolonged and middle form of a primary verb; to cause to be (“gen”-erate), i.e. (reflexive) to become (come into being), used with great latitude (literal, figurative, intensive, etc.): — arise, be assembled, be (-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, x soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.
(1097) γινώσκω, — ghin-oce’-ko; a prolonged form of a primary verb; to “know” (absolute), in a great variety of applications and with many implication (as follow, with others not thus clearly expressed): — allow, be aware (of), feel, (have) know (-ledge), perceive, be resolved, can speak, be sure, understand.

(1098) γλεύκος, — glyoo’-kos; akin to (1099) (γλυκύς); sweet wine, i.e. (properly) must (fresh juice), but used of the more saccharine (and therefore highly inebriating) fermented wine: — new wine.

(1099) γλυκύς, — gloo-koos’; of uncertain affinity; sweet (i.e. not bitter nor salt): — sweet, fresh.

(1100) γλώσσα, — gloce-sah’; of uncertain affinity; the tongue; by implication a language (specially one naturally unacquired): — tongue.

(1101) γλωσσόκομον, — gloce-sok’-om-on; from (1100) (γλώσσα) and the base of (2889) (κόσμος); properly a case (to keep mouthpieces of wind-instruments in), i.e. (by extension) a casket or (special) purse: — bag.

(1102) γναφεύς, — gnaf-yuce’; by variation for a derivative from κνάπτω (to tease cloth); a cloth-dresser: — fuller.

(1103) γνήσιος, — gnay’-see-os; from the same as (1077) (γενέσιον); legitimate (of birth), i.e. genuine: — own, sincerity, true.

(1104) γνησίως, — gnay-see’-oce; adverb from (1103) (γνήσιος); genuinely, i.e. really: — naturally.

(1105) γνόφος, — gnof’-os; akin to (3509) (νέφος); gloom (as of a storm): — blackness.

(1106) γνώμη, — gno’-may; from (1097) (γινώσκω); cognition, i.e. (subject) opinion, or (object) resolve (counsel, consent, etc.): — advice, + agree, judgment, mind, purpose, will.
(1107) γνωρίζω, — gno-rid'-zo; from a derivative of (1097) (γινώσκω); to make known; subject to know: — certify, declare, make known, give to understand, do to wit, wot.

(1108) γνωστίς, — gno'-sis; from (1097) (γινώσκω); knowing (the act), i.e. (by implication) knowledge: — knowledge, science.

(1109) γνώστης, — gnoce'-tace; from (1097) (γινώσκω); a knower: — expert.

(1110) γνωστός, — gnoce-tos'; from (1097) (γινώσκω); well known: — acquaintance, (which may be) known, notable.

(1111) γογγύζω, — gong-good'-zo; of uncertain derivative; to grumble: — murmur.

(1112) γογγυσμός, — gong-goos-mos'; from (1111) (γογγύζω); a grumbling: — grudging, murmuring.

(1113) γογγυστής, — gong-goos-tace'; from (1111) (γογγύζω); a grumbler: — murmurer.

(1114) γόης, — go'-ace; from γοάω (to wail); properly a wizard (as muttering spells), i.e. (by implication) an imposter: — seducer.

(1115) Γολγοθᾶ, — gol-goth-ah'; of Chaldee origin [compare Hebrew {1538} (gulgoleth)]; the skull; Golgotha, a knoll near Jerusalem: — Golgotha.

(1116) Γόμορρα, — gom'-or-hrah; of Hebrew origin [Hebrew {6017} (‘Amorah)]; Gomorrha (i.e. Amorah), a place near the Dead Sea: — Gomorrha.

(1117) γόμος, — gom'-os; from (1073) (γέμω); a load (as filling), i.e. (special) a cargo, or (by extension) wares: — burden, merchandise.

(1118) γονεύς, — gon-yooce'; from the base of (1096) (γίνομαι); a parent: — parent.

(1119) γονύ, — gon-oo'; of uncertain affinity; the “knee”: — knee (x -l).
(1120) γονυπετέω, — gon-oo-pet-eh’-o; from a compound of (1119) (γονύ) and the alternative of (4098) (πίπτω); to fall on the knee: — bow the knee, kneel down.

(1121) γραμμα, — gram’-mah; from (1125) (γράφω); a writing, i.e. a letter, note, epistle, book, etc.; plural learning: — bill, learning, letter, scripture, writing, written.

(1122) γραμματεύς, — gram-mat-yooce’; from (1121) (γράμμα); a writer, i.e. (professionally) scribe or secretary: — scribe, town-clerk.

(1123) γραπτός, — grap-tos’; from (1125) (γράφω); inscribed (figurative): — written.

(1124) γραφή, — graf-ay’; from (1125) (γράφω); a document, i.e. holy Writ (or its contents or a statement in it): — scripture.

(1125) γράφω, — graf’-o; a primary verb; to “grave”, especially to write; figurative to describe: — describe, write (-ing, -ten).

(1126) γραμόδης, — grah-o’-dace; from γραμός (an old woman) and (1491) (ἐῖδος); crone-like, i.e. silly. — old wives’.

(1127) γηγορεύω, — gray-gor-yoo’-o; from (1453) (ἔγειρω); to keep awake, i.e. watch (literal or figurative): — be vigilant, wake, (be) watch (-ful).

(1128) γυμνάζω, — goom-nad’-zo; from (1131) (γυμνός); to practise naked (in the games), i.e. train (figurative): — exercise.

(1129) γυμνασία, — goom-nas-ee’-ah; from (1128) (γυμνάζω); training, i.e. (figurative) asceticism: — exercise.

(1130) γυμνητεύω, — goom-nayt-yoo’-o; from a derivative of (1131) (γυμνός); to strip, i.e. (reflexive) go poorly clad: — be naked.

(1131) γυμνός, — goom-nos’; of uncertain affinity; nude (absolute or relative, literal or figurative): — naked.
(1132) γυμνότης, — goom-not'-ace; from (1131) (γυμνός); nudity (absolute or comparative): — nakedness.

(1133) γυναικάριον, — goo-nahee-kar'-ee-on; a diminutive from (1135) (γυνή); a little (i.e. foolish) woman: — silly woman.

(1134) γυναικείος, — goo-nahee’-ki’-os; from (1135) (γυνή); feminine: — wife.

(1135) γυνή, — goo-nay’; probably from the base of (1096) (γίνομαι); a woman; specially a wife: — wife, woman.

(1136) Γώγ, — gogue; of Hebrew origin [Hebrew {1463} (Gowg)]; Gog, a symblical name for some future Antichrist: — Gog.

(1137) γωνία, — go-nee’-ah; probably akin to (1119) (γονύ); an angle: — corner, quarter.
(1138) Δαβίδ, — dab-eed’; of Hebrew origin [Hebrew {1732} (David)]; Dabid (i.e. David), the Israelites king: — David.

(1139) δαιμονίζομαι, — dahee-mon’id’-zom-ahee; middle from (1142) (δαίμων); to be exercised by a daemon: — have a (be vexed with, be possessed with) devil (-s).

(1140) δαίμονιον, — dahee-mon’-ee-on; neuter of a derivative of (1142) (δαίμων); a daemonic being; by extensive a deity: — devil, god.

(1141) δαιμονιώδης, — dahee-mon-ee-o’-dace; from (1140) (δαίμονιον) and (1142) (δαίμων); daemon-like: — devilish.

(1142) δαίμων, — dah’ee-mown; from δαίω (to distribute fortunes); a daemon or supernatural spirit (of a bad nature): — devil.

(1143) δάκνω, — dak’-no; a prolonged form of a primary root; to bite, i.e. (figurative) thwart: — bite.

(1144) δάκρυον, — dak’-roo; or δάκρυς, dak’-roo-on; of uncertain affinity; a tear: — tear.

(1145) δάκρυω, — dak-roo’-o; from (1144) (δάκρυς); to shed tears: — weep. Compare (2799) (κλαίω).

(1146) δάκτυλος, — dak-too’-lee-os; from (1147) (δάκτυλος); a finger-ring: — ring.

(1147) δάκτυλος, — dak’-too-los; probably from (1176) (δέκα); a finger: — finger.

(1148) Δαλμανουθά, — dal-man-oo-thah’; probably of Chaldee origin; Dalmanutha, a place in Palestine: — Dalmanutha.

(1149) Δαλματία, — dal-mat-ee’-ah; probably of foreign derivative; Dalmatia, a region of Europe: — Dalmatia.
(1150) δαμάζω *dam-ad’-zo*; a variation of an obsolete primary of the same meaning; to *tame*: — tame.

(1151) δάμαλις, — *dam’-al-is*; probably from the base of (1150) (δαμάζω); a *heifer* (as *tame*): — heifer.

(1152) Δάμαρις, — *dam’-ar-is*; probably from the base of (1150) (δαμάζω); perhaps *gentle; Damaris*, an Athenian woman: — Damaris.

(1153) Δαμασκηνός, — *dam-as-kay-nos’*; from (1154) (Δαμασκός); a *Damascene* or inhabitant of Damascus: — Damascene.

(1154) Δαμασκός, — *dam-as-kos’*; of Hebrew origin [Hebrew {1834} (Dammeseq)]; *Damascus*, a city of Syria: — Damascus.

(1155) δανείζω, — *dan-ide’-zo*; from (1156) (δάνειον); to *loan* on interest; reflexive to *borrow*: — borrow, lend.

(1156) δάνειον, — *dan’-i-on*; from δάνος (a *gift*); probably akin to the base of (1325) (δίδωμι); a *loan*: — debt.

(1157) δανειστής, — *dan-ice-tace’*; from (1155) (δανείζω); a *lender*: — creditorigin

(1158) Δανιήλ, — *dan-ee-ale’*; of Hebrew origin [Hebrew {1840} (Daniye’l)]; *Daniel*, an Israelite: — Daniel.

(1159) δαπανάω, — *dap-an-ah’-o*; from (1160) (δαπάνη); to *expend*, i.e. (in a good sense) to *incur cost*, or (in a bad one) to *waste*: — be at charges, consume, spend.

(1160) δαπάνη, — *dap-an’-ay*; from δάπτω (to *devour*); expense (as consuming): — cost.

(1161) δέ, — *deh*; a primary particle (adversative or continuative); *but, and*, etc.: — also, and, but, moreover, now [often unexpressed in English].

(1162) δέησις, — *deh’-ay-sis*; from (1189) (δέομαι); a *petition*: — prayer, request, supplication.
(1163) δεῖ, — die; third person singular active present of (1210) (δέω); also δεόν, deh-on'; neuter active participle of the same; both used impersonal; it is (was, etc.) necessary (as binding): — behoved, be meet, must (needs), (be) need (-ful), ought, should.

(1164) δεῖγμα, — digh'-mah; from the base of (1166) (δεικνύω); a specimen (as shown): — example.

(1165) δειγματίζω, — digh-mat-id'-zo; from (1164) (δεῖγμα); to exhibit: — make a shew.

(1166) δεικνύω, — dike-noo'-o; a prolonged form of an abstract primary of the same meaning; to show (literal or figurative): — shew.

(1167) δειλία, — di-lee'-ah; from (1169) (δειλός); timidity: — fear.

(1168) δειλιάω, — di-lee-ah'-o; from (1167) (δειλία); to be timid: — be afraid.

(1169) δειλός, — di-los'; from δέος (dread); timid, i.e. (by implication) faithless: — fearful.

(1170) δείνα, — di'-nah; probably from the same as (1171) (δεινώς) (through the idea of forgetting the name as fearful, i.e. strange); so and so (when the person is not specified): — such a man.

(1171) δεινώς, — di-noce'; adverb from a derivative of the same as (1169) (δειλός); terribly, i.e. excessively: — grievously, vehemently.

(1172) δειπνέω, — dipè-neh'-o; from (1173) (δείπνων); to dine, i.e. take the principal (or evening) meal: — sup (x -per).

(1173) δείπνων, — dipè'-non; from the same as (1160) (δαπάνη); dinner, i.e. the chief meal (usually in the evening): — feast, supper.
(1174) δεισιδαιμονέστερος, — dice-ee-dahee-mon-es’-ter-os; the compound of a derivative of the base of (1169) (δειλός) and (1142) (δαίμων); more religious than others: — too superstitious.

(1175) δεισιδαιμονία, — dice-ee-dahee-mon-mon-e’-ah; from the same as (1174) (δεισιδαιμονέστερος); religion: — superstition.

(1176) δέκα, — dek’-ah; a primary number; ten: — [eight-] een, ten.

(1177) δεκαδύο, — dek-ad-oo’-o; from (1176) (δέκα) and (1417) (δύο); two and ten, i.e. twelve: — twelve.

(1178) δεκαπέντε, — dek-ap-en’-teh; from (1176) (δέκα) and (4002) (πέντε); ten and five, i.e. fifteen: — fifteen.

(1179) Δεκάπολις, — dek-ap’-ol-is; from (1176) (δέκα) and (4172) (πόλις); the ten-city region; the Decapolis, a district in Syria: — Decapolis.

(1180) δεκατέσσαρες, — dek-at-es’-sar-es; from (1176) (δέκα) and (5064) (τέσσαρες); ten and four, i.e. fourteen: — fourteen.

(1181) δεκάτη, — dek-at’-ay; feminine of (1182) (δέκατος); a tenth, i.e. as a percentage or (technical) tithe: — tenth (part), tithe.

(1182) δέκατος, — dek’-at-os; ordinal from (1176) (δέκα); tenth: — tenth.

(1183) δεκατώ, — dek-at-o’-o; from (1181) (δεκάτη); to tithe, i.e. to give or take a tenth: — pay (receive) tithes.

(1184) δεκτός, — dek-tos’; from (1209) (δέχομαι); approved; (figurative) propitious: — accepted (-table).

(1185) δελεάζω, — del-eh-ad’-zo; from the base of (1388) (δόλος); to entrap, i.e. (figurative) delude: — allure, beguile, entice.

(1186) δένδρον, — den’-dron; probably from δρύς (an oak); a tree: — tree.
(1187) δεξιολάβος, — *dex-ee-ol-ab’-os*; from (1188) (δεξιός) and (2983) (λαμβάνω); a *guardsman* (as if *taking the right*) or light-armed soldier: — spearman.

(1188) δεξιός, — *dex-ee-os’*; from (1209) (δέχομαι); the *right* side or (feminine) hand (as that which usually *takes*): — right (hand, side).

(1189) δέομαι, — *deh’-om-ahee*; middle of (1210) (δέω); to *beg* (as *binding oneself*), i.e. *petition*: — beseech, pray (to), make request. Compare (4441) (πυνθάνομαι).

(1190) Δερβαῖος, — *der-bah’ee-ros*; from (1191) (Δέρβη); a *Derbaean* or inhabitant of Derbe: — of Derbe.

(1191) Δέρβη, — *der’-bay*; of foreign origin; Derbè, a place in Asia Minor: — Derbe.

(1192) δέρμα, — *der’-mah*; from (1194) (δέρω); a *hide*: — skin.

(1193) δερμάτινος, — *der-mat’-ee-nos*; from (1192) (δέρμα); made of *hide*: — leathern, of a skin.

(1194) δέρω, — *der’-o*; a primary verb; properly to *flay*, i.e. (by implication) to *scourge*, or (by analogy) to *thrash*: — beat, smite.

(1195) δεσμεύω, — *des-myoo’-o*; from a (presumed) derivative of (1196) (δεσμέω); to *be a binder* (captor), i.e. to *enchain* (a prisoner), to *tie on* (a load): — bind.

(1196) δεσμέω, — *des-meh’-o*; from (1199) (δεσμόν); to *tie*, i.e. *shackle*: — bind.

(1197) δεσμή, — *des-may’*; from (1196) (δεσμέω); a *bundle*: — bundle.

(1198) δέσμιος, — *des’-mee-ros*; from (1199) (δεσμόν); a *captive* (as *bound*): — in bonds, prisoner.
(1199) δεσμόν, — des-mon’; or δεσμός, des-mos’; neuter and masculine respectively from (1210) (δέω); a band, i.e. ligament (of the body) or shackle (of a prisoner); figurative an impediment or disability: — band, bond, chain, string.

(1200) δεσμοφύλαξ, — des-mof-oo’-lax; from (1199) (δεσμόν) and (5441) (φύλαξ); a jailer (as guarding the prisoners): — jailor, keeper of the prison.

(1201) δεσμωτήριον, — des-mo-tay’-ree-on; from a derivative of (1199) (δεσμόν) (equivalent to (1196) (δεσμέω)); a place of bondage, i.e. a dungeon: — prison.

(1202) δεσμώτης, — des-mo’-tace; from the same as (1201) (δεσμωτήριον); (passive) a captive: — prisoner.

(1203) δεσπότης, — des-pot’-ace; perhaps from (1210) (δέω) and πόσις (a husband); an absolute ruler (“despot”): — Lord, master.

(1204) δεύρο, — dyoo’-ro; of uncertain affinity; here; used also imperative hither!; and of time, hitherto: — come (hither), hither [−to].

(1205) δεύτε, — dyoo’-teh; from (1204) (δεύρο) and an imperative form of εἶμι (to go); come hither!: — come, x follow.

(1206) δευτεραῖος, — dyoo-ter-ah’-yos; from (1208) (δεύτερος); secondary, i.e. (special) on the second day: — next day.

(1207) δευτερόπρωτος, — dyoo-ter-op’-ro-tos; from (1208) (δεύτερος) and (4413) (πρῶτος); second-first, i.e. (special) a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost): — second...after the first.

(1208) δεύτερος, — dyoo’-ter-os; as the comparative of (1417) (δύο); (ordinal) second (in time, place or rank; also adverbial): — afterward, again, second (-arily, time).
(1209) δέχομαι, — dekh’-om-ahee; middle of a primary verb; to receive (in various applications, literal or figurative): — accept, receive, take. Compare (2983) (λαμβάνω).

(1210) δέω, — deh’-o; a primary verb; to bind (in various applications, literal or figurative): — bind, be in bonds, knit, tie, wind. See also (1163) (δεί), (1189) (δέομαι).

(1211) δή, — day; probably akin to (1161) (δέ); a particle of emphasis or explicitness; now, then, etc.: — also, and, doubtless, now, therefore.

(1212) δῆλος, — day’-los; of uncertain derivative; clear: — + bewray, certain, evident, manifest.

(1213) δηλώω, — day-lo’-o; from (1212) (δῆλος); to make plain (by words): — declare, shew, signify.

(1214) Δημᾶς, — day-mas’; probably for (1216) (Δημήτριος); Demas, a Christian: — Demas.

(1215) δημηγορέω, — day-may-gor-eh’-o; from a compound of (1218) (δήμος) and (58) (ἀγορά); to be a people-gatherer, i.e. to address a public assembly: — make an oration.

(1216) Δημήτριος, — day-may’-tree-os; from Δημήτηρ (Ceres); Demetrius, the name of an Ephesian and of a Christian: — Demetrius.

(1217) δημιουργός, — day-me-oor-gos’; from (1218) (δήμος) and (2041) (ἔργον); a worker for the people, i.e. mechanic (spoken of the Creator): — maker.

(1218) δήμος, — day’-mos; from (1210) (δέω); the public (as bound together socially): — people.

(1219) δημόσιος, — day-mos’-ee-os; from (1218) (δήμος); public; (feminine singular dative as adverb) in public: — common, openly, publickly.
(1220) δηνάριον, — *day-nar’-ee-on*; of Latin origin; a *denarius* (or *ten asses*): — pence, penny [-worth].

(1221) δήποτε, — *day’-pot-eh*; from (1211) (δη) and (4218) (ποτέ); a particle of generalization; *indeed, at any time*: — (what-) soever.

(1222) δήπου, — *day’-poo*; from (1211) (δη) and (4225) (πού); a particle of asseveration; *indeed doubtless*: — verily.

(1223) διά, — *dee-ah’*; a primary preposition denoting the *channel* of an act; *through* (in very wide applications, local, causal or occasional): — after, always, among, at, to avoid, because of (that), briefly, by, for (cause)...fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, x though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

Δία. See (2203) (Ζεύς).

(1224) διαβαίνω, — *dee-ab-ah’ee-no*; from (1223) (διά) and the base of (939) (βάσις); to *cross*: — come over, pass (through).

(1225) διαβάλλω, — *dee-ab-al’-lo*; from (1223) (διά) and (906) (βάλλω); (figurative) to *traduce*: — accuse.

(1226) διαβεβαιομαι, — *dee-ab-eb-ahee-o’-om-ahee*; middle of a compound of (1223) (διά) and (950) (βεβαιοώ); to *confirm thoroughly* (by words), i.e. *asseverate*: — affirm constantly.

(1227) διαβλέπω, — *dee-ab-lep’-o*; from (1223) (διά) and (991) (βλέπω); to *look through*, i.e. *recover full vision*: — see clearly.

(1228) διάβολος, — *dee-ab’-ol-os*; from (1225) (διαβάλλω); a *traducer*; specially *Satan* [compare Hebrew {7854} (satan)]: — false accuser, devil, slanderer.

(1229) διαγγέλλω, — *de-ang-gel’-lo*; from (1223) (διά) and the base of (32) (ἀγγελος); to *herald thoroughly*: — declare, preach, signify.
(1230) διαγίνομαι, — *dee-ag-in’-om-ahee*; from (1223) (διά) and (1096) (γίνομαι); to *elapse meanwhile*: — x after, be past, be spent.

(1231) διαγινώσκω, — *dee-ag-in-o’-sko*; from (1223) (διά) and (1097) (γινώσκω); to *know thoroughly*, i.e. *ascertain exactly*: — (would) enquire, know the uttermost.

(1232) διαγνωρίζω, — *dee-ag-no-rid’-zo*; from (1123) (γραπτός) and (1107) (γνωρίζω); to *tell abroad*: — make known.

(1233) διάγνωσίς, — *dee-ag’-no-sis*; from (1231) (διαγινώσκω); (magisterial) *examination* ("diagnosis"): — hearing.

(1234) διαγογγυζω, — *dee-ag-ong-good’-zo*; from (1223) (διά) and (1111) (γογγυζω); to *complain throughout* a crowd: — murmur.

(1235) διαγρηγορέω, — *dee-ag-ray-gor-eh’-o*; from (1223) (διά) and (1127) (γρηγορέω); to *waken thoroughly*: — be awake.

(1236) διάγω, — *dee-ag’-o*; from (1223) (διά) and (71) (ἄγω); to *pass* time or life: — lead life, living.

(1237) διαδέχομαι, — *dee-ad-ekh’-om-ahee*; from (1223) (διά) and (1209) (δέχομαι); to *receive in turn*, i.e. (figurative) *succeed to*: — come after.

(1238) διάδημα, — *dee-ad’-ay-mah*; from a compound of (1223) (διά) and (1210) (δέω); a "diadem" (as bound about the head): — crown. Compare (4735) (στέφανος).

(1239) διαδίδωμι, — *dee-ad-id’-o-mee*; from (1223) (διά) and (1325) (δίδωμι); to *give throughout* a crowd, i.e. *deal out*; also to *deliver* over (as to a successor): — (make) distribute (-ion), divide, give.

(1240) διάδοχος, — *dee-ad’-okh-os*; from (1237) (διαδέχομαι); a *successor* in office: — room.
(1241) διαζώννυμι, — dee-az-own’-noo-mee; from (1223) (διά) and (2224) (ζώννυμι); to gird tightly: — gird.

(1242) διαθήκη, — dee-ath-ay’-kay; from (1303) (διατίθεμαι); properly a disposition, i.e. (special) a contract (especially a devisory will): — covenant, testament.

(1243) διαίρεσις, — dee-ah’ee-res-is; from (1244) (διαιρέω); a distinction or (concrete) variety: — difference, diversity.

(1244) διαιρέω, — dee-ahee-reh’-o; from (1223) (διά) and (138) (σιρέομαι); to separate, i.e. distribute: — divide.

(1245) διακαθαρίζω, — dee-ak-ath-ar-id’-zo; from (1223) (διά) and (2511) (καθαρίζω); to cleanse perfectly, i.e. (special) winnow: — thoroughly purge.

(1246) διακατελέγχομαι, — dee-ak-at-el-eng’-khom-ahee; middle from (1223) (διά) and a compound of (2596) (κατά) and (1651) (ἐλέγχω); to prove downright, i.e. confute: — convince.

(1247) διακονέω, — dee-ak-on-eh’-o; from (1249) (διάκονος); to be an attendant, i.e. wait upon (menially or as a host, friend or [figurative] teacher); techn. to act as a Christian deacon: — (ad-) minister (unto), serve, use the office of a deacon.

(1248) διακονία, — dee-ak-on-ee’-ah; from (1249) (διάκονος); attendance (as a servant, etc.); figurative (eleemosynary) aid, (official) service (especially of the Christian teacher, or technical of the diaconate): — (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

(1249) διάκονος, — dee-ak’-on-os; probably from an obsolete διάκο (to run on errands; compare (1377) (διώκω)); an attendant, i.e. (genitive) a waiter (at table or in other menial duties); specially a Christian teacher and pastor (technically a deacon or deaconess): — deacon, minister, servant.

(1250) διακόσιοι, — dee-ak-os’-ee-oy; from (1364) (δίς) and (1540) (ἐκατόν); two hundred: — two hundred.
(1251) διακούομαι, — *dee-ak-oo’-om-ahee*; middle from (1223) (διά) and (191) (ἀκούω); to *hear throughout*, i.e. *patiently listen* (to a prisoner’s plea): — hear.

(1252) διακρίνω, — *dee-ak-ree’-no*; from (1223) (διά) and (2919) (κρίνω); to *separate thoroughly* i.e. (literal and reflexive) to *withdraw* from, or (by implication) *oppose*; figurative to *discriminate* (by implication *decide*), or (reflexive) *hesitate*: — contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

(1253) διάκρισις, — *dee-ak’-ree-sis*; from (1252) (διακρίνω); judicial *estimation*: — discern (-ing), disputation.

(1254) διακόλυτω, — *dee-ak-o-loo’-o*; from (1223) (διά) and (2967) (κωλύω); to *hinder altogether*, i.e. *utterly prohibit*: — forbid.

(1255) διαλαλέω, — *dee-al-al-eh’-o*; from (1223) (διά) and (2980) (λαλέω); to *talk throughout* a company, i.e. *converse* or (genitive) *publish*: — commune, noise abroad.

(1256) διαλέγομαι, — *dee-al-eg’-om-ahee*; middle from (1223) (διά) and (3004) (λέγω); to *say thoroughly*, i.e. *discuss* (in argument or exhortation): — dispute, preach (unto), reason (with), speak.

(1257) διαλείπω, — *dee-al-i’-po*; from (1223) (διά) and (3007) (λείπω); to *leave off in the middle*, i.e. *intermit*: — cease.

(1258) διάλεκτος, — *dee-al’-ek-tos*; from (1256) (διαλέγομαι); a (mode of) *discourse*, i.e. “dialect”: — language, tongue.

(1259) διαλλάσσω, — *dee-al-las’-so*; from (1223) (διά) and (236) (ἀλλάσσω); to *change thoroughly*, i.e. (mental) to *conciliate*: — reconcile.

(1260) διαλογίζομαι, — *dee-al-og-id’-zom-ahee*; from (1223) (διά) and (3049) (λογίζομαι); to *reckon thoroughly*, i.e. (genitive) to *deliberate* (by reflection or discussion): — cast in mind, consider, dispute, muse, reason, think.
(1261) διαλογισμός, — *dee-al-og-is-mos’*; from (1260) (διαλογίζομαι); *discussion*, i.e. (internal) *consideration* (by implication *purpose*), or (external) *debate*: — dispute, doubtful (-ing), imagination, reasoning, thought.

(1262) διαλόω, — *dee-al-oo’-o*; from (1223) (διά) and (3089) (λόω); to *dissolve utterly*: — scatter.

(1263) διαμαρτύρομαι, — *dee-am-ar-too’-rom-ahee*; from (1223) (διά) and (3140) (μαρτυρέω); to *attest* or *protest earnestly*, or (by implication) *hortatively*: — charge, testify (unto), witness.

(1264) διαμάχομαι, — *dee-am-akh’-om-ahee*; from (1223) (διά) and (3164) (μάχομαι); to *fight fiercely* (in altercation): — strive.

(1265) διαμένω, — *dee-am-en’-o*; from (1223) (διά) and (3306) (μένω); to *stay constantly* (in being or relation): — continue, remain.

(1266) διαμερίζω, — *dee-am-er-id’-zo*; from (1223) (διά) and (3307) (μερίζω); to *partition thoroughly* (literal in distribution, figurative in dissension): — cloven, divide, part.

(1267) διαμερισμός, — *dee-am-er-is-mos’*; from (1266) (διαμερίζω); *disunion* (of opinion and conduct): — division.

(1268) διανέμω, — *dee-an-em’-o*; from (1223) (διά) and the base of (3551) (νόμος); to *distribute*, i.e. (of information) to *disseminate*: — spread.

(1269) διανεύω, — *dee-an-yoo’-o*; from (1223) (διά) and (3506) (νεύω); to *nod* (or *express* by signs) *across* an intervening space: — beckon.

(1270) διανόημα, — *dee-an-o’-ay-mah*; from a compound of (1223) (διά) and (3539) (ψιθέω); something *thought through* i.e. a *sentiment*: — thought.
(1271) διάνοια, — *dee-an’-oy-ah*; from (1223) (διά) and (3563) (νοῦς); *deep thought*, properly the faculty (*mind* or its *disposition*), by implication its exercise: — imagination, mind, understanding.

(1272) διανοσίγω, — *dee-an-oy’-go*; from (1223) (διά) and (455) (ἀνοίγω); to *open thoroughly*, literal (as a first-born) or figurative (to *expound*): — open.

(1273) διανυκτερεύω, — *dee-an-ook-ter-yoo’-o*; from (1223) (διά) and a derivative of (3571) (νύξ); to *sit up the whole night*: — continue all night.

(1274) διανύω, — *dee-an-oo’-o*; from (1223) (διά) and ἀνύω (to *effect*); to *accomplish thoroughly*: — finish.

(1275) διαπαντός, — *dee-ap-an-tos’*; from (1223) (διά) and the genitic of (3956) (πάξ); *through all* time, i.e. (adverb) *constantly*: — alway (-s), continually.

(1276) διαπεράω, — *dee-ap-er-ah’-o*; from (1223) (διά) and a derivative of the base of (4008) (πέραν); to *cross entirely*: — go over, pass (over), sail over.

(1277) διαπλέω, — *dee-ap-leh’-o*; from (1223) (διά) and (4126) (πλέω); to *sail through*: — sail over.

(1278) διαπονέω, — *dee-ap-on-eh’-o*; from (1223) (διά) and a derivative of (4192) (πόνος); to *toil through*, i.e. (passive) *be worried*: — be grieved.

(1279) διαπορεύομαι, — *dee-ap-or-yoo’-om-ahee*; from (1223) (διά) and (4198) (πορεύομαι); to *travel through*: — go through, journey in, pass by.

(1280) διαπορέω, — *dee-ap-or-eh’-o*; from (1223) (διά) and (639) (ἀπορέω); to *be thoroughly nonplussed*: — (be in) doubt, be (much) perplexed.
(1281) διαπραγματεύομαι, — *dee-ap-rag-mat-yoo’-om-ahee*; from (1223) (διά) and (4231) (πραγματεύομαι); to *thoroughly occupy oneself*, i.e. (transitive and by implication) to *earn* in business: — gain by trading.

(1282) διαπρίσω, — *dee-ap-ree’-o*; from (1223) (διά) and the base of (4249) (πρίζω); to *saw asunder*, i.e. (figurative) to *exasperate*: — cut (to the heart).

(1283) διαρπάζω, — *dee-ar-pad’-zo*; from (1223) (διά) and (726) (ἀρπάζω); to *seize asunder*, i.e. *plunder*: — spoil.

(1284) διαρκήσσω, — *dee-ar-hrayce’-so*; from (1223) (διά) and (4486) (ῥήγνυμι); to *tear asunder*: — break, rend.

(1285) διασαφέω, — *dee-as-af-eh’-o*; from (1223) (διά) and σαφής (clear); to *clear thoroughly*, i.e. (figurative) *declare*: — tell unto.

(1286) διασείω, — *dee-as-i’-o*; from (1223) (διά) and (4579) (σείω); to *shake thoroughly*, i.e. (figurative) to *intimidate*: — do violence to.

(1287) διασκορπίζω, — *dee-as-kor-pid’-zo*; from (1223) (διά) and (4650) (σκορπίζω); to *dissipate*, i.e. (genitive) to *rout* or *separate*; special to *winnow*; figurative to *squander*: — disperse, scatter (abroad), strew, waste.

(1288) διασπάω, — *dee-as-pah’-o*; from (1223) (διά) and (4685) (σπάω); to *draw apart*, i.e. *sever* or *dismember*: — pluck asunder, pull in pieces.

(1289) διασπείρω, — *dee-as-pi’-ro*; from (1223) (διά) and (4687) (σπείρω); to *sow throughout*, i.e. (figurative) *distribute* in foreign lands: — scatter abroad.

(1290) διασπορά, — *dee-as-por-ah’*; from (1289) (διασπείρω); *dispersion*, i.e. (special and concrete) the (converted) Israelite *resident* in Gentile countries: — (which are) scattered (abroad).
(1291) διαστέλλομαι, — *dee-as-tel’-lom-ahee*; middle from (1223) (διά) and (4724) (στέλλω); to set (oneself) apart (figurative distinguish), i.e. (by implication) to enjoin: — charge, that which was (give) commanded (-ment).

(1292) διάστημα, — *dee-as’-tay-mah*; from (1339) (διίστημι); an *interval*: — space.

(1293) διαστολή, — *dee-as-tol-ay’*; from (1291) (διαστέλλομαι); a *variation*: — difference, distinction.

(1294) διαστρέφω, — *dee-as-tref’-o*; from (1223) (διά) and (4762) (στρέφω); to distort, i.e. (figurative) misinterpret, or (moral) corrupt: — perverse (-rt), turn away.

(1295) διασώζω, — *dee-as-odze’-o*; from (1223) (διά) and (4982) (σώζω); to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc.: — bring safe, escape (safe), heal, make perfectly whole, save.

(1296) διαταγή, — *dee-at-ag-ay’*; from (1299) (διατάσσω); *arrangement*, i.e. *institution*: — instrumentality.

(1297) διάταγμα, — *dee-at’-ag-mah*; from (1299) (διατάσσω); an *arrangement*, i.e. (authoritative) *edict*: — commandment.

(1298) διαταράσσω, — *dee-at-ar-as’-so*; from (1223) (διά) and (5015) (ταράσσω); to disturb wholly, i.e. agitate (with alarm): — trouble.

(1299) διατάσσω, — *dee-at-as’-so*; from (1223) (διά) and (5021) (τάσσω); to arrange thoroughly, i.e. (special) institute, prescribe, etc.: — appoint, command, give, (set in) order, ordain.

(1300) διατελέω, — *dee-at-el-eh’-o*; from (1223) (διά) and (5055) (τελέω); to accomplish thoroughly, i.e. (subject) to persist: — continue.
(1301) διατηρέω, — dee-at-ay-reh’-o; from (1223) (διά) and (5083) (τηρέω); to watch thoroughly, i.e. (positive and transitive) to observe strictly, or (negative and reflexive) to avoid wholly: — keep.

(1302) διατί, — dee-at-ee’; from (1223) (διά) and (5101) (τίς); through what cause?, i.e. why?: — wherefore, why.

(1303) διατίθεμαι, — dee-at-ith’-em-ahee; middle from (1223) (διά) and (5087) (τίθημι); to put apart, i.e. (figurative) dispose (by assignment, compact or bequest): — appoint, make, testatororigin.

(1304) διατρίβω, — dee-at-ree’-bo; from (1223) (διά) and the base of (5147) (τρίβος); to wear through (time), i.e. remain: — abide, be, continue, tarry.

(1305) διατροφή, — dee-at-rof-ay’; from a compound of (1223) (διά) and (5142) (τρέφω); nourishment: — food.

(1306) διαγιγάζω, — dee-ow-gad’-zo; from (1223) (διά) and (826) (αὔγαζω); to glimmer through, i.e. break (as day): — dawn.

(1307) διαφανής, — dee-af-an-ace’; from (1223) (διά) and (5316) (φαίνω); appearing through, i.e. “diaphanous”: — transparent.

(1308) διαφέρω, — dee-af-er’-o; from (1223) (διά) and (5342) (φέρω); to bear through, i.e. (literal) transport; usually to bear apart, i.e. (objective) to toss about (figurative report); subject to “differ,” or (by implication) surpass: — be better, carry, differ from, drive up and down, be (more) excellent, make matter, publish, be of more value.

(1309) διαφεύγω, — dee-af-yoo’-go; from (1223) (διά) and (5343) (φεύγω); to flee through, i.e. escape: — escape.

(1310) διαφημίζω, — dee-af-ay-mid’-zo; from (1223) (διά) and a derivative of (5345) (φήμη); to report thoroughly, i.e. divulgate: — blaze abroad, commonly report, spread abroad, fame.
(1311) διαφθείρω, — dee-af-thi’-ro; from (1225) (διαβάλλω) and (5351) (φθείρω); to rot thoroughly, i.e. (by implication) to ruin (passive decay utterly, figurative pervert): — corrupt, destroy, perish.

(1312) διαφθορά, — dee-af-thor-ah’; from (1311) (διαφθείρω); decay: — corruption.

(1313) διάφορος, — dee-a-f’-or-os; from (1308) (διαφέρω); varying; also surpassing: — differing, divers, more excellent.

(1314) διαφυλάσσω, — dee-af-oo-las’-so; from (1223) (διά) and (5442) (φυλάσσω); to guard thoroughly, i.e. protect: — keep.

(1315) διαχειρίζομαι, — dee-akh-i-rid’-zom-ahee; from (1223) (διά) and a derivative of (5495) (χείρ); to handle thoroughly, i.e. lay violent hands upon: — kill, slay.

(1316) διαχωρίζομαι, — dee-akh-o-rid’-zom-ahee; from (1223) (διά) and the middle of (5563) (χωρίζω); to remove (oneself) wholly, i.e. retire: — depart.

(1317) διδακτικός, — did-ak-tik-os’; from (1318) (διδακτός); instructive (“didactic”): — apt to teach.

(1318) διδακτός, — did-ak-tos’; from (1321) (διδάσκω); (subject) instructed or (object) communicated by teaching: — taught, which...teacheth.

(1319) διδασκαλία, — did-as-kal-ee’-ah; from (1320) (διδάσκαλος); instruction (the function or the information): — doctrine, learning, teaching.

(1320) διδάσκαλος, — did-as’-kal-os; from (1321) (διδάσκω); an instructor (genitive or special): — doctor, master, teacher.

(1321) διδάσκω, — did-as’-ko; a prolonged (causative) form of a primary verb δάω (to learn); to teach (in the same broad application): — teach.
(1322) διδαχή, — *did-akh-ay’*; from (1321) (διδάσκω); instruction (the act or the matter): — doctrine, hath been taught.

(1323) δίδραχμον, — *did’-rakh-mon*; from (1364) (δίς) and (1406) (δραχμή); a double drachma (*didrachm*): — tribute.

(1324) Δίδυμος, — *did’-oo-mos*; prolonged from (1364) (δίς); *double*, i.e. *twin*; *Didymus*, a Christian: — Didymus.

(1325) δίδωμι, — *did’-o-mee*; a prolonged form of a primary verb (which is used as an alternative in most of the tenses); to *give* (used in a very wide application, properly or by implication, literal or figurative; greatly modified by the connection): — adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (+ with the hand), strike (+ with the palm of the hand), suffer, take, utter, yield.

(1326) διέγειρω, — *dee-eg-i’-ro*; from (1223) (διά) and (1453) (ἐγείρω); to *wake fully*, i.e. *arouse* (literal or figurative): — arise, awake, raise, stir up.

(1327) διέξοδος, — *dee-ex’-od-os*; from (1223) (διά) and (1841) (ἐξόδος); an *outlet through*, i.e. probably an open *square* (from which roads diverge): — highway.

(1328) διερμηνευτής, — *dee-er-main-yoo-tace’*; from (1329) (διερμηνεύω); an *explainer*: — interpreter.

(1329) διερμηνεύω, — *dee-er-main-yoo’-o*; from (1223) (διά) and (2059) (ἐρμηνεύω); to *explain thoroughly*; by implication to *translate*: — expound, interpret (-ation).

(1330) διέρχομαι, — *dee-er’-khom-ahee*; from (1223) (διά) and (2064) (ἐρχομαι); to *traverse* (literal): — come, depart, go (about, abroad, every where, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.
\[(1331) \text{διερωτάω, — dee-er-o-tah’-o}; \text{from (1223) (δία) and (2065) (ἐρωτάω);} \text{to question throughout, i.e. ascertain by interrogation: — make enquiry for.}\]

\[(1332) \text{διετής, — dee-et-ace’}; \text{from (1364) (δίς) and (2094) (ἔτος); of two years (in age): — two years old.}\]

\[(1333) \text{διετήα, — dee-et-ee’-a}; \text{from (1332) (διετής); a space of two years (biennium): — two years.}\]

\[(1334) \text{διηγέομαι, — dee-ayg-eh’-om-ah-hee}; \text{from (1223) (δία) and (2233) (ἡγέομαι); to relate fully: — declare, shew, tell.}\]

\[(1335) \text{διήγεσις, — dee-ayg’-es-is}; \text{from (1334) (διηγέομαι); a recital: — declaration.}\]

\[(1336) \text{διηνεκές, — dee-ay-nek-es’}; \text{neuter of a compound of (1223) (δία) and a derivative of an alternate of (5342) (φέρω); carried through, i.e. (adverb with (1519) (εἰς) and (3588) (ό) prefix) perpetually: — + continually, for ever.}\]

\[(1337) \text{διθάλασσας, — dee-thal’-as-sos}; \text{from (1364) (δίς) and (2281) (θάλασσα); having two seas, i.e. a sound with a double outlet: — where two seas met.}\]

\[(1338) \text{διίκνεόμαι, — dee-ik-neh’-om-ah-hee}; \text{from (1223) (δία) and the base of (2425) (ἰκανός); to reach through, i.e. penetrate: — pierce.}\]

\[(1339) \text{διίστημι, — dee-is’-tay-mee}; \text{from (1223) (δία) and (2476) (ἲστημι); to stand apart, i.e. (reflex.) to remove, intervene: — go further, be parted, after the space of.}\]

\[(1340) \text{διίσχυρίζομαι, — schurizomai}; \text{dee-is-khoo-rid’-zom-ah-hee/from (1223) (δία) and a derivative of (2478) (ἰσχυρός); to stout it through, i.e. asseverate: — confidently (constantly) affirm.}\]
(1341) δικαιοκρισία, — dik-ah-yok-rih-see’-ah; from (1342) (δίκαιος) and Greek (2920) (κρίσις); a just sentence: — righteous judgment.

(1342) δίκαιος, — dik’-ah-yos; from (1349) (δίκη); equitable (in character or act); by implication innocent, holy (absolute or relative): — just, meet, right (-eous).

(1343) δικαιοσύνη, — dik-ah-yos-o’-nay; from (1342) (δίκαιος); equity (of character or act); specially (Christian) justification: — righteousness.

(1344) δικαιόω, — dik-ah-yo’-o; from (1342) (δίκαιος); to render (i.e. show or regard as) just or innocent: — free, justify (-ier), be righteous.

(1345) δικαιώμα, — dik-ah-’yo-mah; from (1344) (δικαιόω); an equitable deed; by implication a statute or decision: — judgment, justification, ordinance, righteousness.

(1346) δικαιώς, — dik-ah’-yo-ce; adverb from (1342) (δίκαιος); equitably: — justly, (to) righteously (-ness).

(1347) δικαιώσις, — dik-ah’-yo-sis; from (1344) (δικαιόω); acquittal (for Christ’s sake): — justification.

(1348) δικαστής, — dik-as-tace’; from a derivative of (1349) (δίκη); a judger: — judge.

(1349) δίκη, — dee’-kay; probably from (1166) (δεικνύω); right (as self-evident), i.e. justice (the principle, a decision, or its execution): — judgment, punish, vengeance.

(1350) δίκτυον, — dik’-too-on; probably from a primary verb δίκω (to cast); a seine (for fishing): — net.

(1351) δίλογος, — dil’-og-os; from (1364) (δίς) and (3056) (λόγος); equivocal, i.e. telling a different story: — double-tongued.

(1352) διό, — dee-o’; from (1223) (διά) and (3739) (δίς); through which thing, i.e. consequently: — for which cause, therefore, wherefore.
(1353) διοδεύω, — *dee-od-yoo’-o*; from (1223) (διά) and (3593) (όδεύω); to *travel through*: — go throughout, pass through.

(1354) Διονύσιος, — *dee-on-oo’-see-os*; from Διόνυσος (*Bacchus*); *reveller; Dionysius*, an Athenian: — Dionysius.

(1355) διόπερ, — *dee-op’-er*; from (1352) (διό) and (4007) (περ); *on which very account*: — wherefore.

(1356) διοπετής, — *dee-op-et’-ace*; from the alternate of (2203) (Ζεύς) and the alternate of (4098) (πίπτω); *sky-fallen* (i.e. an *aerolite*): — which fell down from Jupiter.

(1357) διόρθωσις, — *dee-or’-tho-sis*; from a compound of (1223) (διά) and a derivative of (3717) (ὀρθός), meaning to *straighten thoroughly; rectification*, i.e. (special) the Messianic *restauration*: — reformation.

(1358) διορύσσω, — *dee-or-oos’-so*; from (1223) (διά) and (3736) (ὀρύσσω); to *penetrate* burglariously: — break through (up).

Διός. See (2203) (Ζεύς).

(1359) Διόσκουροι, — *dee-os’-koo-roy*; from the alternate of (2203) (Ζεύς) and a form of the base of (2877) (κοράσιον); *sons of Jupiter*, i.e. the twins *Dioscuri*: — Castor and Pollux.

(1360) διότι, — *dee-ot’-ee*; from (1223) (διά) and (3754) (ὁτι); *on the very account that, or inasmuch as*: — because (that), for, therefore.

(1361) Διοτρεφής, — *dee-ot-ref-ace’*; from the alternate of (2203) (Ζεύς) and (5142) (τρέφω); *Jove-nourished; Diotrephes*, an opponent of Christianity: — Diotrephes.

(1362) διπλούς, — *dip-looce’*; from (1364) (δίς) and (probably) the base of (4119) (πλεύων); *two-fold*: — double, two-fold more.

(1363) διπλώ, — *dip-lo’-o*; from (1362) (διπλούς); to *render two-fold*: — double.
δίς, — *dece*, adverb from (1417) (δύο); *twice*: — again, twice.

Δίς. See (2203) (Ζεύς).

(1365) διστάζω, — *dis-tad’-zo*; from (1364) (δίς); properly to *duplicate*, i.e. (mental) to *waver* (in opinion): — doubt.

(1366) δίστομος, — *dis’-tom-os*; from (1364) (δίς) and (4750) (στόμα); *double-edged*: — with two edges, two-edged.

(1367) δισχίλιοι, — *oi*; dis-khil’-ee-oy/from (1364) (δίς) and (5507) (χίλιοι); *two thousand*: — two thousand.

(1368) διηλίζω, — *dee-oo-lid’-zo*; from (1223) (διά) and ὑλίζω, hoo-lid’-zo (to filter); to *strain out*: — strain at [probably by misprint].

(1369) διχάζω, — *dee-khad’-zo*; from a derivative of (1364) (δίς); to *make apart*, i.e. sunder (figurative alienate): — set at variance.

(1370) διχοστασία, — *dee-khos-tas-ee’-ah*; from a derivative of (1364) (δίς) and (4714) (στάσις); *disunion*, i.e. (figurative) *dissension*: — division, sedition.

(1371) διχοτομέω, — *dee-khot-om-eh’-o*; from a compound of a derivative of (1364) (δίς) and a derivative of τέμνω (to cut); to *bisect*, i.e. (by extension) to *flog* severely: — cut asunder (in sunder).

(1372) διψάω, — *dip-sah’-o*; from a variation of (1373) (δίψος); to *thirst* for (literal or figurative): — (be, be a-) thirst (-y).

(1373) δίψος, — *dip’-sos*; of uncertain affinity; *thirst*: — thirst.

(1374) διψυχος, — *dip’-soo-khos*; from (1364) (δίς) and (5590) (ψυχή); *two-spirited*, i.e. *vacillating* (in opinion or purpose): — double minded.

(1375) διωγμός, — *dee-ogue-mos’*; from (1377) (δίωκμο); *persecution*: — persecution.
(1376) διώκτης, — *dee-oke’-tace*; from (1377) (διώκω); a *persecutor*: — persecutor-origin

(1377) διώκω, — *dee-o’-ko*; a prolonged (and causative) form of a primary verb δίω (to *flee*; compare the base of (1169) (δειλός) and (1249) (διάκονος)); to *pursue* (literal or figurative); by implication to *persecute*: — ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

(1378) δόγμα, — *dog’-mah*; from the base of (1380) (δοκέω); a *law* (civil, ceremonial or ecclesiastical): — decree, ordinance.

(1379) δογματίζω, — *dog-mat-id’-zo*; from (1378) (δόγμα); to *prescribe* by statute, i.e. (reflexive) to *submit to* ceremonial *rule*: — be subject to ordinances.

(1380) δοκέω, — *dok-eh’-o*; a prolonged form of a primary verb δόκω, dok’-o (used only as an alternate in certain tenses; compare the base of (1166) (δεικνύω)) of the same meaning; to *think*; by implication to *seem* (truthfully or uncertainly): — be accounted, (of own) please (-ure), be of reputation, seem (good), suppose, think, trow.

(1381) δοκιμάζω, — *dok-im-ad’-zo*; from (1384) (δόκιμος); to *test* (literal or figurative); by implication to *approve*: — allow, discern, examine, x like, (ap-) prove, try.

(1382) δοκιμή, — *dok-ee-may’*; from the same as (1384) (δόκιμος); *test* (abstract or concrete); by implication *trustiness*: — experience (-riment), proof, trial.

(1383) δοκίμιον, — *dok-im’-ee-on*; neuter of a presumed derivative of (1382) (δοκιμή); a *testing*; by implication *trustworthiness*: — trial, trying.

(1384) δόκιμος, — *dok’-ee-mos*; from (1380) (δοκέω); properly *acceptable* (current after assayal), i.e. *approved*: — approved, tried.
(1385) δόκος, — dok-os’; from (1209) (δέχομαι) (through the idea of holding up); a stick of timber: — beam.

δόκω. See (1380) (δοκέω).

(1386) δόλιος, — dol’-ee-os; from (1388) (δόλος); guileful: — deceitful.

(1387) δόλιος, — dol-e-o’-o; from (1386) (δόλιος); to be guileful: — use deceit.

(1388) δόλος, — dol’-os; from an obsolete primary δέλλω (probably meaning to decoy; compare (1185) (δελεάζω)); a trick (bait), i.e. (figurative) wile: — craft, deceit, guile, subtilty.

(1389) δόλω, — dol-o’-o; from (1388) (δόλος); to ensnare, i.e. (figurative) adulterate: — handle deceitfully.

(1390) δόμα, — dom’-ah; from the base of (1325) (δίδωμι); a present: — gift.

(1391) δόξα, — dox’-ah; from the base of Greek (δοκέω); glory (as very apparent), in a wide application (literal or figurative, object or subject): — dignity, glory (-ious), honour, praise, worship.

(1392) δόξαζω, — dox-ad’-zo; from (1391) (δόξα); to render (or esteem) glorious (in a wide application): — (make) glorify (-ious), full of (have) glory, honour, magnify.

(1393) Δορκάς, — dor-kas’; gazelle; Dorcas, a Christian woman: — Dorcas.

(1394) δόσις, — dos’-is; from the base of (1325) (δίδωμι); a giving; by implication (concrete) a gift: — gift, giving.

(1395) δότης, — dot’-ace; from the base of (1325) (δίδωμι); a giver: — giver.
(1396) δουλαγωγέω, — doo-lag-ogue-eh’-o; from a presumed compound of (1401) (δοῦλος) and (71) (ἀγω); to be a slave-driver, i.e. to enslave (figurative subdue): — bring into subjection.

(1397) δουλεία, — doo-li’-ah; from (1398) (δουλεύω); slavery (ceremonial or figurative): — bondage.

(1398) δουλεύω, — dool-yoo’-o; from (1401) (δοῦλος); to be a slave to (literal or figurative, involuntary or voluntary): — be in bondage, (do) serve (-ice).

(1399) δούλη, — doo’-lay; feminine of (1401) (δοῦλος); a female slave (involuntary or voluntary): — handmaid (-en).

(1400) δοῦλον, — doo’-lon; neuter of (1401) (δοῦλος); subservient: — servant.

(1401) δοῦλος, — doo’-los; from (1210) (δέω); a slave (literal or figurative, involuntary or voluntary; frequently therefore in a qualified sense of subjection or subserviency): — bond (-man), servant.

(1402) δουλόω, — doo-lo’-o; from (1401) (δοῦλος); to enslave (literal or figurative): — bring into (be under) bondage, x given, become (make) servant.

(1403) δοξή, — dokh-ay’; from (1209) (δέχομαι); a reception, i.e. convivial entertainment: — feast.

(1404) δράκων, — drak’-own; probably from an alternate form of δέρκομαι (to look); a fabulous kind of serpent (perhaps as supposed to fascinate): — dragon.

(1405) δράσσομαι, — dras’-som-ahee; perhaps akin to the base of (1404) (δράκων) (through the idea of capturing); to grasp, i.e. (figurative) entrap: — take.

(1406) δραχμή, — drakh-may’; from (1405) (δράσσομαι); a drachma or (silver) coin (as handled): — piece (of silver).
δρέμω. See (5143) (τρέχω).

(1407) δρέπανον, — drep’-an-on; from δρέπω (to pluck); a gathering hook (especially for harvesting): — sickle.

(1408) δρόμος, — drom’-os; from the alternate of (5143) (τρέχω); a race, i.e. (figurative) career: — course.

(1409) Δρούσιλλα, — droo’-sil-lah; a feminine diminutive of Drusus (a Roman name); Drusilla, a member of the Herodian family: — Drusilla.

δῦμι. See (1416) (δύνω).

(1410) δύναμαι, — doo’-nam-ahee; of uncertain affinity; to be able or possible: — be able, can (do, + -not), could, may, might, be possible, be of power.

(1411) δύναμις, — doo’-nam-is; from (1410) (δύναμαι); force (literal or figurative); specially miraculous power (usually by implication a miracle itself): — ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, might (wonderful) work.

(1412) δυναμώω, — doo-nam-o’-o; from (1411) (δύναμις); to enable: — strengthen.

(1413) δυνάστης, — doo-nas’-tace; from (1410) (δύναμαι); a ruler or officer: — of great authority, mighty, potentate.

(1414) δυνατέω, — doo-nat-eh’-o; from (1415) (δυνατός); to be efficient (figurative): — be mighty.

(1415) δυνατός, — doo-nat-os’; from (1410) (δύναμαι); powerful or capable (literal or figurative); neuter possible: — able, could, (that is) mighty (man), possible, power, strong.

(1416) δύνω, — doo’-no; or δῦμι, doo’-mee; prolonged forms of an obsolete primary δύω, doo’-o (to sink); to go “down”: — set.

(1417) δύο, — doo’-o; a primary numeral; “two”: — both, twain, two.
(1418) δυς-, — *doos*; a primary inseparable particle of uncertain derivative; used only in composition as a prefix; *hard*, i.e. *with difficulty*: — + hard, + grievous, *etc*.

(1419) δυσβάστακτος, — *doos-bas’-tak-tos*; from (1418) (δυς-) and a derivative of (941) (βαστάζω); *oppressive*: — grievous to be borne.

(1420) δυσεντερία, — *doos-en-ter-ee’-ah*; from (1418) (δυς-) and a compound of (1787) (entos) (meaning a *bowel*); a “*dysentery*”: — bloody flux.

(1421) δυσερμήνευτος, — *doos-er-mane’-yoo-tos*; from (1418) (δυς-) and a presumed derivative of (2059) (ἐρμηνεύω); *difficult of explanation*: — hard to be uttered.

(1422) δύσκολος, — *doos’-kol-os*; from (1418) (δυς-) and κόλον (*food*); properly *fastidious about eating* (*peevesh*), i.e. (genitive) *impracticable*: — hard.

(1423) δυσκόλως, — *doos-kol’-oce*; adverb from (1422) (δύσκολος); *impracticably*: — hardly.

(1424) δυσμή, — *doos-may’*; from (1416) (δύνω); the sun-*set*, i.e. (by implication) the *western* region: — west.

(1425) δυσνόητος, — *doos-no’-ay-tos*; from (1418) (δυς-) and a derivative of (3539) (νοιέω); *difficult of perception*: — hard to be understood.

(1426) δυσφημία, — *doos-fay-mee’-ah*; from a compound of (1418) (δυς-) and (5345) (φημη); *defamation*: — evil report.

δύνω. See (1416) (δύνω).

(1427) δώδεκα, — *do’-dek-ah*; from (1417) (δύο) and (1176) (δέκα); *two and ten*, i.e. a *dozen*: — twelve.

(1428) δώδεκατος, — *do-dek’-at-os*; from (1427) (δώδεκα); *twelfth*: — twelfth.
(1429) δῶδεκάφυλον, — do-dek-af’-oo-lon; from (1427) (δῶδεκα) and (5443) (φυλή); the commonwealth of Israel: — twelve tribes.

(1430) δῶμα, — do’-mah; from δέμο (to build); properly an edifice, i.e. (special) a roof: — housetop.

(1431) δωρεά, — do-reh-ah’; from (1435) (δῶρον); a gratuity: — gift.

(1432) δωρεάν, — do-reh-an’; accusative of (1431) (δωρεά) as adverb; gratuitously (literal or figurative): — without a cause, freely, for naught, in vain.

(1433) δωρέομαι, — do-reh’-om-ahee; middle from (1435) (δῶρον); to bestow gratuitously: — give.

(1434) δῶρημα, — do’-ray-mah; from (1433) (δωρέομα); a bestowment: — gift.

(1435) δῶρον, — do’-ron; a present; specially a sacrifice: — gift, offering.
(1436) ἐα, — eh-’-ah; apparently imperative of (1439) (ἐαω); properly let it be, i.e. (as interject) aha!: — let alone.

(1437) ἐαν, — eh-an’; from (1487) (ἐι) and (302) (ἂν); a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty: — before, but, except, (and) if, (if) so, (what-, whither-) soever, though, when (-soever), whether (or), to whom, [who-] so (-ever). See (3361) (μή).

ἐαν μη. See (3361) (μή).

(1438) ἐαυτοῦ, — heh-ow-too’; (including all the other cases); from a reflexive pronoun otherwise obsolete and the generic (dative or accusative) of (846) (αὐτός); him- (her-, it-, them-), also [in conjunction with the personal pronoun of the other persons] my-, thy-, our-, your-) self (selves), etc.: — alone, her (own, self), (he) himself, his (own), itself, one (to) another, our (thine) own (-selves), + that she had, their (own, own selves), (of) them (-selves), they, thyself, you, your (own, own conceits, own selves, -selves).

(1439) ἐαω, — eh-ah’-o; of uncertain affinity; to let be, i.e. permit or leave alone: — commit, leave, let (alone), suffer. See also (1436) (ἐα).

(1440) ἐβδομήκοντα, — heb-dom-ay’-kon-tah; from (1442) (ἐβδομος) and a modified form of (1176) (δέκα), seventy: — seventy, three score and ten.

(1441) ἐβδομηκοντακίς, — heb-dom-ay-kon-tak-is’; multiple adverb from (1440) (ἐβδομήκοντα); seventy times: — seventy times.

(1442) ἐβδομος, — heb’-dom-os; ordinal from (2033) (ἐπτά); seventh: — seventh.
(1443) `Eβép, — eb-er’; of Hebrew origin [Hebrew {5677} (‘Eber)]; Eber, a patriarch: — Eber.

(1444) `Εβραϊκός, — heb-rah-ee-kos’; from (1443) (`Eβép); Hebraic or the Jewish language: — Hebrew.

(1445) `Εβραῖος, — heb-ra’-yos; from (1443) (`Eβép); a Hebraean (i.e. Hebrew) or Jew: — Hebrew.

(1446) `Εβραίς, — heb-ra-is’ from (1443) (`Eβép); the Hebraistic (i.e. Hebrew) or Jewish (Chaldee) language: — Hebrew.

(1447) `Εβραϊστή; — heb-ra-is-tee’ adverb from (1446) (`Εβραίς); Hebraistically or in the Jewish (Chaldee) language: — in (the) Hebrew (tongue).

(1448) ἐγγὺς, — eng-id’-zo; from (1451) ἐγγύς; to make near, i.e. (reflexive) approach: — approach, be at hand, come (draw) near, be (come, draw) nigh.

(1449) ἐγγραφῶ, — eng-graf’-o; from (1722) (ἐν) and (1125) (γράφω); to “engrave”, i.e. inscribe: — write (in).

(1450) ἐγγυός, — eng’-goo-os; from (1722) (ἐν) and γυῖον (a limb); pledged (as if articulated by a member), i.e. a bondsman: — surety.

(1451) ἐγγύς, — eng-goo’; from a primary verb ἐγχω (to squeeze or throttle; akin to the base of (43) (ἀγκάλη)); near (literal or figurative, of place or time): — from, at hand, near, nigh (at hand, unto), ready.

(1452) ἐγγύτερον, — eng-goo’-ter-on; neuter of the comparative of (1451) (ἐγγύς); nearer: — nearer.

(1453) ἐγείρω, — eg-i’-ro; probably akin to the base of (58) (ἀγορα) (through the idea of collecting one’s faculties); to waken (transitive or intransitive), i.e. rouse (literal from sleep, from sitting or lying, from disease, from death; or figurative from obscurity, inactivity, ruins, nonexistence): — awake, lift (up), raise (again, up), rear up, (a-) rise (again, up), stand, take up.
(1454) ἑγέρσις, — eg’-er-sis; from (1453) ἑγείρω; a resurgence (from death): — resurrection.

(1455) ἑγκάθετος, — eng-kath’-et-os; from (1722) ἐν and a derivative of (2524) καθίημι; subinduced, i.e. surreptitiously suborned as a lier-in-wait: — spy.

(1456) ἑγκαίνια, — eng-kah’ee-nee-ah; neuter plural of a presumed compound from (1722) ἐν and (2537) καίνος; innovatives, i.e. (special) renewal (of religious services after the Antiochian interruption): — dedication.

(1457) ἑγκαίνιζω, — eng-kahee-nid’-zo; from (1456) ἑγκαίνια; to renew, i.e. inaugurate: — consecrate, dedicate.

(1458) ἑγκαλέω, — eng-kal-eh’-o; from (1722) ἐν and (2564) καλέω; to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.): — accuse, call in question, implead, lay to the charge.

(1459) ἑγκαταλείπω, — eng-kat-al’-po; from (1722) ἐν and (2641) καταλείπω; to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad one) to desert: — forsake, leave.

(1460) ἑγκατοικέω, — eng-kat-oy-keh’-o; from (1722) ἐν and (2730) κατοικέω; to settle down in a place, i.e. reside: — dwell among.

(1461) ἑγκεντρίζω, — eng-ken-trid’-zo; from (1722) ἐν and a derivative of (2759) κέντρον; to prick in, i.e. ingraft: — graff in (-to).

(1462) ἑγκλεμα, — eng’-klay-mah; from (1458) ἑγκαλέω; an accusation, i.e. offence alleged: — crime laid against, laid to charge.
(1463) ἐγκομβόμαι, — *eng-kom-bo’-om-ahee*; middle from (1722) (ἐν) and κομβόω (to gird); to engirdle oneself (for labor), i.e. figurative (the apron being a badge of servitude) to *wear* (in token of mutual deference): — be clothed with.

(1464) ἐγκοπή, — *eng-kop-ay’*; from (1465) (ἐγκόπτω); a *hindrance*: — x hinder.

(1465) ἐγκόπτω, — *eng-kop’-to*; from (1722) (ἐν) and (2875) (κόπτω); to *cut into*, i.e. (figurative) *impede, detain*: — hinder, be tedious unto.

(1466) ἐγκράτεια, — *eng-krat’-i-ah*; from (1468) (ἐγκρατῆς); *self-control* (especially *continence*): — temperance.

(1467) ἐγκρατεῦμαι, — *eng-krat-yoo’-om-ahee*; middle from (1468) (ἐγκρατῆς); to *exercise self-restraint* (in diet and chastity): — can ([-not]) contain, be temperate.

(1468) ἐγκρατής, — *eng-krat-ace’*; from (1722) (ἐν) and (2904) (κράτος); *strong in* a thing (*masterful*), i.e. (figurative and reflex.) *self-controlled* (in appetite, etc.): — temperate.

(1469) ἐγκρίνω, — *eng-kree’-no*; from (1722) (ἐν) and (2919) (κρίνω); to *judge in*, i.e. *count* among: — make of the number.

(1470) ἐγκρύπτω, — *eng-kroop’-to*; from (1722) (ἐν) and (2928) (κρύπτω); to *conceal in*, i.e. *incorporate with*: — hid in.

(1471) ἐγκυος, — *eng’-koo-os*; from (1722) (ἐν) and the base of (2949) (κύμα); *swelling inside*, i.e. *pregnant*: — great with child.

(1472) ἐγχρίω, — *eng-khree’-o*; from (1722) (ἐν) and (5548) (χρίω); to *rub in* (oil), i.e. *besmear*: — anoint.

(1473) ἐγώ, — *eg-o’*; a primary pronoun of the first person *I* (only expressed when emphatic): — I, me. For the other cases and the plural see (1691) (ἐμέ), (1698) (ἐμοί), (1700) (ἐμοῦ), (2248) (ημᾶς), (2249) (ημείς), (2254) (ημῖν), (2257) (ημῶν), etc.
(1474) ἑδαφίζω, — ed-af-id’-zo; from Greek (1475) ἑδαφὸς; to raze: — lay even with the ground.

(1475) ἑδαφὸς, — ed’-af-os; from the base of (1476) ἑδραῖος; a basis (bottom), i.e. the soil: — ground.

(1476) ἑδραῖος, — hed-rah’-yos; from a derivative of ἤζωμαι (to sit); sedentary, i.e. (by implication) immovable: — settled, stedfast.

(1477) ἑδραῖωμα, — hed-rah’-yo-mah; from a derivative of (1476) ἑδραῖος; a support, i.e. (figurative) basis: — ground.

(1478) Ἑζεκίας, — ed-zek-ee’-as; of Hebrew origin [Hebrew {2396} (Chizqiyah)]; Ezekias (i.e. Hezekiah), an Israelite: — Ezekias.

(1479) ἑθελοθρησκεία, — eth-el-oth-race-ki’-ah; from (2309) (θελω) and (2356) (θρησκεία); voluntary (arbitrary and unwarranted) piety, i.e. sanctimony: — will worship.

ἔθελω. See (2309) (θέλω).

(1480) ἑθίζω, — eth-id’-zo; from (1485) ἑθος; to accustom, i.e. (neuter passive participle) customary: — custom.

(1481) ἑθνάρχης, — eth-nar’-khace; from (1484) ἑθνος and (746) (ἀρχή); the governor [not king] of a district: — ethnarch.

(1482) ἑθνικός, — eth-nee-kos’; from (1484) ἑθνος; national (“ethnic”), i.e. (special) a Gentile: — heathen (man).

(1483) ἑθνικῶς, — eth-nee-koce’; adverb from (1482) ἑθνικός; as a Gentile: — after the manner of Gentiles.

(1484) ἑθνος, — eth’-nos; probably from (1486) ἑθω; a race (as of the same habit), i.e. a tribe; specially a foreign (non-Jewish) one (usually by implication pagan): — Gentile, heathen, nation, people.

(1485) ἑθος, — eth’-os; from (1486) ἑθω; a usage (prescribed by habit or law): — custom, manner, be wont.
(1486) ἑθω, — eth’-o; a primary verb; to be used (by habit or conventionality); neuter prefixed participle usage: — be custom (manner, wont).

(1487) ε ἰ, — i; a primary particle of conditionality: if, whether, that, etc.: — forasmuch as, if, that, ([al-]) though, whether. Often used in connection or composition with other particles, especially as in (1489) (ε ἰγε), (1490) (ε ἰ δε μή (γε)), (1499) (ε ἰ καί), (1508) (ε ἰ μή), (1509) (ε ἰ μή τι), (1512) (ε ἰ περ), (1513) (ε ἰ πως), (1536) (ε ἰ τις), (1537) (ε κ). See also (1437) (ε ἀν).

(1488) ε ἰ, — i; second personal singular present of (1510) (ε ἰμί); thou art: — art, be.

(1489) ε ἰγε, — i’-geh; from (1487) (ε ἰ) and (1065) (γε); if indeed, seeing that, unless, (with negative) otherwise: — if (so be that, yet).

(1490) ε ἰ δε μή (γε), — i deh may’-(geh); from (1487) (ε ἰ), (1161) (δε) and (3361) (μή) (sometimes with (1065) (γε) added); but if not: — (or) else, if (not, otherwise), otherwise.

(1491) ε ἱδός, — i’-dos; from (1492) (ε ἱδω); a view, i.e. form (literal or figurative): — appearance, fashion, shape, sight.

(1492) ε ἱδω, — i’-do; a primary verb; used only in certain past tenses, the others being borrowed from the equivalent (3700) (ὁπτάνομαι) and (3708) (ὁράω); properly to see (literal or figurative); by implication (in the perf. only) to know: — be aware, behold, x can (+ not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare (3700) (ὁπτάνομαι).

(1493) ε ἱδωλεῖον, — i-do-li’-on; neuter of a presumed derivative of (1497) (ἔδωλον); an image-fane: — idol’s temple.
(1494) εἰδωλόθυτον, — i-do-loth’-oo-ton; neuter of a compound of (1497) ἐδωλον and a presumed derivative of (2380) θύω; an image-sacrifice, i.e. part of an idolatrous offering: — (meat, thing that is) offered (in sacrifice, sacrificed) to (unto) idols.

(1495) εἰδωλολατρεία, — i-do-lol-at’-ri’-ah; from (1497) ἐδωλον and (2999) λατρεία; image-worship (literal or figurative): — idolatry.

(1496) εἰδωλολάτρης, — i-do-lol-at’-race; from (1497) ἐδωλον and the base of (3000) λατρεύω; an image- (servant or) worshipper (literal or figurative): — idolater.

(1497) ἐδωλον, — i’-do-lon; from (1491) εἶδος; an image (i.e. for worship); by implication a heathen god, or (plural) the worship of such: — idol.

(1498) εἴην, — i’-ane; optative (i.e. English subjunctive) present of (1510) εἴμι (including the other person); might (could, would or should) be: — mean, + perish, should be, was, were.

(1499) εἴ κα’i, — i kahee; from (1487) εἴ and (2532) κα’i; if also (or even): — if (that), though.

(1500) εἴκη, — i-kay’; probably from (1502) εἴκω (through the idea of failure); idly, i.e. without reason (or effect): — without a cause, (in) vain (-ly).

(1501) εἴκοσι, — i’-kos-ee; of uncertain affinity; a score: — twenty.

(1502) εἴκω, — i’-ko; apparently a primary verb; properly to be weak, i.e. yield: — give place.

(1503) εἴκω, — i’-ko; apparently a primary verb [perhaps akin to (1502) εἴκω] through the idea of faintness as a copy]; to resemble: — be like.

(1504) εἴκών, — i-kone’; from (1503) εἴκω; a likeness, i.e. (literal) statue, profile, or (figurative) representation, resemblance: — image.
(1505) εἰλικρίνεια, — i-lik-ree’-ni-ah; from (1506) εἰλικρινής; 
*clearness*, i.e. (by implication) *purity* (figurative): — sincerity.

(1506) εἰλικρινής, — i-lik-ree-nace'; from ἐ'iλη (the sun’s ray) and (2919) (κρίνω); judged by sunlight, i.e. tested as *genuine* (figurative): — pure, sincere.

(1507) εἰλίσσω, — hi-lis’-so; a prolonged form of a primary but defective verb εἰλω (of the same meaning); to *coil* or *wrap*: — roll together. See also (1667) (ἐλίσσω).

(1508) ἐ'ι Μῆ, — i may; from (1487) (ἐ'ι) and (3361) (Μῆ); if not: — but, except (that), if not, more than, save (only) that, saving, till.

(1509) ἐ'ι ΜΗ τι, — i may tee; from (1508) (ἐ'ι Μη) and the neuter of (5100) (τίς); if not somewhat: — except.

(1510) ἐ'ιμί, — i-mee'; first person singular presumed indicative; a prolonged form of a primary and defective verb; *I exist* (used only when emphatic): — am, have been, x it is I, was. See also (1488) (ἐ'ι), (1498) (ἐ'ιην), (1511) (ἐ'ιναε), (1527) (ἐ'ίς καθ’ ἑ'ις), (2070) (ἐσμέν), (2071) (ἐσομαε), (2075) (ἐστέ), (2076) (ἐστί), (2258) (ἣν), (2468) (ἵσθι), (2771) (κέρδος), (5600) (ὡ).

(1511) ἐ'ιναε, — i’-nahee; presumed infinitive from (1510) (ἐ'ιμί); to *exist*. — am, are, come, is, x lust after, x please well, there is, to be, was.

ἐ'ινεκεν. See (1752) (ἐνεκα).

(1512) ἐ'ι περ, — i per; from (1487) (ἐ'ι) and (4007) (περ); if perhaps: — if so be (that), seeing, though.

(1513) ἐ'ι ποεζ, — i poce; from (1487) (ἐ'ι) and (4458) (-ποζ); if somehow: — if by any means.

(1514) ἐ'ιρηνεύω, — i-rane-yoo’-o; from (1515) (ἐ'ιρήνη); to *be* (act) *peaceful*: — be at (have, live in) peace, live peaceably.
(1515) εἰρήνη, — i-ray’-nay; probably from a primary verb εἰρω (to join); peace (literal or figurative); by implication prosperity: — one, peace, quietness, rest, + set at one again.

(1516) εἰρηνικός, — i-ray-nee-kos’; from (1515) (εἰρήνη); pacific; by implication salutary: — peaceable.

(1517) εἰρηνοποιέω, — i-ray-nop-oy-eh’-o; from (1518) (εἰρηνοποιός); to be a peace-maker, i.e. (figurative) to harmonize: — make peace.

(1518) εἰρηνοποιός, — i-ray-nop-oy-os’; from (1518) (εἰρηνοποιός) and (4160) (ποιέω); pacificatory, i.e. (subjective) peaceable: — peacemaker.

εἰρω. See (1515) (εἰρήνη), (4483) (ῥέω), (5346) (φημί).

(1519) εἰς, — ice; a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figurative) purpose (result, etc.); also in adverbial phrases: — [abundant-] ly, against, among, as, at, [back-] ward, before, by, concerning, + continual, + far more exceeding, for [intent, purpose], fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-) on, + perish, + set at one again, (so) that, therefore (-unto), throughout, till, to (be, the end, - ward), (here-) until (-to), ...ward, [where-] fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literal or figurative).

(1520) εἰς, — hice; (including the neuter [etc.] ἐν; a primary numeral; one: — a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also (1527) (εἰς καθ’ εἰς), (3367) (μηδείς), (3391) (μία), (3762) (οὐδείς).

(1521) εἰσάγω, — ice-ag’-o; from (1519) (εἰς) and (71) (ἀγω); to introduce (literal or figurative): — bring in (-to), (+ was to) lead into.

(1522) εἰσακούω, — ice-ak-oo’-o; from (1519) (εἰς) and (191) (ἀκούω); to listen to: — hear.
(1523) έισδέχομαι, — ice-dekh’-om-aahee; from (1519) (έις) and (1209) (δέχομαι); to take into one’s favor: — receive.

(1524) έισεμι, — ice’-i-mee; from (1519) (έις) and (έιμι) (to go); to enter: — enter (go) into.

(1525) έισέρχομαι, — ice-er’-khom-aahee; from (1519) (έις) and (2064) (έρχομαι); to enter (literal or figurative): — x arise, come (in, into), enter in (-to), go in (through).

(1526) έισί, — i-see’; 3rd person plural presumed indicative of (1510) (έιμί); they are: — agree, are, be, dure, x is, were.

(1527) έίσ καθ’ έίς, — hice kath hice; from (1520) (έις) repeated with (2596) (κατά) inserted; severally: — one by one.

(1528) έισκαλέω, — ice-kal-eh’-o; from (1519) (έις) and (2564) (καλέω); to invite in: — call in.

(1529) έισοδος, — ice’-od-os; from (1519) (έις) and (3598) (όδός); an entrance (literal or figurative): — coming, enter (-ing) in (to).

(1530) έισπηδάω, — ice-pay-dah’-o; from (1519) (έις) and (πηδάω) (to leap); to rush in: — run (spring) in.

(1531) έισπορεύομαι, — ice-por-yoo’-om-aahee; from (1519) (έις) and (4198) (πορεύομαι); to enter (literal or figurative): — come (enter) in, go into.

(1532) έιστρέχω, — ice-trekh’-o; from (1519) (έις) and (5143) (τρέχω); to hasten inward: — run in.

(1533) έισφέρω, — ice-fer’-o; from (1519) (έις) and (5342) (φέρω); to carry inward (literal or figurative): — bring (in), lead into.

(1534) έίτα, — i’-tah; of uncertain affinity; a particle of succession (in time or logical enumeration), then, moreover: — after that (-ward), furthermore, then. See also (1899) (έπειτα).

(1535) έίτε, — i’-teh; from (1487) (έι) and (5037) (τε); if too: — if, or, whether.
(1536) ἐὰν τις, — *i tis*; from (1487) (*ἐ*) and (5100) (*τίς*); *if any*: — he that, if a (-ny) man (‘s, thing, from any, ought), whether any, whosoever.

(1537) ἐκ, — *ek*; or ἐξ, *ex*; a primary preposition denoting *origin* (the point *whence* motion or action proceeds), *from, out* (of place, time or cause; literal or figurative; direct or remote): — after, among, x are, at, betwixt (-yond), by (the means of), exceedingly, (+ abundantly above), for (-th), from (among, forth, up), + grudgingly, + heartily, x heavenly, x hereby, + very highly, in,...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, x thenceforth, through, x unto, x vehemently, with (-out). Often used in composition, with the same general import; often of *completion*.

(1538) ἐκαστος, — *hek’-as-tos*; as if a superlative of ἐκας (*afar*); *each* or *every*: — any, both, each (one), every (man, one, woman), particularly.

(1539) ἐκάστοτε, — *hek-as’-tot-eh*; as if from (1538) (*ἐκαστος*) and (5119) (*τότε*); at *every time*: — always.

(1540) ἐκατόν, — *hek-at-on’*; of uncertain affinity; a *hundred*: — hundred.

(1541) ἐκατονταέτης, — *hek-at-on-tah-et’-ace*; from (1540) (*ἐκατόν*) and (2094) (*ἐτος*); *centenarian*: — hundred years old.

(1542) ἐκατονταπλασίων, — *hek-at-on-ta-plah-see’-own*; from (1540) (*ἐκατόν*) and a presumed derivative of (4111) (*πλάσσω*); a *hundred times*: — hundredfold.

(1543) ἐκατοντάρχης, — *hek-at-on-tar’-khace*; or ἐκατόνταρχος, *hek-at-on’-tar-khos*; from (1540) (*ἐκατόν*) and (757) (*αρχω*); the *captain of one hundred men*: — centurion.

(1544) ἐκβάλλω, — *ek-bal’-lo*; from (1537) (*ἐκ*) and (906) (*βάλλω*); to *eject* (literal or figurative): — bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).
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(1545) ἐκβασὶς, — ek’-bas-is; from a compound of (1537) ἐκ and the base of (939) βάσις (meaning to go out); an exit (literal or figurative): — end, way to escape.

(1546) ἐκβολή, — ek-bol-ay’; from (1544) ἐκβάλλω; ejection, i.e. (special) a throwing overboard of the cargo: — + lighten the ship.

(1547) ἐκγαμίζω, — ek-gam-id’-zo; from (1537) ἐκ and a form of (1061) γαμίσκω [compare (1548) γαμίσκω]; to marry off a daughter: — give in marriage.

(1548) ἐκγαμίσκω, — ek-gam-is’-ko; from (1537) ἐκ and (1061) γαμίσκω; the same as (1547) (ekgamizo): — give in marriage.

(1549) ἐκγονον, — ek’-gon-on; neuter of a derivative of a compound of (1537) ἐκ and (1096) γίνομαι; a descendant, i.e. (special) grandchild: — nephew.

(1550) ἐκδαπανάω, — ek-dap-an-ah’-o; from (1537) ἐκ and (1159) δαπανάω; to expend (wholly), i.e. (figurative) exhaust: — spend.

(1551) ἐκδέχομαι, — ek-dék’h’-om-ahee; from (1537) ἐκ and (1209) δέχομαι; to accept from some source, i.e. (by implication) to await: — expect, look (tarry) for, wait (for).

(1552) ἐκδηλος, — ek’-day-los; from (1537) ἐκ and (1212) δηλος; wholly evident: — manifest.

(1553) ἐκδημέω, — ek-day-meh’-o; from a compound of (1537) ἐκ and (1218) δημος; to emigrate, i.e. (figurative) vacate or quit: — be absent.

(1554) ἐκδίδωμι, — ek-did-o’-mee; from (1537) ἐκ and (1325) δίδωμι; to give forth, i.e. (special) to lease: — let forth (out).
(1555) ἐκδιηγέομαι, — ek-dee-ayg-eh’-om-ahee; from (1537) (ἐκ) and a compound of (1223) (διά) and (2233) (ἡγέομαι); to narrate through wholly: — declare.

(1556) ἐκδικέω, — ek-dik-eh’-o; from (1558) (ἐκδικος); to vindicate, retaliate, punish: — a (re-) venge.

(1557) ἐκδίκησις, — ek-dik’-ay-sis; from (1556) (ἐκδικέω); vindication, retribution: — (a-, re-) venge (-ance), punishment.

(1558) ἐκδικος, — ed’-dik-os; from (1537) (ἐκ) and (1349) (δίκη); carrying justice out, i.e. a punisher: — a (re-) venger.

(1559) ἐκδιώκω, — ek-dee-o’-ko; from (1537) (ἐκ) and (1377) (διώκω); to pursue out, i.e. expel or persecute implacably: — persecute.

(1560) ἐκδοτος, — ek’-dot-os; from (1537) (ἐκ) and a derivative of (1325) (δίδωμι); given out or over, i.e. surrendered: — delivered.

(1561) ἐκδοχή, — ek-dokh-ay’; from (1551) (ἐκδέχομαι); expectation: — looking for.

(1562) ἐκδύω, — ek-doo’-o; from (1537) (ἐκ) and the base of (1416) (δύω); to cause to sink out of, i.e. (specially as of clothing) to divest: — strip, take off from, unclothe.

(1563) ἐκεῖ, — ek-i’; of uncertain affinity; there; by extension thither: — there, thither (-ward), (to) yonder (place).

(1564) ἐκεῖθεν, — ek-i’-then; from (1563) (ἐκεῖ); thence: — from that place, (from) thence, there.

(1565) ἐκεῖνος, — ek-i’-nos; from (1563) (ἐκεῖ); that one (or [neuter] thing); often intensified by the article prefixed: — he, it, the other (same), selfsame, that (same, very), x their, x them, they, this, those. See also (3778) (οὗτος).

(1566) ἐκεῖσε, — ek-i’-seh; from (1563) (ἐκεῖ); thither: — there.
(1567) ἐκζητέω, — ek-zay-teh’-o; from (1537) (ἐκ) and (2212) (ζητέω); to search out, i.e. (figurative) investigate, crave, demand, (by Hebrew) worship: — en- (re-) quire, seek after (carefully, diligently).

(1568) ἐκθαμβέω, — ek-tham-beh’-o; from (1569) ἐκθαμβος; to astonish utterly: — affright, greatly (sore) amaze.

(1569) ἐκθαμβος, — ek’-tham-bos; from (1537) (ἐκ) and (2285) (θάμβος); utterly astounded: — greatly wondering.

(1570) ἐκθετος, — ek’-thet-os; from (1537) (ἐκ) and a derivative of (5087) (τίθημι); put out, i.e. exposed to perish: — cast out.

(1571) ἐκκαθάρισσω, — ek-kath-ah’ee-ro; from (1537) (ἐκ) and (2508) (καθαρίσσω); to cleanse thoroughly: — purge (out).

(1572) ἐκκαίω, — ek-kah’-yo; from (1537) (ἐκ) and (2545) (καίω); to inflame deeply: — burn.

(1573) ἐκκακέω, — ek-kak-eh’-o; from (1537) (ἐκ) and (2556) (κακός); to be (bad or) weak, i.e. (by implication) to fail (in heart): — faint, be weary.

(1574) ἐκκεντρέω, — ek-ken-teh’-o; from (1537) (ἐκ) and the base of (2759) (κέντρον); to transfix: — pierce.

(1575) ἐκκλάω, — ek-klah’-o; from (1537) (ἐκ) and (2806) (κλάω); to exscind: — break off.

(1576) ἐκκλείω, — ek-kli’-o; from (1537) (ἐκ) and (2808) (κλείω); to shut out (literal or figurative): — exclude.

(1577) ἐκκλησία, — ek-klay-see’-ah; from a compound of (1537) (ἐκ) and a derivative of (2564) (καλέω); a calling out, i.e. (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.
(1578) ἐκκλίνω, — ek-klee’-no; from (1537) (ἐκ) and (2827) (κλίνω); to deviate, i.e. (absolute) to shun (literal or figurative), or (relative) to decline (from piety): — avoid, eschew, go out of the way.

(1579) ἐκκολυμβάω, — ek-kol-oom-bah’-o; from (1537) (ἐκ) and (2860) (κολυμβάω); to escape by swimming: — swim out.

(1580) ἐκκομίζω, — ek-kom-id’-zo; from (1537) (ἐκ) and (2865) (κομίζω); to bear forth (to burial): — carry out.

(1581) ἐκκόπτω, — ek-kop’-to; from (1537) (ἐκ) and (2875) (κόπτω); to exscind; figurative to frustrate: — cut down (off, out), hew down, hinder.

(1582) ἐκκρέμομαι, — ek-krem’-am-ahee; middle from (1537) (ἐκ) and (2910) (κρεμάννυμι); to hang upon the lips of a speaker, i.e. listen closely: — be very attentive.

(1583) ἐκλαλέω, — ek-lal-eh’-o; from (1537) (ἐκ) and (2980) (λαλέω); to divulge: — tell.

(1584) ἐκλάμπω, — ek-lam’-po; from (1537) (ἐκ) and (2989) (λάμπω); to be resplendent: — shine forth.

(1585) ἐκλανθανομαι, — ek-lan-than’-om-ahee; middle from (1537) (ἐκ) and (2990) (λανθάνω); to be utterly oblivious of: — forget.

(1586) ἐκλέγομαι, — ek-leg’-om-ahee; middle from (1537) (ἐκ) and (3004) (λέγω) (in its primary sense); to select: — make choice, choose (out), chosen.

(1587) ἐκλείπω, — ek-li’-po; from (1537) (ἐκ) and (3007) (λείπω); to omit, i.e. (by implication) cease (die): — fail.

(1588) ἐκλεκτός, — ek-lek-tos’; from (1586) (ἐκλέγομαι); select; by implication favorite: — chosen, elect.

(1589) ἐκλογή, — ek-log-ay’; from (1586) (ἐκλέγομαι); (divine) selection (abstract or concrete): — chosen, election.
(1590) ἐκλύω, — *ek-loo’-o*; from (1537) ἐκ and (3089) ἀλύω; to relax (literal or figurative): — faint.

(1591) ἐκμάσσω, — *ek-mas’-so*; from (1537) ἐκ and the base of (3145) μασσάμαι; to knead out, i.e. (by analogy) to wipe dry: — wipe.

(1592) ἐκμυκτερίζω, — *ek-mook-ter-id’-zo*; from (1537) ἐκ and (3456) μυκτηρίζω; to sneer outright at: — deride.

(1593) ἐκνέμω, — *ek-nyoo’-o*; from (1537) ἐκ and (3506) νεύω; (by analogy) to slip off, i.e. quietly withdraw: — convey self away.

(1594) ἐκνήψω, — *ek-nay’-fo*; from (1537) ἐκ and (3525) νήψω; (figurative) to rouse oneself out of stupor: — awake.

(1595) ἐκούσιον, — *hek-oo’-see-on*; neuter of a derivative from (1635) ἐκών; voluntariness: — willingly.

(1596) ἐκουσίως, — *hek-oo-see’-oce*; adverb from the same as (1595) ἐκούσιον; voluntarily: — wilfully, willingly.

(1597) ἐκπαλαί, — *ek’-pal-ahee*; from (1537) ἐκ and (3819) πάλαί; long ago, for a long while: — of a long time, of old.

(1598) ἐκπειράζω, — *ek-pi-rad’-zo*; from (1537) ἐκ and (3985) πειράζω; to test thoroughly: — tempt.

(1599) ἐκπέμπω, — *ek-pem’-po*; from (1537) ἐκ and (3992) πέμπω; to despatch: — send away (forth).

ἐκπερισσοῦ. See (1537) ἐκ and (4053) περισσός.

(1600) ἐκπετάννυμι, — *ek-pet-an’-noo-mee*; from (1537) ἐκ and a form of (4072) πέτομαι; to fly out, i.e. (by analogy) extend: — stretch forth.
(1601) ἐκπίπτω, — *ek-pip’-to*; from (1537) ἐκ and (4098) πίπτω; to *drop away*; specially *be driven out* of one’s course; figurative to *lose, become inefficient*: — be cast, fail, fall (away, off), take none effect.

(1602) ἐκπλέω, — *ek-pleh’-o*; from (1537) ἐκ and (4126) πλέω; to *depart* by ship: — sail (away, thence).

(1603) ἐκπληρόω, — *ek-play-ro’-o*; from (1537) ἐκ and (4137) πληρόω; to *accomplish* entirely: — fulfill.

(1604) ἐκπλήρωσις, — *ek-play’-ro-sis*; from (1603) ἐκπληρόω; *completion*: — accomplishment.

(1605) ἐκπλήσσω, — *ek-place’-so*; from (1537) ἐκ and (4141) πλήσσω; to *strike* with astonishment: — amaze, astonish.

(1606) ἐκπνέω, — *ek-pneh’-o*; from (1537) ἐκ and (4154) πνέω; to *expire*: — give up the ghost.

(1607) ἐκπορεύομαι, — *ek-por-yoo’-om-ahee*; from (1537) ἐκ and (4198) πορεύομαι; to *depart, be discharged, proceed, project*: — come (forth, out of), depart, go (forth, out), issue, proceed (out of).

(1608) ἐκπορνεύω, — *ek-porn-yoo’-o*; from (1537) ἐκ and (4203) πορνεύω; to *be utterly unchaste*: — give self over to fornication.

(1609) ἐκπτύω, — *ek-ptooh’-o*; from (1537) ἐκ and (4429) πτύω; to *spit out*, i.e. (figurative) *spurn*: — reject.

(1610) ἐκριζώ, — *ek-riz’o’-o*; from (1537) ἐκ and (4492) ριζώ; to *uproot*: — pluck up by the root, root up.

(1611) ἐκστασίς, — *ek’-stas-is*; from (1839) ξίστημι; a *displacement* of the mind, i.e. *bewilderment, “ecstasy”*: — + be amazed, amazement, astonishment, trance.

(1612) ἐκστρέφω, — *ek-stref’-o*; from (1537) ἐκ and (4762) στρέφω; to *pervert* (figurative): — subvert.
(1613) ἐκταράσσω, — ek-tar-as’-so; from (1537) (ἐκ) and (5015) (ταράσσω); to disturb wholly: — exceedingly trouble.

(1614) ἐκτείνω, — ek-ti’-no; from (1537) (ἐκ) and τείνω (to stretch); to extend: — cast, put forth, stretch forth (out).

(1615) ἐκτελέω, — ek-tel-eh’-o; from (1537) (ἐκ) and (5055) (τελέω); to complete fully: — finish.

(1616) ἐκτένεια, — ek-ten’-i-ah; from (1618) (ἐκτενής); intentness: — x instantly.

(1617) ἐκτενέστερον, — ek-ten-es’-ter-on; neuter of the comparative of (1618) (ἐκτενής); more intently: — more earnestly.

(1618) ἐκτενής, — ek-ten-ace’; from (1614) (ἐκτείνω); intent: — without ceasing, fervent.

(1619) ἐκτενῶς, — ek-ten-oce’; adverb from (1618) (ἐκτενής); intently: — fervently.

(1620) ἐκτίθημι, — ek-tith’-ay-mee; from (1537) (ἐκ) and (5087) (τίθημι); to expose; figurative to declare: — cast out, expound.

(1621) ἐκτινάσσω, — ek-tin-as’-so; from (1537) (ἐκ) and τινάσσω (to swing); to shake violently: — shake (off).

(1622) ἐκτός, — ek-tos’; from (1537) (ἐκ); the exterior, figurative (as a preposition) aside from, besides: — but, except (-ed), other than, out of, outside, unless, without.

(1623) ἐκτός, — hek’-tos; ordinal from (1803) (ἕξ); sixth: — sixth.

(1624) ἐκτρέπω, — ek-trep’-o; from (1537) (ἐκ) and the base of (5157) (τροπή); to deflect, i.e. turn away (literal or figurative): — avoid, turn (aside, out of the way).

(1625) ἐκτρέφω, — ek-tref’-o; from (1537) (ἐκ) and (5142) (τρέφω); to rear up to maturity, i.e. (genitive) to cherish or train: — bring up, nourish.
(1626) ἐκτρωμα, — ek’-tro-mah; from a compound of (1537) ἐκ and τιτρώσκω (to wound); a miscarriage (abortion), i.e. (by analogy) untimely birth: — born out of due time.

(1627) ἐκφέρω, — ek-fer’-o; from (1537) ἐκ and (5342) (φέρω); to bear out (literal or figurative): — bear, bring forth, carry forth (out).

(1628) ἐκφεύγω, — ek-fyoo’-go; from (1537) ἐκ and (5343) (φεύγω); to flee out: — escape, flee.

(1629) ἐκφοβέω, — ek-fob-eh’-o; from (1537) ἐκ and (5399) (φείδομαι); to frighten utterly: — terrify.

(1630) ἐκφοβος, — ek’-fob-os; from (1537) ἐκ and (5401) (φόβος); frightened out of one’s wits: — sore afraid, exceedingly fear.

(1631) ἐκφύω, — ek-foo’-o; from (1537) ἐκ and (5453) (φύω); to sprout up: — put forth.

(1632) ἐκχέω, — ek-kheh’-o; or (by varitation) ἐκχύνω, ek-khoo’-n; from (1537) ἐκ and χέω (to pour); to pour forth; figurative to bestow: — gush (pour) out, run greedily (out), shed (abroad, forth), spill.

(1633) ἐκχωρέω, — ek-kho-reh’-o; from (1537) ἐκ and (5562) (χωρέω); to depart: — depart out.

(1634) ἐκψύχω, — ek-psoo’-kho; from (1537) ἐκ and (5594) (ψύχω); to expire: — give (yield) up the ghost.

(1635) ἐκών, — hek-own’; of uncertain affinity; voluntary: — willingly.

(1636) ἐλαία, — el-ah’-yah; feminine of a presumed derivative from an obsolete primary; an olive (the tree or the fruit): — olive (berry, tree).

(1637) ἐλαίον, — el’-ah-yon; neuter of the same as (1636) ἐλαία; olive oil: — oil.
(1638) ἐλαϊών, — el-ah-yone’; from (1636) ἐλαία; an olive-orchard, i.e. (special) the Mt. of Olives: — Olivet.

(1639) Ἑλαμίτης, — el-am-ee’-tace; of Hebrew origin [Hebrew {5867} (‘Eylam)]; an Elamite or Persian: — Elamite.

(1640) ἐλάσσων, — el-as’-sone; or ἐλάττων, el-at-tone’; comparative of the same as (1646) ἐλαχιστος; smaller (in size, quantity, age or quality): — less, under, worse, younger.

(1641) ἐλαττονέω, — el-at-ton-eh-o; from (1640) ἐλάσσων; to diminish, i.e. fall short: — have lack.

(1642) ἐλαττόω, — el-at-to’-o; from (1640) ἐλάσσων; to lessen (in rank or influence): — decrease, make lower.

(1643) ἐλαύνω, — el-ow’-no; a prolonged form of a primary verb (obsolete except in certain tenses as an alternative of this) of uncertain affinity; to push (as wind, oars or daemonical power): — carry, drive, row.

(1644) ἐλαφρία, — el-af-ree’-ah; from (1645) ἐλαφρός; levity (figurative), i.e. fickleness: — lightness.

(1645) ἐλαφρός, — el-af-ros’; probably akin to (1643) ἐλαύνω and the base of (1640) ἐλάσσων; light, i.e. easy: — light.

(1646) ἐλαχιστος, — el-akh’-is-tos; superlative of ἐλαχυς (short); used as equivalent to (3398) μικρός; least (in size, amount, dignity, etc.): — least, very little (small), smallest.

(1647) ἐλαχιστότερος, — el-akh-is-tot’-er-os; comparative of (1646) ἐλαχιστος; far less: — less than the least.

(1648) Ἑλεάζαρ, — el-eh-ad’-zar; of Hebrew origin [Hebrew {499} (‘El’azar)]; Eleazar, an Israelite: — Eleazar.

(1649) ἑλεγξις, — el’-eng-xis; from (1651) ἑλέγχω; refutation, i.e. reproof: — rebuke.
(1650) ἐλεγχος, — el’-eng-khos; from (1651) ἐλεγχω; proof, conviction: — evidence, reproof.

(1651) ἐλεγχω, — el-eng’-kho; of uncertain affinity; to confute, admonish: — convict, convince, tell a fault, rebuke, reprove.

(1652) ἐλεεινός, — el-eh-i-nos’; from (1656) ἐλεος; pitiable: — miserable.

(1653) ἐλεέω, — el-eh-eh’-o; from (1656) ἐλεος; to compassionate (by word or deed, specially by divine grace): — have compassion (pity on), have (obtain, receive, shew) mercy (on).

(1654) ἐλεημοσύνη, — el-eh-ay-mos-oo’-nay; from (1656) ἐλεος; compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction: — alms (-deeds).

(1655) ἐλεήμων, — el-eh-ay’-mone; (1653) ἐλεέω; compassionate (actively): — merciful.

(1656) ἐλεος, — el’-eh-os; of uncertain affinity; compassion (human or divine, especially active): — (+ tender) mercy.

(1657) ἐλεύθερια, — el-yoo-ther-ee’-ah; from (1658) ἐλεύθερος; freedom (legitimate or licentious, chiefly moral or cerimonial): — liberty.

(1658) ἐλεύθερος, — el-yoo’-ther-os; probably from the alternative of (2064) ἔρχομαι; unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive) exempt (from obligation or liability): — free (man, woman), at liberty.

(1659) ἐλευθερόω, — el-yoo-ther-o’-o; from (1658) ἐλεύθερος; to liberate, i.e. (figurative) to exempt (from moral, cerimonial or mortal liability): — deliver, make free.

ἐλεύθω. See (2064) ἔρχομαι.

(1660) ἐλευσις, — el’-yoo-sis; from the alternative of (2064) ἔρχομαι; an advent: — coming.
(1661) ἐλεφάντινος, — el-ef-an’-tee-nos; from ἐλεφάς (an “elephant”); elephantine, i.e. (by implication) composed of ivory: — of ivory.

(1662) Ἑλιακεὶμ, — el-ee-ak-ime’; of Hebrew origin [Hebrew {471}] (‘Elyaqiyim); Eliakim, an Israelite: — Eliakim.

(1663) Ἑλιέζερ, — el-ee-ed’-zer; of Hebrew origin [Hebrew {461}] (‘Eliy`ezer)]; Eliezer, an Israelite: — Eliezer.

(1664) Ἑλιοῦδ, — el-ee-ood’; of Hebrew origin [Hebrew {410}] (‘el) and Hebrew {1935} (howd)]; God of majesty; Eliud, an Israelite: — Eliud.

(1665) Ἑλισάβετ, — el-ee-sab’-et; of Hebrew origin [Hebrew {472}] (‘Eliysheba`)]; Elisabet, an Israelitess: — Elisabeth.

(1666) Ἑλισσαίος, — el-is-sah’-yos; of Hebrew origin [Hebrew {477}] (‘Eliysha`]); Elissaeus, an Israelite: — Elissaeus.

(1667) ἐλίσσω, — hel-is’-so; a form of (1507) (ἐιλίσσω); to coil or wrap: — fold up.

(1668) ἐλκος, — hel’-kos; probably from (1670) (ἐλκύω); an ulcer (as if drawn together): — sore.

(1669) ἐλκύω, — hel-ko’-o; from (1668) (ἐλκος); to cause to ulcerate, i.e. (passive) be ulcerous: — full of sores.

(1670) ἐλκύω, — hel-koo’-o; or ἐλκω, hel’-ko; probably akin to (138) (αἱρέομαι); to drag (literal or figurative): — draw. Compare (1667) (ἐλίσσω).

(1671) Ἑλλάς, — hel-las’; of uncertain affinity; Hellas (or Greece), a country of Europe.-Greece.

(1672) Ἑλλην, — hel’-lane; from (1671) (Ἑλλάς); a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew: — Gentile, Greek.
(1673) Ἑλλενικος, — hel-lay-nee-kos'; from (1672) (Ἑλλην); Hellenic, i.e. Grecian (in language): — Greek.

(1674) Ἑλληνις, — hel-lay-nis'; feminine of (1672) (Ἑλλην); a Grecian (i.e. non-Jewish) woman: — Greek.

(1675) Ἑλληνιστης, — hel-lay-nis-tace'; from a derivative of (1672) (Ἑλλην); a Hellenist or Greek-speaking Jew: — Grecian.

(1676) Ἑλληνιστι, — hel-lay-nis-tee'; adverb from the same as (1675) (Ἑλληνιστης); Hellenistically, i.e. in the Grecian language: — Greek.

(1677) ἐλλογεω, — el-log-eh'-o; from (1722) (ἐν) and (3056) (λόγος) (in the sense of account); to reckon in, i.e. attribute: — impute, put on account.

ἐλλομαι. See (138) (αἰρέομαι).

(1678) Ἑλμωδόμ, — el-mo-dam'; of Hebrew origin [perhaps for Hebrew {486} (‘Almowdad)]; Elmodam, an Israelite: — Elmodam.

(1679) ἐλπίζω, — el-pid'-zo; from (1680) (ελπις); to expect or confide: — (have, thing) hope (-d) (for), trust.

(1680) ἐλπιζ, — el-pece'; from a primary ἐλπω (to anticipate, usually with pleasure); expectation (abstract or concrete) or confidence: — faith, hope.

(1681) Ἐλύμας, — el-o’-mas; of foreign origin; Elymas, a wizard: — Elymas.

(1682) Ἑλοι, — el-o’ee'; of Chaldee origin [Hebrew {426} (‘elahh (Chaldee)) with pronoun suffix]; my God: — Eloi.

(1683) ἐμαυτου, — em-ow-too'; general compound of (1700) (ἐμοῦ) and (846) (αὐτός); of myself (so likewise the dative ἐμαυτῷ, em-ow-to’; and accusative ἐμαυτόν, em-ow-ton’): — me, mine own (self), myself.
1684) ἐμβαίνω, — *em-ba’hee-no*: from (1722) (*ἔν*) and the base of (939) (*βάσις*); to *walk on*, i.e. *embark* (aboard a vessel), *reach* (a pool): — come (get) into, enter (into), go (up) into, step in, take ship.

1685) ἐμβάλλω, — *em-bal’-lo*: from (1722) (*ἔν*) and (906) (*βάλλω*); to *throw on*, i.e. (figurative) *subject to* (eternal punishment): — cast into.

1686) ἐμβάπτω, — *em-bap’-to*: from (1722) (*ἔν*) and (911) (*βάπτω*); to *whelm on*, i.e. *wet* (a part of the person, etc.) by contact with a fluid: — dip.

1687) ἐμβατεύω, — *em-bat-yoo’-o*: from (1722) (*ἔν*) and a presumed derivative of the base of (939) (*βάσις*); equivalent to (1684) (*ἐμβαίνω*); to *intrude on* (figurative): — intrude into.

1688) ἐμβιβάζω, — *em-bib-adi’-zo*: from (1722) (*ἔν*) and *βιβάζω* (to *mount*; causative of (1684) (*ἐμβαίνω*)); to *place on*, i.e. *transfer* (aboard a vessel): — put in.

1689) ἐμβλέπω, — *em-blep’-o*: from (1722) (*ἔν*) and (991) (*βλέπω*); to *look on*, i.e. (relative) to *observe* fixedly, or (absolute) to *discern* clearly: — behold, gaze up, look upon, (could) see.

1690) ἐμβριμάομαι, — *em-brim-ah’-om-ahee*: from (1722) (*ἔν*) and *βριμάομαι* (to *snort with anger*); to have *indignation on*, i.e. (transitive) to *blame*, (intransitive) to *sigh* with chagrin, (special) to sternly *enjoin*: — straitly charge, groan, murmur against.

1691) ἐμέ, — *em-eh’*: a prolonged form of (3165) (*μέ*); *me*: — I, me, my (-self).

1692) ἐμέω, — *em-eh’-o*: of uncertain affinity; to *vomit*: — (will) spue.

1693) ἐμμαίνομαι, — *em-mah’ee-nom-ahee*: from (1722) (*ἔν*) and (3105) (*μαίνομαι*); to *rave on*, i.e. *rage at*: — be mad against.
(1694) ‘ÆEmmanou'λ, — em-man-oo-ale’; of Hebrew origin [Hebrew {6005} (‘Immanu’el)]; God with us; Emmanuel, a name of Christ: — Emmanuel.

(1695) ‘ÆEmmæou’ς, — em-mah-ooce’; probably of Hebrew origin [compare Hebrew {3222} (yem)]; Emmaus, a place in Palestine: — Emmaus.

(1696) ἐμμένω, — em-men’-o; from (1722) (ἐν) and (3306) (μένω); to stay in the same place, i.e. (figurative) to persevere: — continue.

(1697) ‘ÆEmmór, — em-mor’; of Hebrew origin [Hebrew {2544} (Chamowr)]; Emmor (i.e. Chamor), a Canaanite: — Emmoral

(1698) ἐμο’ί, — em-oy’; a prolonged form of (3427) (μο’ί); to me: — I, me, mine, my.

(1699) ἐμός, — em-os’; from the oblique cases of (1473) (ἐγώ) ((1698) (ἐμο’ί), (1700) (ἐμοῦ), (1691) (ἐμέ)); my: — of me, mine (own), my.

(1700) ἐμοῦ, — em-oo’; a prolonged form of (3449) (μόχθος); of me: — me, mine, my.

(1701) ἐμπαίγμοζ, — emp-aheeg-mos’; from (1702) (ἐμπαίζω); derision: — mocking.

(1702) ἐμπαιζω, — emp-aheed’-zo; from (1722) (ἐν) and (3815) (παιζω); to jeer at, i.e. deride: — mock.

(1703) ἐμπαίκτης, — emp-aheek-tace’; from (1702) (ἐμπαιζω); a derider, i.e. (by implication) a false teacher: — mocker, scoffer.

(1704) ἐμπεριπατε’ω, — em-per-e-pat-eh’-o; from (1722) (ἐν) and (4043) (περιπατε’ω); to perambulate on a place, i.e. (figurative) to be occupied among persons: — walk in.

(1705) ἐμπιπλημι, — em-pip’-lay-mee; or ἐμπλήθω, em-play’-tho; from (1722) (ἐν) and the base of (4118) (πλείστος); to fill in (up), i.e. (by implication) to satisfy (literal or figurative): — fill.
(1706) ἐμπίπτω, — em-pip’-to; from (1722) (ἐπ) and (4098) (πίπτω); to fall on, i.e. (literal) be entrapped by, or (figurative) be overwhelmed with: — fall among (into).

(1707) ἐμπλέκω, — em-plek’-o; from (1722) (ἐπ) and (4120) (πλέκω); to entwine, i.e. (figurative) involve with: — entangle (in, self with).

ἐμπλήθω. See (1705) (ἐμπίπλημα).

(1708) ἐμπλοκή, — em-plok-ay’; from (1707) (πλεῖστος); elaborate braiding of the hair: — plaitting.

(1709) ἐμπνέω, — emp-neh’-o; from (1722) (ἐπ) and (4154) (πνέω); to inhale, i.e. (figurative) to be animated by (bent upon): — breathe.

(1710) ἐμπορεύομαι, — em-poor-yoo’-om-ah-hee; from (1722) (ἐπ) and (4198) (πορεύομαι); to travel in (a country as a pedlar), i.e. (by implication) to trade: — buy and sell, make merchandise.

(1711) ἐμπορία, — em-poor-ee’-ah; feminine from (1713) (ἐμπορος); traffic: — merchandise.

(1712) ἐμπόριον, — em-poor’-ee-on; neuter from (1713) (ἐμπορος); a mart (“emporium”): — merchandise.

(1713) ἐμπορος, — em’-por-os; from (1722) (ἐπ) and the base of (4198) (πορεύομαι); a (wholesale) tradesman: — merchant.

(1714) ἐμπρήθω, — em-pray’-tho; from (1722) (ἐπ) and πρήθω (to blow a flame); to enkindle, i.e. set on fire: — burn up.

(1715) ἐμπροσθεν, — em’-pros-then; from (1722) (ἐπ) and (4314) (πρός); in front of (in place [literal or figurative] or time): — against, at, before, (in presence, sight) of.

(1716) ἐμπτυω, — emp-too’-o; from (1722) (ἐπ) and (4429) (πτύω); to spit at or on: — spit (upon).

(1717) ἐμφανής, — em-fan-ace’; from a compound of (1722) (ἐπ) and (5316) (φαίνω); apparent in self: — manifest, openly.
(1718) ἐμφανίζω, — em-fan-id’-zo; from (1717) ἐμφανής; to exhibit (in person) or disclose (by words): — appear, declare (plainly), inform, (will) manifest, shew, signify.

(1719) ἐμφοβος, — em’-fob-os; from (1722) ἐν and (5401) φόβος; in fear, i.e. alarmed: — affrighted, afraid, tremble.

(1720) ἐμφυσάω, — em-foo-sah’-o; from (1722) ἐν and πνεῦμα (to puff) [compare (5453) φύω]; to blow at or on: — breathe on.

(1721) ἐμφυτος, — em’-foo-tos; from (1722) ἐν and a derivative of (5453) φύω; implanted (figurative): — engrafted.

(1722) ἐν, — en; a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between (1519) ἐν and (1537) ἐκ); “in,” “at,” (up-)on, by, etc.: — about, after, against, + almost, x altogether, among, x as, at, before, between, (here-) by (+ all means), for (.sake of), + give self wholly to, (here-) in (-to, -wardly), x mightily, (because) of, (up-)on, [open-]ly, x outwardly, one, x quickly, x shortly, [speedi-]ly, x that, x there (-in, -on), through (-out), (un-) to (-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except ( elliptically) by a separate (and different) preposition

(1723) ἐναγκαλίζομαι, — en-ang-kal-id’-zom-ahee; from (1722) ἐν and a derivative of (43) ἄγκαλη; to take in one’s arms, i.e. embrace: — take up in arms.

(1724) ἐνάλιος, — en-al’-ee-os; from (1722) ἐν and (251) ἀλς; in the sea, i.e. marine: — thing in the sea.

(1725) ἐναντι, — en’-an-tee; from (1722) ἐν and (473) ἀντί; in front (i.e. figurative presence) of: — before.

(1726) ἐναντιον, — en-an-tee’-on; neuter of (1727) ἐναντίος; (adverb) in the presence (view) of: — before, in the presence of.
(1727) ἐναντίος, — en-an-tee’-os; from (1725) (ἐναντι); opposite; figurative *antagonistic*: — (over) against, contrary.

(1728) ἐνάρχομαι, — en-ar’-khom-ahee; from (1722) (ἐν) and (756) (ἀρχομαι); to commence on: — rule [by mistake for (757) (ἀρχω)].

(1729) ἐνδεής, — en-deh-ace’; from a compound of (1722) (ἐν) and (1210) (δέο) (in the sense of lacking); *deficient in*: — lacking.

(1730) ἐνδειγμα, — en’-dighe-mah; from (1731) (ἐνδείκνυμι); an *indication* (concrete): — manifest token.

(1731) ἐνδείκνυμι, — en-dike’-noo-mee; from (1722) (ἐν) and (1166) (δεῖκνυμι); to *indicate* (by word or act): — do, show (forth).

(1732) ἐνδειξις, — en’-dike-sis; from (1731) (ἐνδείκνυμι); *indication* (abstract): — declare, evident token, proof.

(1733) ἐνδεκα, — hen’-dek-ah; from (the neuter of) (1520) (ἐνδεκα); *one* and *ten*, i.e. *eleven*: — eleven.

(1734) ἐνδεκατος, — hen-dek’-at-os; order from (1733) (ἐνδεκα); *eleventh*: — eleventh.

(1735) ἐνδιχεται, — en-dikh’-et-ahee; third person singular presumed of a compound of (1722) (ἐν) and (1209) (δεχομαι); (impersonally) *it is accepted in*, i.e. *admitted* (possible): — can (+ not) be.

(1736) ἐνδημέω, — en-day-meh’-o; from a compound of (1722) (ἐν) and (1218) (δημος); to *be in* one’s own *country*, i.e. *home* (figurative): — be at home (present).

(1737) ἐνδιδύσκω, — en-did-oos’-ko; a prolonged form of (1746) (ἐνδύω); to *invest* (with a garment): — clothe in, wear.

(1738) ἐνδικος, — en’-dee-kos; from (1722) (ἐν) and (1349) (δικη); *in the right*, i.e. *equitable*: — just.
(1739) ἐνδομησίς, — en-dom’-ay-sis; from a compound of (1722) (ἐν) and a derivative of the base of (1218) (ὁρμέω); a housing in (residence), i.e. structure: — building.

(1740) ἐνδοξάζω, — en-dox-ad’-zo; from (1741) (ἐνδοξός); to glorify: — glorify.

(1741) ἐνδοξός, — en’-dox-os; from (1722) (ἐν) and (1391) (ὁξία); in glory, i.e. splendid, (figurative) noble: — glorious, gorgeous [-ly], honourable.

(1742) ἐνδομα, — en’-doo-mah; from (1746) (ἐνδύμω); apparel (especially the outer robe): — clothing, garment, raiment.

(1743) ἐνδοναμόω, — en-doo-nam-o’-o; from (1722) (ἐν) and (1412) (ὁναμόω); to empower: — enable, (increase in) strength (-en), be (make) strong.

(1744) ἐνδύνω, — en-doo’-no; from (1772) (ἐννομέω) and (1416) (ὁνώ); to sink (by implication wrap [compare (1746) (ἐνδύμω)] on, i.e. (figurative) sneak: — creep.

(1745) ἐνδοσίς, — en’-doo-sis; from (1746) (ἐνδύμω); investment with clothing: — putting on.

(1746) ἐνδύω, — en-doo’-o; from (1722) (ἐν) and (1416) (ὁνώ) (in the sense of sinking into a garment); to invest with clothing (literal or figurative): — array, clothe (with), endue, have (put) on.

ἐνέγκω. See (5342)(φέρω).

(1747) ἐνέδρα, — en-ed’-rah; feminine from (1722) (ἐν) and the base of (1476) (ἐδραίος); an ambush, i.e. (figurative) murderous purpose: — lay wait. See also Greek (1749) (enedron).

(1748) ἐνεδρεύω, — en-ed-ryoo’-o; from (1747) (ἐνέδρα); to lurk, i.e. (figurative) plot assassination: — lay wait for.

(1749) ἐνεδρον, — en’-ed-ron; neuter of the same as (1747) (ἐνέδρα); an ambush, i.e. (figurative) murderous design: — lying in wait.
en'ile-o, — en-i-leh'-o; from (1772) (ἐννομός) and the base of (1507) (ἐνλίπσσω); to enwrap: — wrap in.

en-im-i, — en'-i-mee; from (1772) (ἐννομός) and (1510) (ἐιμί); to be within (neuter participle plural): — such things as...have. See also (1762) (ἐν).

eneka, — hen'-ek-ah; or enekev, hen'-ek-en; or enekev, hi'-nek-en; of uncertain affinity; on account of: — because, for (cause, sake), (where-) fore, by reason of, that.

enérgeia, — en-erg'-i-ah; from (1756) (ἐνεργής): efficiency (“energy”): — operation, strong, (effectual) working.

enérgev, — en-erg-eh'-o; from (1756) (ἐνεργής); to be active, efficient: — do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

enérghmα, — en-erg'-ay-mah; from (1754) (ἐνεργέω); an effect: — operation, working.

enérghς, — en-er-gace'; from (1722) (ἐν) and (2041) (ἐργον); active, operative: — effectual, powerful.

envelogéw, — en-yoo-log-eh'-o; from (1722) (ἐν) and (2127) (ἐυλογέω); to confer a benefit on: — bless.

énχw, — en-ekh'-o; from (1722) (ἐν) and (2192) (ἐχω); to hold in or upon, i.e. ensnare; by implication to keep a grudge: — entangle with, have a quarrel against, urge.

enθάδε, — en-thad'-eh; from a prolonged form of (1722) (ἐν); properly within, i.e. (of place) here, hither. — (t-) here, hither.

enθυμεοματι, — en-thoo-meh'-om-ahee; from a compound of (1722) (ἐν) and (2372) (θυμός); to be inspired, i.e. ponder: — think.

enθύμεςις, — en-thoo'-may-sis; from (1760) (ἐνθυμέοματι); deliberation: — device, thought.
(1762) ἐνί, — en’-ee; contracted for third person singular presumed indicative of (1751) ἐνέμι; impersonal there is in or among: — be, (there) is.

(1763) ἐνιαυτός, — en-ee-ow-tos'; prolonged from a primary ἔνος (a year); a year: — year.

(1764) ἐνίστημι, — en-is’-tay-mee; from (1722) ἐν and (2476) ίστημι; to place on hand, i.e. (reflexive) impend, (participle) be instant: — come, be at hand, present.

(1765) ἐνισχύω, — en-is-khoo’-o; from (1722) ἐν and (2480) ἰσχύω; to invigorate (transitive or reflexive): — strengthen.

(1766) ἐννατός, — en’-nat-os; order from (1767) ἐννέα; ninth: — ninth.

(1767) ἐννέα, — en-neh’-ah; a primary number; nine: — nine.

(1768) ἐννενηκονταεννέα, — en-nen-ay-kon-tah-en-neh’-ah; from a (tenth) multiple of (1767) ἐννέα and (1767) ἐννέα itself; ninety-nine: — ninety and nine.

(1769) ἐννέος, — en-neh-os'; from (1770) ἐννεύω; dumb (as making signs), i.e. silent from astonishment: — speechless.

(1770) ἐννεύω, — en-nyoo’-o; from (1722) ἐν and (3506) νεύω; to nod at, i.e. beckon or communicate by gesture: — make signs.

(1771) ἐννοια, — en’-noy-ah; from a compound of (1722) ἐν and (3563) νοῦς; thoughtfulness, i.e. moral understanding: — intent, mind.

(1772) ἐννομος, — en’-nom-os; from (1722) ἐν and (3551) νομος; (subject) legal, or (object) subject to: — lawful, under law.

(1773) ἐννυχον, — en’-noo-khon; neuter of a compound of (1722) ἐν and (3571) νύξ; (adverb) by night: — before day.

(1774) ἐνοικέω, — en-oy-keh’-o; from (1722) ἐν and (3611) οἰκέω; to inhabit (figurative): — dwell in.
(1775) ἑνότης, — hen-ot’-ace; from (1520) (lesai); oneness, i.e. (figurative) unanimity: — unity.

(1776) ἑνοχλέω, — en-okh-leh’-o; from (1722) (ἐν) and (3791) (ὄχλέω); to crowd in, i.e. (figurative) to annoy: — trouble.

(1777) ἑνοχος, — en’-okh-os; from (1758) (ἐνέχω); liable to (a condition, penalty or imputation): — in danger of, guilty of, subject to.

(1778) ἑνταλμα, — en’-tal-mah; from (1781) (ἐντέλλομαι); an injunction, i.e. religious precept: — commandment.

(1779) ἑνταφιάζω, — en-taf-ee-ad’-zo; from a compound of (1722) (ἐν) and (5028) (τάφος); to inswathe with cerements for interment: — bury.

(1780) ἑνταφιασμός, — en-taf-ee-as-mos’; from (1779) (ἐνταφιάζω); preparation for interment: — burying.

(1781) ἑντέλλομαι, — en-tel’-lom-ahee; from (1722) (ἐν) and the base of (5056) (τέλος); to enjoin: — (give) charge, (give) command (-ments), injoin.

(1782) ἑντεύθεν, — ent-yoo’-then; from the same as (1759) (ἐνθάδε); hence (literal or figurative); (repeated) on both sides: — (from) hence, on either side.

(1783) ἑντεύξις, — ent’-yook-sis; from (1793) (ἐντεύξις); an interview, i.e. (special) supplication: — intercession, prayer.

(1784) ἑντιμός, — en’-tee-mos; from (1722) (ἐν) and (5092) (τιμή); valued (figurative): — dear, more honourable, precious, in reputation.

(1785) ἑντολή, — en-tol’-ay’; from (1781) (ἐντέλλομαι); injunction, i.e. an authoritative prescription: — commandment, precept.

(1786) ἑντόπιος, — en-top’-ee-os; from (1722) (ἐν) and (5117) (τόπος); a resident: — of that place.
(1787) ἐντός, — en-tos’; from (1722) (ἐν); inside (adverb or noun): — within.

(1788) ἐντρέπω, — en-trep’-o; from (1722) (ἐν) and the base of (5157) (τροπή); to invert, i.e. (figurative and reflexive) in a good sense, to respect; or in a bad one, to confound: — regard, (give) reverence, shame.

(1789) ἐντρέφω, — en-tref’-o; from (1722) (ἐν) and (5142) (τρέφω); (figurative) to educate: — nourish up in.

(1790) ἐντρομος, — en’-trom-os; from (1722) (ἐν) and (5156) (τρόμος); terrified: — x quake, x trembled.

(1791) ἐντροπή, — en-trop-ay’; from (1788) (ἐντρέπω); confusion: — shame.

(1792) ἐντρυφάω, — en-troo-fah’-o; from (1722) (ἐν) and (5171) (τρυφάω); to revel in: — sporting selves.

(1793) ἐντυγχάνω, — en-toong-khan’-o; from (1722) (ἐν) and (5177) (τυγχάνω); to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): — deal with, make intercession.

(1794) ἐντυλίσσω, — en-too-lis’-so; from (1722) (ἐν) and τυλίσσω (to twist; probably akin to (1507) (ἐλισσω)); to entwine, i.e. wind up in: — wrap in (together).

(1795) ἐντυπόω, — en-too-po’-o; from (1722) (ἐν) and a derivative of (5179) (τύπος); to enstamp, i.e. engrave: — engrave.

(1796) ἐνυβρίζω, — en-oo-brid’-zo; from (1722) (ἐν) and (5195) (ύβρις); to insult: — do despite unto.

(1797) ἐνυπνιάζομαι, — en-oop-ne-ad’-zom-ahee; middle from (1798) (ἐνύπνιον); to dream: — dream (-er).

(1798) ἐνύπνιον, — en-oo’-nee-on; from (1722) (ἐν) and (5258) (ύπνος); something seen in sleep, i.e. a dream (vision in a dream): — dream.
(1799) ἐνώπιον, — *en-o’-pee-on*, neuter of a compound of (1722) (ἐν) and a derivative of (3700) (ὁπτάνομαι); *in the face* of (literal or figurative): — before, in the presence (sight) of, to.

(1800) Ἐνώς, — *en-oce’*; of Hebrew origin [Hebrew {583}] (‘Enowsh]); Enos (i.e. Enosh), a patriarch: — Enos.

(1801) ἐνωτίζομαι, — *en-o-tid’-zom-ahee*; middle from a compound of (1722) (ἐν) and (3775) (οὖς); to take *in one’s ear*, i.e. to *listen*: — hearken.

(1802) Ἐνώκ, — *en-oke’*; of Hebrew origin [Hebrew {2585}] (Chanowk)]; Enoch (i.e. Chanok), an antediluvian: — Enoch.

ἐξ. See (1537) (ἐκ).

(1803) ἔξ, — *hex*, a primary numeral; *six*: — six.

(1804) ἔξαγγέλλω, — *ex-ang-el’-lo*; from (1537) (ἐκ) and the base of (32) (ἄγγελος); to *publish* i.e. *celebrate*: — shew forth.

(1805) ἔξαγοράζω, — *ex-ag-or-ad’-zo*; from (1537) (ἐκ) and (59) (ἀγοράζω); to *buy up*, i.e. *ransom*; figurative to *rescue* from loss (*improve* opportunity): — redeem.

(1806) ἔξαγω, — *ex-ag’-o*; from (1537) (ἐκ) and (71) (ἀγω); to *lead forth*: — bring forth (out), fetch (lead) out.

(1807) ἔξαιρέω, — *ex-ahee-reh’-o*; from (1537) (ἐκ) and (138) (αἴρεομαι); active to *tear out*, middle to *select*; figurative to *release*: — deliver, pluck out, rescue.

(1808) ἔξαιρω, — *ex-ah’ee-ro*; from (1537) (ἐκ) and (142) (αἴρω); to *remove*: — put (take) away.

(1809) ἔξαίτεομαι, — *ex-ahee-teh’-om-ahee*; middle from (1537) (ἐκ) and (154) (αἴτεω); to *demand* (for trial): — desire.

(1810) ἔξαίφνης, — *ex-ah’eef-nace*; from (1537) (ἐκ) and the base of (160) (αἴφνιδιος); *of a sudden* (*unexpectedly*): — suddenly. Compare (1819) (ἐξάπινα).
(1811) ἑξακολουθεῖω, — ex-ak-ol-oo-theh’-o; from (1537) (ἐκ) and (190) (ἀκολούθεω); to follow out, i.e. (figurative) to imitate, obey, yield to: — follow.

(1812) ἑξακόσιοι, — hex-ak-os’-ee-oy; plural ordinal from (1803) (ἐξ) and (1540) (ἐκατόν); six hundred: — six hundred.

(1813) ἑξαλέιψω, — ex-al-i’-fo; from (1537) (ἐκ) and (218) (αλειψο); to smear out, i.e. obliterate (erase tears, figurative pardon sin): — blot out, wipe away.

(1814) ἑξάλλομαι, — ex-al’-lom-ahee; from (1537) (ἐκ) and (242) (άλλομαι); to spring forth: — leap up.

(1815) ἑξανάστασις, — ex-an-as’-tas-is; from (1817) (ἐξανίστημι); a rising from death: — resurrection.

(1816) ἑξανατέλλω, — ex-an-at-el’-lo; from (1537) (ἐκ) and (393) (ἀνατέλλω); to start up out of the ground, i.e. germinate: — spring up.

(1817) ἑξανίστημι, — ex-an-is’-tay-mee; from (1537) (ἐκ) and (450) (ἀνίστημι); objective to produce, i.e. (figurative) beget; subject to arise, i.e. (figurative) object: — raise (rise) up.

(1818) ἑξαπατάω, — ex-ap-at-ah’-o; from (1537) (ἐκ) and (538) (ἀπατάω); to seduce wholly: — beguile, deceive.

(1819) ἑξάπινα, — ex-ap’-ee-nah; from (1537) (ἐκ) and a derivative of the same as (160) (αἰφνίδιος); of a sudden, i.e. unexpectedly: — suddenly. Compare (1810) (ἐξαίφνης).

(1820) ἑξαπορέωμαι, — ex-ap-or-eh’-om-ahee; middle from (1537) (ἐκ) and (639) (ἀπορέω); to be utterly at a loss, i.e. despond: — (in) despair.

(1821) ἑξαποστέλλω, — ex-ap-os-tel’-lo; from (1537) (ἐκ) and (649) (ἀποστέλλω); to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss: — send (away, forth, out).
(1822) ἔξαρτίζω, — ex-ar-tid'-zo; from (1537) ἐκ and a derivative of (739) ἀρτιος; to finish out (time); figurative to equip fully (a teacher): — accomplish, thoroughly furnish.

(1823) ἐξαστράπτω, — ex-as-trap'-to; from (1537) ἐκ and (797) ἀστράπτω; to lighten forth, i.e. (figurative) to be radiant (of very white garments): — glistening.

(1824) Ἐξαύτης, — ex-ow'-tace; from (1537) ἐκ and the generic singular feminine of (846) αὐτός (5610) ὁρᾶ being understood); from that hour, i.e. instantly: — by and by, immediately, presently, straightway.

(1825) ἐξεγείρω, — ex-eg-i'-ro; from (1537) ἐκ and (1453) ἐγείρω; to rouse fully, i.e. (figurative) to resuscitate (from death), release (from infliction): — raise up.

(1826) ἐξειμι, — ex'-i-mee; from (1537) ἐκ and ἔιμι (to go); to issue, i.e. leave (a place), escape (to the shore): — depart, get [to land], go out.

(1827) ἐξελέγχω, — ex-el-eng'-kho; from (1537) ἐκ and (1651) ἐλέγχω; to convict fully, i.e. (by implication) to punish: — convince.

(1828) ἐξελκω, — ex-el'-ko; from (1537) ἐκ and (1670) ἐλκύω; to drag forth, i.e. (figurative) to entice (to sin): — draw away.

(1829) ἐξεραμα, — ex-er'-am-ah; from a compound of (1537) ἐκ and a presumed ἐράω (to spue); vomit, i.e. food disgorged: — vomit.

(1830) ἐξερευνᾶω, — ex-er-yoo-nah'-o; from (1537) ἐκ and (2045) ἐρευνᾶω; to explore (figurative): — search diligently.

(1831) ἐξερχομαι, — ex-er'-khom-ah; from (1537) ἐκ and (2064) ἐρχομαι; to issue (literal or figurative): — come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.
(1832) ἔξεστι, — ex’-es-tee; third person singular presumed indicative of a compound of (1537) (ἐκ) and (1510) (ἐμί); so also ἔξον, ex-on’; neuter presumed participle of the same (with or without some form of (1510) (ἐμί) expressed); impersonal it is right (through the figurative idea of being out in public): — be lawful, let, x may (-est).

(1833) ἔξετάζω, — ex-et-ad’-zo; from (1537) (ἐκ) and ἐτάζω (to examine); to test thoroughly (by questions), i.e. ascertain or interrogate: — ask, enquire, search.

(1834) ἔξηγέομαι, — ex-ayg-eh’-om-ahee; from (1537) (ἐκ) and (2233) (ἡγέομαι); to consider out (aloud), i.e. rehearse, unfold: — declare, tell.

(1835) ἔξηκοντα, — hex-ay’-kon-tah; the tenth multiple of (1803) (ἕξ); sixty: — sixty [-fold], threescore.

(1836) ἔξης, — hex-ace’; from (2192) (ἕχω) (in the sense of taking hold of, i.e. adjoining); successive: — after, following, x morrow, next.

(1837) ἔξηχέομαι, — ex-ay-kheh’-om-ahee; middle from (1537) (ἐκ) and (2278) (ἡχέω); to “echo” forth, i.e. resound (be generally reported): — sound forth.

(1838) ἔξις, — hex’-is; from (2192) (ἕχω); habit, i.e. (by implication) practice: — use.

(1839) ἔξιστημι, — ex-is’-tay-mee; from (1537) (ἐκ) and (2476) (ἰστημι); to put (stand) out of wits, i.e. astound, or (reflexive) become astounded, insane: — amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

(1840) ἔξισχυο, — ex-is-khoo’-o; from (1537) (ἐκ) and (2480) (ἰσχύω); to have full strength, i.e. be entirely competent: — be able.

(1841) ἔξοδος, — ex’-od-os; from (1537) (ἐκ) and (3598) (ὁδός); an exit, i.e. (figurative) death: — decease, departing.
(1842) ἐξολοθρεύω, — ex-ol-oth-ryoo’-o; from (1537) ἔκ and (3645) ὀλοθρεύω; to extirpate: — destroy.

(1843) ἐξομολογέω, — ex-om-ol-og-eh’-o; from (1537) ἔκ and (3670) ὁμολογέω; to acknowledge or (by implication of assent) agree fully: — confess, profess, promise.

ἐξόν. See (1832) ἔξεστι.

(1844) ἐξορκίζω, — ex-or-kid’-zo; from (1537) ἔκ and (3726) ὀρκίζω; to exact an oath, i.e. conjure: — adjure.

(1845) ἐξορκιστής, — ex-or-kis-tace’; from (1844) ἐξορκίζω; one that binds by an oath (or spell), i.e. (by implication) an “exorcist” (conjurer): — exorcist.

(1846) ἐξορύσσω, — ex-or-oos’-so; from (1537) ἔκ and (3736) ὀρύσσω; to dig out, i.e. (by extensive) to extract (an eye), remove (a roofing): — break up, pluck out.

(1847) ἐξουθενώ, — ex-oo-den-o’-o; from (1537) ἔκ and a derivative of the neuter of (3762) οὐθέις; to make utterly nothing of; i.e. despise: — set at nought. See also (1848) exoutheneo.

(1848) ἐξουθενέω, — ex-oo-then-eh’-o; a variation of (1847) ἐξουθενώ and meaning the same: — contemptible, despise, least esteemed, set at nought.

(1849) ἐξουσία, — ex-oo-see’-ah; from (1832) ἔξεστι (in the sense of ability); privilege, i.e. (subject) force, capacity, competency, freedom, or (object) mastery (concrete magistrate, superhuman, potentate, token of control), delegated influence: — authority, jurisdiction, liberty, power, right, strength.

(1850) ἐξουσιάζω, — ex-oo-see-ad’-zo; from (1849) ἐξουσία; to control: — exercise authority upon, bring under the (have) power of.
(1851) ἐξοχὴ, — ex-okh-ay'; from a compound of (1537) ἐκ and (2192) ἔχω (meaning to stand out); prominence (figurative): — principal.

(1852) ἐξοπνίζω, — ex-oop-nid'-zo; from (1853) ἐξοπνος; to waken: — awake out of sleep.

(1853) ἐξοπνος, — ex'-oop-nos; from (1537) ἐκ and (5258) ὑπνος; awake: — x out of sleep.

(1854) ἐξω, — ex'-o; adverb from (1537) ἐκ; out (-side, of doors), literal or figurative: — away, forth, (with-) out (of, -ward), strange.

(1855) ἐξωθέν, — ex'-o-then; from (1854) ἐξω; external (-ly): — out (-side -ward, -wardly), (from) without.

(1856) ἐξωθέω, — ex-o-theh'-o; or ἐξωθο, ex-o'-tho; from (1537) ἐκ and ὁθέω (to push); to expel; by implication to propel: — drive out, thrust in.

(1857) ἐξωτερος, — ex-o'-ter-os; comparative of (1854) ἐξω; exterior: — outer.

(1858) ἑορτάζω, — heh-or-tad'-zo; from (1859) ἑορτή; to observe a festival: — keep the feast.

(1859) ἑορτή, — heh-or-tay'; of uncertain affinity; a festival: — feast, holyday.

(1860) ἐπαγγελία, — ep-ang-el-ee'-ah; from (1861) ἐπαγγέλλω; an announcement (for information, assent or pledge; especially a divine assurance of good): — message, promise.

(1861) ἐπαγγέλλω, — ep-ang-el'-lo; from (1909) ἐπι and the base of (32) ἀγγελος; to announce upon (reflexive), i.e. (by implication) to engage to do something, to assert something respecting oneself: — profess, (make) promise.
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(1862) ἐπάγγελμα, — ep-ang’-el-mah; from (1861) ἐπαγγέλλω; a self-committal (by assurance of conferring some good): — promise.

(1863) ἐπάγω, — ep-ag’-o; from (1909) ἐπί and (71) ἄγω; to superinduce, i.e. inflict (an evil), charge (a crime): — bring upon.

(1864) ἐπαγγονίζομαι, — ep-ag-o-nid’-zom-ahee; from (1909) ἐπί and (75) ἄγωνίζομαι; to struggle for: — earnestly contend for.

(1865) ἐπαθροίζω, — ep-ath-roid’-zo; from (1909) ἐπί and ἄθροιζω (to assemble); to accumulate: — gather thick together.

(1866) Ἑπαίνετος, — ep-a’hee-net-os; from (1867) ἐπαίνεω; praised; Epaenetus, a Christian: — Epenetus.

(1867) ἐπαίνεω, — ep-ahee-neh’-o; from (1909) ἐπί and (134) αἴνεω; to applaud: — commend, laud, praise.

(1868) ἐπαίνος, — ep’ahee-nos; from (1909) ἐπί and the base of (134) αἴνεω; laudation; concretely a commendable thing: — praise.

(1869) ἐπάριστω, — ep-ahee’-ro; from (1909) ἐπί and (142) αἱρέω; to raise up (literal or figurative): — exalt self, poise (lift, take) up.

(1870) ἐπαρισχόνομαι, — ep-ahee-skhoo’-nom-ahee; from (1909) ἐπί and (153) ἀἱρέμαι; to feel shame for something: — be ashamed.

(1871) ἐπαίτεω, — ep-ahee-teh’-o; from (1909) ἐπί and (154) αἰτέω; to ask for: — beg.

(1872) ἐπακολουθέω, — ep-ak-ol-oo-theh’-o; from (1909) ἐπί and (190) ἀκολουθέω; to accompany: — follow (after).

(1873) ἐπακούω, — ep-ak-oo’-o; from (1909) ἐπί and (191) ἀκούω; to hearken (favorably) to: — hear.
(1874) ἑπακροάομαι, — ep-ak-ro-ah’-om-ahee; from (1909) ἑπί and the base of (202) ἄκροατής; to listen (intently) to: — hear.

(1875) ἑπάν, — ep-an’: from (1909) ἑπί and (302) ὁν; a particle of indefinite contemporaneousness; whenever, as soon as: — when.

(1876) ἑπάναγκες, — ep-an’-ang-kes; neuter of a presumed compound of (1909) ἑπί and (318) ἀναγκή; (adverb) on necessity, i.e. necessarily: — necessary.

(1877) ἑπανάγω, — ep-an-ag’-o; from (1909) ἑπί and (321) ἀνάγω to lead up on, i.e. (technical) to put out (to sea); (intransitive) to return: — launch (thrust) out, return.

(1878) ἑπαναμίμμνησκω, — ep-an-ah-mim-nace’-ko; from (1909) ἑπί and (363) ἀναμίμμνησκω; to remind of: — put in mind.

(1879) ἑπαναπαύομαι, — ep-an-ah-pow’-om-ahee; middle from (1909) ἑπί and (373) ἀναπαύω to settle on; literal (remain) or figurative (rely): — rest in (upon).

(1880) ἑπανέρχομαι, — ep-an-er’-khom-ahee; from (1909) ἑπί and (424) ἀνέρχομαι to come up on, i.e. return: — come again, return.

(1881) ἑπανίσταμαι, — ep-an-is’tam-ahee; middle from (1909) ἑπί and (450) ἀνίστημι to stand up on, i.e. (figurative) to attack: — rise up against.

(1882) ἑπανόρθωσις, — ep-an’or’tho-sis; from a compound of (1909) ἑπί and (461) ἀνόρθως; a straightening up again, i.e. (figurative) rectification (reformation): — correction.

(1883) ἑπάνω, — ep-an’-o; from (1909) ἑπί and (507) ὁνω; up above, i.e. over or on (of place, amount, rank, etc.): — above, more than, (up-) on, over.
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(1884) ἐπαρκέω, — ep-ar-keh’-o; from (1909) (ἐπί) and (714) (ἀρκέω); to avail for, i.e. help: — relieve.

(1885) ἐπαρχία, — ep-ar-khee’-ah; from a compound of (1909) (ἐπί) and (757) (ἀρχω) (meaning a governor of a district, “eparch”); a special region of government, i.e. a Roman praefecture: — province.

(1886) ἐπαυλίς, — ep’-ow-lis; from (1909) (ἐπί) and an equivalent of (833) (αὐλή); a hut over the head, i.e. a dwelling.

(1887) ἐπαύριον, — ep-ow’-ree-on; from (1909) (ἐπί) and (839) (αὔριον); occurring on the succeeding day, i.e. ((2250) (ημέρα) being implied) to-morrow: — day following, morrow, next day (after).

(1888) ἐπαυτοφώρω, — ep-ow-tof-o’-ro; from (1909) (ἐπί) and (846) (αὐτός) and (the dative singular of) a derivative of φώρ (a thief); in theft itself, i.e. (by analogy) in actual crime: — in the very act.

(1889) Ἐπαφρᾶς, — ep-af-ras’; contrete from (1891) (Ἐπαφρόδιτος); Epaphras, a Christian: — Epaphras.

(1890) Ἐπαφρίζω, — ep-af-rid’-zo; from (1909) (ἐπί) and (875) (ἀφρίζω); to foam upon, i.e. (figurative) to exhibit (a vile passion): — foam out.

(1891) Ἐπαφρόδιτος, — ep-af-rod’-ee-tos; from (1909) (ἐπί) (in the sense of devoted to) and Ἀφροδίτη (Venus); Epaphroditus, a Christian: — Epaphroditus. Compare (1889) (Ἐπαφρᾶς).

(1892) Ἐπεγείρω, — ep-eg-i’-ro; from (1909) (ἐπί) and (1453) (ἐγείρω); to rouse upon, i.e. (figurative) to excite against: — raise, stir up.

(1893) Ἐπεί, — ep-i’; from (1909) (ἐπί) and (1487) (εἰ); thereupon, i.e. since (of time or cause): — because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.
(1894) ἐπειδή, — ep-i-day’; from (1893) (ἐπεί) and (1211) (ὅ); since now, i.e. (of time) when or (of cause) whereas: — after that, because, for (that, -asmuch as), seeing, since.

(1895) ἐπειδήπερ, — ep-i-day’-per; from (1894) (ἐπειδή) and (4007) (περ); since indeed (of cause): — forasmuch.

(1896) ἐπείδον, — ep-i’-don; and other moods and persons of the same tense; from (1909) (ἐπί) and (1492) (ἐδο); to regard (favorably or otherwise): — behold, look upon.

(1897) ἐπείπερ, — ep-i’-per; from (1893) (ἐπεί) and (4007) (περ); since indeed (of cause): — seeing.

(1898) ἐπεισαγωγή, — ep-ice-ag-o-gay’; from a compound of (1909) (ἐπί) and (1521) (ἐισάγω); a superintroduction: — bringing in.

(1899) ἐπεῖτα, — ep’-i-tah; from (1909) (ἐπί) and (1534) (ἐιτα); thereafter: — after that (-ward), then.

(1900) ἐπέκεινα, — ep-ek’-i-nah; from (1909) (ἐπί) and (the accusative plural neuter of) (1565) (ἐκεῖνος); upon those parts of, i.e. on the further side of: — beyond.

(1901) ἐπεκτείνομαι, — ep-ek-ti’-nom-ahee; middle from (1909) (ἐπί) and (1614) (ἐκτείνω); to stretch (oneself) forward upon: — reach forth.

(1902) ἐπενδύομαι, — ep-en-doo’-om-ahee; middle from (1909) (ἐπί) and (1746) (ἐνδύω); to invest upon oneself: — be clothed upon.

(1903) ἐπενδύτης, — ep-en-doo’-tace; from (1902) (ἐπενδύομαι); a wrapper, i.e. outer garment: — fisher’s coat.

(1904) ἐπέρχομαι, — ep-er’-khom-ahee; from (1909) (ἐπί) and (2064) (ἐρχομαι); to supervene, i.e. arrive, occur, impend, attack, (figurative) influence: — come (in, upon).
(1905) ἐπερωτάω, — ep-er-o-tah’-o; from (1909) (ἐπί) and (2065) (ἐρωτάω); to ask for, i.e. inquire, seek: — ask (after, questions), demand, desire, question.

(1906) ἐπερώτημα, — ep-er-o’-tay-mah; from (1905) (ἐπερωτάω); an inquiry: — answer.

(1907) ἐπέχω, — ep-ekh’-o; from (1909) (ἐπί) and (2192) (ἐχω); to hold upon, i.e. (by implication) to retain; (by extensive) to detain; (with implication of (3563) (νοῦς)) to pay attention to: — give (take) heed unto, hold forth, mark, stay.

(1908) ἐπηρεάζω, — ep-ay-reh-ad’-zo; from a compound of (1909) (ἐπί) and (probably) ἄρειά (threats); to insult, slander: — use despitefully, falsely accuse.

(1909) ἐπί, — ep-ee’; a primary preposition properly meaning superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive], i.e. over, upon, etc.; of rest (with the dative) at, on, etc.; of direction (with the accusative) towards, upon, etc.: — about (the times), above, after, against, among, as long as (touching), at, beside, x have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of), over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literal or figurative).

(1910) ἐπιβαίνω, — ep-ee-bah’ee-no; from (1909) (ἐπί) and the base of (939) (βάσις); to walk upon, i.e. mount, ascend, embark, arrive: — come (into), enter into, go abroad, sit upon, take ship.

(1911) ἐπιβάλλω, — ep-ee-bal’-lo; from (1909) (ἐπί) and (906) (βάλλω); to throw upon (literal or figurative, transitive or reflexive; usually with more or less force); specially (with (1438) (ἐκακοῦ) implied) to reflect; impersonally to belong to: — beat into, cast (up-) on, fall, lay (on), put (unto), stretch forth, think on.
(1912) ἐπίβαρέω, — ep-ee-bar-eh’-o; from (1909) (ἐπί) and (916) (βαρέω); to be heavy upon, i.e. (pecuniarily) to be expensive to; figurative to be severe towards: — be chargeable to, overcharge.

(1913) ἐπίβιβάζω, — ep-ee-bee-bad’-zo; from (1909) (ἐπί) and a reduplicated derivative of the base of (939) (βάζω) [compare (307) (ἀναβιβάζω)]; to cause to mount (an animal): — set on.

(1914) ἐπίβλεπω, — ep-ee-blep’-o; from (1909) (ἐπί) and (991) (βλέπω); to gaze at (with favor, pity or partiality): — look upon, regard, have respect to.

(1915) ἐπίβλημα, — ep-ib’-lay-mah; from (1911) (ἐπίβαλλω); a patch: — piece.

(1916) ἐπίβολος, — ep-ee-bo-ah’-o; from (1909) (ἐπί) and (994) (βολος); to exclaim against: — cry.

(1917) ἐπίβουλη, — ep-ee-bool’-y; from a presumed compound of (1909) (ἐπί) and (1014) (βουλημα); a plan against someone, i.e. a plot: — laying (lying) in wait.

(1918) ἐπιγαμβρεύω, — ep-ee-gam-bryoo’-o; from (1909) (ἐπί) and a derivative of (1062) (γάμος); to form affinity with, i.e. (special) in a levirate way: — marry.

(1919) ἐπίγειος, — ep-ig’-i-os; from (1909) (ἐπί) and (1093) (γῆ); worldly (physical or moral): — earthly, in earth, terrestrial.

(1920) ἐπίγνωμαι, — ep-ig-in’-om-ahee; from (1909) (ἐπί) and (1096) (γνῶμαι); to arrive upon, i.e. spring up (as a wind): — blow.

(1921) ἐπίγνωσκω, — ep-ig-in-oce’-ko; from (1909) (ἐπί) and (1097) (γνώσκω); to know upon some mark, i.e. recognise; by implication to become fully acquainted with, to acknowledge: — (ac-, have, take) know (-ledge, well), perceive.
(1922) ἑπίγνωσις, — *ep-ig’-no-sis*; from (1921) (ἐπιγνωσκόν); *recognition*, i.e. (by implication) full *discernment, acknowledgment*: — (ac-) knowledge (-ing, -ment).

(1923) ἑπιγραφή, — *ep-ig-raf-ay’*; from (1924) (ἐπιγράφω); an *inscription*: — superscription.

(1924) ἑπιγράφω, — *ep-ee-graf’-o*; from (1909) (ἐπί) and (1125) (γράφω); to *inscribe* (physical or mental): — inscription, write in (over, thereon).

(1925) ἑπιδείκνυμι, — *ep-ee-dike’-noo-mee*; from (1909) (ἐπί) and (1166) (δεικνύω); to *exhibit* (physical or mental): — shew.

(1926) ἑπιδέχομαι, — *ep-ee-dekh’-om-ahee*; from (1909) (ἐπί) and (1209) (δέχομαι); to *admit* (as a guest or [figurative] teacher): — receive.

(1927) ἑπιδημέω, — *ep-ee-day-meh’-o*; from a compound of (1909) (ἐπί) and (1218) (δημος); to *make oneself at home*, i.e. (by extension) to *reside* (in a foreign country): — [be] dwelling (which were) there, stranger.

(1928) ἑπιδιατάσσομαι, — *ep-ee-dee-ah-tas’-som-ahee*; middle from (1909) (ἐπί) and (1299) (διατάσσω); to *appoint besides*, i.e. *supplement* (as a codicil): — add to.

(1929) ἑπιδίδωμι, — *ep-ee-did’-o-mee*; from (1909) (ἐπί) and (1325) (δίδωμι); to *give over* (by hand or surrender): — deliver unto, give, let (+ [her drive]), offer.

(1930) ἑπιδιορθόω, — *ep-ee-dee-or-tho’-o*; from (1909) (ἐπί) and a derivative of (3717) (ὁρθός); to *straighten further*, i.e. (figurative) *arrange additionally*: — set in order.

(1931) ἑπιδύω, — *ep-ee-doo’-o*; from (1909) (ἐπί) and (1416) (δύνω); to *set* fully (as the sun): — go down.
suitableness, i.e. (by implication) equity, mildness: — clemency, gentleness.

appropriate, i.e. (by implication) mild: — gentle, moderation, patient.

to search (inquire) for; intensive to demand, to crave: — desire, enquire, seek (after, for).

appointed to death: — appointed to death.

an imposition (of hands officially): — laying (putting) on.

covet, desire, would fain, lust (after).

a craver: — lust after.

concupiscence, desire, lust (after).

set upon: — set upon.

appeal (unto), call (on, upon), surname.

cloke.
(1943) ἑπικαλύπτω, — ep-ee-kal-oop’-to; from (1909) (ἐπὶ) and (2572) (καλύπτω); to conceal, i.e. (figurative) forgive: — cover.

(1944) ἑπικατάρατος, — ep-ee-kat-ar’-at-os; from (1909) (ἐπὶ) and a derivative of (2672) (καταράσμα); imprecat ed, i.e. execrable: — accursed.

(1945) ἑπίκεμμα, — ep-ik’-i-mahee; from (1909) (ἐπὶ) and (2749) (κείμαι); to rest upon (literal or figurative): — impose, be instant, (be) laid (there-, up-) on, (when) lay (on), lie (on), press upon.

(1946) Ἐπικούρειος, — ep-ee-koo’-ri-os; from Ἐπίκουρος [compare (1947) (ἐπικουρία)] (a noted philosopher); an Epicurean or follower of Epicurus: — Epicurean.

(1947) ἑπικουρία, — ep-ee-koo-ree’-ah; from a compound of (1909) (ἐπὶ) and a (prolonged) form of the base of (2877) (κοράσιον) (in the sense of servant); assistance: — help.

(1948) ἑπικρίνω, — ep-ee-kree’-no; from (1909) (ἐπὶ) and (2919) (κρίνω); to adjudge: — give sentence.

(1949) ἑπιλαμβάνομαι, — ep-ee-lam-ban’-om-ahee; middle from (1909) (ἐπὶ) and (2983) (λαμβάνω); to seize (for help, injury, attainment or any other purpose; literal or figurative): — catch, lay hold (up-) on, take (by, hold of, on).

(1950) ἑπιλανθάνομαι, — ep-ee-lan-than’-om-ahee; middle from (1909) (ἐπὶ) and (2990) (λανθάνω); to lose out of mind; by implication to neglect: — (be) forget (-ful of).

(1951) ἑπιλέγομαι, — ep-ee-leg’-om-ahee; middle from (1909) (ἐπὶ) and (3004) (λέγω); to surname, select: — call, choose.

(1952) ἑπιλείπω, — ep-ee-li’-po; from (1909) (ἐπὶ) and (3007) (λείπω); to leave upon, i.e. (figurative) to be insufficient for: — fail.
(1953) ἐπιλησμονή, — *ep-ee-lace-mon-ay*'; from a derivative of (1950) ἐπιλανθάνομαι; *negligence*: — x forgetful.

(1954) ἐπίλοιπος, — *ep-il’-oy-pos*; from (1909) ἐπί and (3062) λοιποί; *left over*, i.e. *remaining*: — rest.

(1955) ἐπίλυσις, — *ep-il’-oo-sis*; from (1956) ἐπιλύω; *explanation*, i.e. *application*: — interpretation.

(1956) ἐπιλύω, — *ep-ee-loo’-o*; from (1909) ἐπί and (3089) λύω; to *solve further*, i.e. (figurative) to *explain, decide*: — determine, expound.

(1957) ἐπιμαρτυρέω, — *ep-ee-mar-too-reh’-o*; from (1909) ἐπί and (3140) μαρτυρέω; to *attest further*, i.e. *corroborate*: — testify.

(1958) ἐπιμέλεια, — *ep-ee-mel’-i-ah*; from (1959) ἐπιμελέομαι; *carefulness*, i.e. kind *attention* (hospitality): — + refresh self.

(1959) ἐπιμελέομαι, — *ep-ee-mel-eh’-om-ahee*; middle from (1909) ἐπί and the same as (3199) μέλω; to *care for* (physical or otherwise): — take care of.

(1960) ἐπιμελῶς, — *ep-ee-mel-oce’*; adverb from a derivative of (1959) ἐπιμελέομαι; *carefully*: — diligently.

(1961) ἐπιμένω, — *ep-ee-men’-o*; from (1909) ἐπί and (3306) μένω; to *stay over*, i.e. remain (figurative *persevere*): — abide (in), continue (in), tarry.

(1962) ἐπινεύω, — *ep-een-yoo’-o*; from (1909) ἐπί and (3506) νεύω; to *nod at*, i.e. (by implication) to *assent*: — consent.

(1963) ἐπίνοια, — *ep-in’-oy-ah*; from (1909) ἐπί and (3563) νοῦς; *attention* of the mind, i.e. (by implication) *purpose*: — thought.

(1964) ἐπιορκέω, — *ep-ee-or-keh’-o*; from (1965) ἐπίορκος; to *commit perjury*: — forswear self.
(1965) ἐπιορκός, — ep-ee’-or-kos; from (1909) ἐπὶ (to go) and (3727) ὄρκος; on oath, i.e. (falsely) a forswearer: — perjured person.

(1966) ἐπιστόμα, — ep-ee-oo’-sah; feminine singular participle of a compound of (1909) ἐπὶ and ἔμι (to go); supervening, i.e. ((2250) ἔμερα or (3571) νύξ) being expressed or implied) the ensuing day or night: — following, next.

(1967) ἐπιστόμιος, — ep-ee-oo’-see-os; perhaps from the same as (1966) ἐπιστόμα; to-morrow’s; but more probably from (1909) ἐπὶ and a derivative of the presumed participle feminine of (1510) ἔμι; for subsistence, i.e. needful: — daily.

(1968) ἐπιπτώ, — ep-ee-pip’-to; from (1909) ἐπὶ and (4098) πίπτω; to embrace (with affection) or seize (with more or less violence; literal or figurative): — fall into (on, upon), lie on, press upon.

(1969) ἐπιπλήσσω, — ep-ee-place’-so; from (1909) ἐπὶ and (4141) πλήσσω; to chastise, i.e. (with words) to upbraid: — rebuke.

(1970) ἐπιπνίγω, — ep-ee-pnee’-go; from (1909) ἐπὶ and (4155) πνίγω; to throttle upon, i.e. (figurative) overgrow: — choke.

(1971) ἐπιποθέω, — ep-ee-poth-eh’-o; from (1909) ἐπὶ and ποθέω (to yearn); to dote upon, i.e. intensely crave possession (lawfully or wrongfully): — (earnestly) desire (greatly), (greatly) long (after), lust.

(1972) ἐπιπόθησις, — ep-ee-poth’-ay-sis; from (1971) ἐπιποθέω; a longing for: — earnest (vehement) desire.

(1973) ἐπιποθητος, — ep-ee-poth’-ay-tos; from (1909) ἐπὶ and a derivative of the latter part of (1971) ἐπιποθέω; yearned upon, i.e. greatly loved: — longed for.

(1975) ἐπιπορεύομαι, — ep-ee-por-yoo'-om-ahee; from (1909) (ἐπί) and (4198) (πορεύομαι); to journey further, i.e. travel on (reach): — come.

(1976) ἐπιρρόπτω, — ep-ir-hrap'-to; from (1909) (ἐπί) and the base of (4476) (ῥαφίς); to stitch upon, i.e. fasten with the needle: — sew on.

(1977) ἐπιρρίπτω, — ep-ir-rip'-to; from (1909) (ἐπί) and (4496) (ρίπτω); to throw upon (literal or figurative): — cast upon.

(1978) ἐπίσημος, — ep-is'-ay-mos; from (1909) (ἐπί) and some form of the base of (4591) (σημαίνω); remarkable, i.e. (figurative) eminent: — notable, of note.

(1979) ἐπισιτισμός, — ep-ee-sit-is-mos'; from a compound of (1909) (ἐπί) and a derivative of (4621) (σιτος); a provisioning, i.e. (concretely) food: — victuals.

(1980) ἐπισκέπτομαι, — ep-ee-skek'-tom-ahee; middle from (1909) (ἐπί) and the base of (4649) (σκοπός); to inspect, i.e. (by implication) to select; by extension to go to see, relieve: — look out, visit.

(1981) ἐπισκηνόω, — ep-ee-skay-no'-o; from (1909) (ἐπί) and (4637) (σκηνόω); to tent upon, i.e. (figurative) abide with: — rest upon.

(1982) ἐπισκιάζω, — ep-ee-skee-ad'-zo; from (1909) (ἐπί) and a derivative of (4639) (σκία); to cast a shade upon, i.e. (by analogy) to envelop in a haze of brilliancy; figurative to invest with preternatural influence: — overshadow.

(1983) ἐπισκοπέω, — ep-ee-skop-eh'-o; from (1909) (ἐπί) and (4648) (σκοπέω); to oversee; by implication to beware: — look diligently, take the oversight.
(1984) ἐπισκόπη, — *ep-is-kop-ay*’; from (1980) ἐπισκέπτομαι; *inspection* (for relief); by implication *superintendence*; specially the Christian “*episcopate*”: — the office of a “bishop”, bishoprick, visitation.

(1985) ἐπισκόπος, — *ep-is’-kop-os*; from (1909) ἐπί and (4649) σκοπός (in the sense of (1983) ἐπισκοπέω); a *superintendent*, i.e. Christian officer in general charge of a (or the) church (literal or figurative): — bishop, overseer.

(1986) ἐπισπάομαι, — *ep-ee-spah’-om-ahee*; from (1909) ἐπί and (4685) σπάω; to *draw over*, i.e. (with (203) ἀκροβυστία implied) *efface* the mark of *circumcision* (by recovering with the foreskin): — become uncircumcised.

(1987) ἐπισταμαι, — *ep-is’-tam-ahee*; apparently a middle of (2186) ἐφίστημι (with (3563) νοῦς implied); to *put the mind upon*, i.e. *comprehend*, or *be acquainted with*: — know, understand.

(1988) ἐπιστάτης, — *ep-is-tat’-ace*; from (1909) ἐπί and a presumed derivative of (2476) ἱστημαι; an *appointee over*, i.e. *commander* (teacher): — master.

(1989) ἐπιστέλλω, — *ep-ee-stel’-lo*; from (1909) ἐπί and (4724) στέλλω; to *enjoin* (by writing), i.e. (genitive) to *communicate by letter* (for any purpose): — write (a letter, unto).


(1991) ἐπιστηρίζω, — *ep-ee-stay-rid’-zo*; from (1909) ἐπί and (4741) στηρίζω; to *support further*, i.e. *ree`stablish*: — confirm, strengthen.

(1993) ἐπιστομίζω, — *ep-ee-stom-id’-zo*; from (1909) ἔπι and (4750) στόμα; to put something *over* the *mouth*, i.e. (figurative) to *silence*: — stop mouths.

(1994) ἐπιστρέφω, — *ep-ee-stref’-o*; from (1909) ἔπι and (4762) στρέφω; to *revert* (literal, figurative or moral): — come (go) again, convert, (re-) turn (about, again).


(1996) ἐπισυνάγω, — *ep-ee-soon-ag’-o*; from (1909) ἔπι and (4863) συνάγω; to *collect upon* the same place: — gather (together).


(1998) ἐπισυντρέχω, — *ep-ee-soon-trekh’-o*; from (1909) ἔπι and (4936) συντρέχω; to *hasten together upon* one place (or a participle occasion): — come running together.

(1999) ἐπισύστασις, — *ep-ee-soo’-stas-is*; from the middle of a compound of (1909) ἔπι and (4921) συνίσταω; a *conspiracy*, i.e. *concourse* (riotous or friendly): — that which cometh upon, + raising up.

(2000) ἐπισφαλής, — *ep-ee-sfal-ace’*; from a compound of (1909) ἔπι and σφάλλω (to *trip*); figurative *insecure*: — dangerous.

(2001) ἐπισχῦω, — *ep-is-khoo’-o*; from (1909) ἔπι and (2480) ἵσχυω; to *avail further*, i.e. (figurative) *insist stoutly*: — be the more fierce.

(2002) ἐπισωρεύω, — *ep-ee-so-ryoo’-o*; from (1909) ἔπι and (4987) σωρεύω; to *accumulate further*, i.e. (figurative) *seek* additionally: — heap.

(2004) ἐντάσσω, — *ep-ee-tas’-so*; from (1909) (*ἐπί*) and (5021) (*τάσσω*); to *arrange upon*, i.e. *order*: — charge, command, injoin.

(2005) ἐντελέω, — *ep-ee-tel-eh’-o*; from (1909) (*ἐπί*) and (5055) (*τελέω*); to *fulfill further* (or *completely*), i.e. *execute*; by implication to *terminate, undergo*: — accomplish, do, finish, (make) (perfect), perform (x -ance).

(2006) ἐντηδειος, — *ep-ee-tay’-di-os*; from ἐπιτηδέες (enough); *serviceable*, i.e. (by implication) *requisite*: — things which are needful.

(2007) ἐπιτιθημι, — *ep-ee-tith’-ay-mee*; from (1909) (*ἐπί*) and (5087) (*τιθημι*); to *impose* (in a friendly or hostile sense): — add unto, lade, lay upon, put (up) on, set on (up), + surname, x wound.

(2008) ἐπιτιμάω, — *ep-ee-tah’-mah’-o*; from (1909) (*ἐπί*) and (5091) (*τιμάω*); to *tax upon*, i.e. *censure* or *admonish*; by implication *forbid*: — (straitly) charge, rebuke.


(2010) ἐπιτρέπω, — *ep-ee-trep’-o*; from (1909) (*ἐπί*) and the base of (5157) (*τροπή*); to *turn over* (transfer), i.e. *allow*: — give leave (liberty, license), let, permit, suffer.

(2011) ἐπιτροπή, — *ep-ee-trop-ay’*; from (2010) (*ἐπιτρέπω*); *permission*, i.e. (by implication) full *power*: — commission.
(2012) ἐπίτροπος, — ep-it’-rop-os; from (1909) ἐπί and (5158) τρόπος (in the sense of (2011) epitrope)); a commissioner, i.e. domestic manager, guardian: — steward, tutor origin.

(2013) ἐπιτυγχάνω, — ep-ee-toong-khan’-o; from (1909) ἐπί and (5177) τυγχάνω; to chance upon, i.e. (by implication) attain: — obtain.

(2014) ἐπιφαίνω, — ep-ee-fah’ee-no; from (1909) ἐπί and (5316) φαίνω; to shine upon, i.e. become (literal) visible or (figurative) known: — appear, give light.

(2015) ἐπιφάνεια, — ep-if-an’-i-ah; from (2016) ἐπιφανής; a manifestation, i.e. (special) the advent of Christ (past or future): — appearing, brightness.

(2016) ἐπιφανής, — ep-if-an-ace’; from (2014) ἐπιφαίνω; conspicuous, i.e. (figurative) memorable: — notable.

(2017) ἐπιφώνεω, — ep-ee-fow’-o; a form of (2014) ἐπιφαίνω; to illuminate (figurative); — give light.

(2018) ἐπιφέρω, — ep-ee-fer’-o; from (1909) ἐπί and (5342) φέρω; to bear upon (or further), i.e. adduce (personally or judicially [accuse, inflict]), superinduce: — add, bring (against), take.

(2019) ἐπιφωνέω, — ep-ee-fo-neh’-o; from (1909) ἐπί and (5455) φωνέω; to call at something, i.e. exclaim: — cry (against), give a shout.

(2020) ἐπιφώσκω, — ep-ee-foce’-ko; a form of (2017) ἐπιφάνειος; to begin to grow light: — begin to dawn, x draw on.

(2021) ἐπιχειρέω, — ep-ee-khi-reh’-o; from (1909) ἐπί and (5495) χείρ; to put the hand upon, i.e. undertake: — go about, take in hand (upon).

(2022) ἐπιχέω, — ep-ee-kheh’-o; from (1909) ἐπί and χέω (to pour); to pour upon: — pour in.
(2023) ἐπιχορηγέω, — ep-ee-khor-ayg-eh’-o; from (1909) (ἐπί) and (5524) (χορηγέω); to furnish besides, i.e. fully supply, (figurative) aid or contribute: — add, minister (nourishment, unto).

(2024) ἐπιχορηγία, — ep-ee-khor-ayg-ee’-ah; from (2023) (ἐπιχορηγέω); contribution: — supply.

(2025) ἐπαιρώ, — ep-ee-khree’-o; from (1909) (ἐπί) and (5548) (χρίω); to smear over: — anoint.

(2026) ἐποικοδομέω, — ep-oy-kod-om-eh’-o; from (1909) (ἐπί) and (3618) (οἰκοδομέω); to build upon, i.e. (figurative) to rear up: — build thereon (thereupon, on, upon).

(2027) ἐποκέλλω, — ep-ok-el’-lo; from (1909) (ἐπί) and ὁκέλλω (to urge); to drive upon the shore, i.e. to beach a vessel: — run aground.

(2028) ἐπονομάζω, — ep-on-om-ad’-zo; from (1909) (ἐπί) and (3687) (ὁνομάζω); to name further, i.e. denominate: — call.

(2029) ἐποπτεύω, — ep-opt-yoo’-o; from (1909) (ἐπί) and a derivative of (3700) (ὁπτάνομαι); to inspect, i.e. watch: — behold.

(2030) ἐπόπτης, — ep-op’-tace; from (1909) (ἐπί) and a presumed derivative of (3700) (ὁπτάνομαι); a looker-on: — eyewitness.

(2031) ἐπος, — ep’-os; from (2036) (ἐπω); a word: — x say.

(2032) ἐπουράνιος, — ep-oo-ran’-ee-os; from (1909) (ἐπί) and (3772) (οὐρανός); above the sky: — celestial, (in) heaven (-ly), high.

(2033) ἐπτά, — hep-tah’; a primary number; seven: — seven.

(2034) ἐπτάκις, — hep-tak-is’; adverb from (2033) (ἐπτά); seven times: — seven times.
(2035) ἑπτακισκίλιοι, — hep-tak-is-khil’-ee-oy; from (2034) ἑπτακίς and (5507) (χιλιοι); seven times a thousand: — seven thousand.

(2036) ἐπώ, — ep’-o; a primary verb (used only in the definite past tense, the others being borrowed from (2046) ἔρεω, (4483) ῥέω and (5346) (φημί)); to speak or say (by word or writing): — answer, bid, bring word, call, command, grant, say (on), speak, tell. Compare (3004) (λέγω).

(2037) Ἐραστος, — er’-as-tos; from ἐράω (to love); beloved; Erastus, a Christian: — Erastus.

(2038) ἐργάζομαι, — er-gad’-zom-ah; middle from (2041) ἔργον; to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: — commit, do, labor for, minister about, trade (by), work.

(2039) ἐργασία, — er-gas-ee’-ah; from (2040) ἔργατης; occupation; by implication profit, pains: — craft, diligence, gain, work.

(2040) ἐργάτης, — er-gat’-ace; from (2041) ἔργον; a toiler; figurative a teacher: — labourer, worker (-men).

(2041) ἔργον, — er’-gon; from a primary (but obsolete) ἔργον (to work); toil (as an effort or occupation); by implication an act: — deed, doing, labour, work.

(2042) ἐρέθιζω, — er-eth-id’-zo; from a presumed prolonged form of (2054) ἐρις; to stimulate (especially to anger): — provoke.

(2043) ἐρείδω, — er-i’-do; of obscure affinity; to prop, i.e. (reflexive) get fast: — stick fast.

(2044) ἐρεύγομαι, — er-yoog’-om-ah; of uncertain affinity; to belch, i.e. (figurative) to speak out: — utter.

(2045) ἐρευνάω, — er-yoo-nah’-o; apparently from (2046) ἔρεω (through the idea of inquiry); to seek, i.e. (figurative) to investigate: — search.
(2046) ἐρεύω, — er-eh’-o; probably a fuller form of (4483) ἐρέω; an alternate for (2036) ἔπω in certain tenses; to utter, i.e. speak or say: — call, say, speak (of), tell.

(2047) ἐρημία, — er-ay-mee’-ah; from (2048) ἐρημος; solitude (concrete): — desert, wilderness.

(2048) ἐρημος, — er’-ay-mos; of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, (5561) χώρα being implied): — desert, desolate, solitary, wilderness.

(2049) ἐρημώω, — er-ay-mo’-o; from (2048) ἐρημος; to lay waste (literal or figurative): — (bring to, make) desolate (-ion), come to nought.

(2050) ἐρήμωσις, — er-ay-mo-sis; from (2049) ἐρημώω; despoliation: — desolation.

(2051) ἐρίζω, — er-id’-zo; from (2054) ἐρίς; to wrangle: — strive.

(2052) ἐριθεία, — er-ith-i’-ah; perhaps from the same as (2042) ἐρεθίζω; properly intrigue, i.e. (by implication) faction: — contention (-ious), strife.

(2053) ἐριον, — er’-ee-on; of obscure affinity; wool: — wool.

(2054) ἐρίς, — er’-is; of uncertain affinity; a quarrel, i.e. (by implication) wrangling: — contention, debate, strife, variance.

(2055) ἐρίφιον, — er-if’-ee-on; from (2056) ἐρίφος; a kidling, i.e. (genitive) goat (symbolical wicked person): — goat.

(2056) ἐρίφος, — er’-if-os; perhaps from the same as (2053) ἐριον (through the idea of hairiness); a kid or (generic) goat: — goat, kid.

(2057) Ἐρμᾶς, — her-mas’; probably from (2060) Ἐρμῆς; Hermas, a Christian: — Hermas.

(2058) Ἐρμηνεύα, — her-may-ni’-ah; from the same as (2059) Ἐρμηνεύω; translation: — interpretation.
(2059) ἑρμηνεύω, — her-mayn-yoo’-o; from a presumed derivative of (2060) (Ἑρμῆς) (as the god of language); to translate: — interpret.

(2060) Ἑρμῆς, — her-mace’; perhaps from (2046) (ἐρέω); Hermes, the name of the messenger of the Greek deities; also of a Christian: — Hermes, Mercury.

(2061) Ἑρμογένης, — her-mog-en’-ace; from (2060) (Ἑρμῆς) and (1096) (γίνομαι); born of Hermes; Hermogenes, an apostate Christian: — Hermogenes.

(2062) ἑρπετόν, — her-pet-on’; neuter of a derivative of ἑρπω (to creep); a reptile, i.e. (by Hebrew [compare Hebrew {7431} (remes)]) a small animal: — creeping thing, serpent.

(2063) ἑρυθρός, — er-oo-thros’; of uncertain affinity; red, i.e. (with (2281) (Θάλασσα)) the Red Sea: — red.

(2064) ἑρχομαι, — er’-khom-ahee; middle of a primary verb (used only in the presonal and imperfect tenses, the others being supplied by a kindred [middle] ἐλεύθομαι, el-yoo’-thom-ahee; or [active] ἔλθω, el’-tho; which do not otherwise occur); to come or go (in a great variety of applications, literal and figurative): — accompany, appear, bring, come, enter, fall out, go, grow, x light, x next, pass, resort, be set.

(2065) ἑρωτάω, — er-o-tah’-o; apparently from (2046) (ἐρέω) [compare (2045) (ἐρευνάω)]; to interrogate; by implication to request: — ask, beseech, desire, intreat, pray. Compare (4441) (πανθάνομαι).

(2066) ἑσθής, — es-thace’; from ἑννυμι (to clothe); dress: — apparel, clothing, raiment, robe.

(2067) ἑσθησις, — es’-thay-sis; from a derivative of (2066) (Ἑσθής); clothing (concrete): — government.
(2068) ἑσθίω, — es-thee’-o; strengthened for a primary ἐδω (to eat); used only in certain tenses, the rest being supplied by (5315) (φάγω); to eat (usually literal): — devour, eat, live.

(2069) Ἐσλί, — es-lee’; of Hebrew origin [probably for Hebrew {454} (‘Elyehow`eynay)]; Esli, an Israelite: — Esli.

(2070) ἑσμέν, — es-men’; first person plural indicative of (1510) (ἐμί); we are: — are, be, have our being, x have hope, + [the gospel] was [preached unto] us.

(2071) ἑσομαι, — es’-om-ahee; future of (1510) (ἐμί); will be: — shall (should) be (have), (shall) come (to pass), x may have, x fall, what would follow, x live long, x sojourn.

(2072) ἑσοπτρον, — es’-op-tron; from (1519) (ἐμς) and a presumed derivative of (3700) (ὁπτάνομαι); a mirror (for looking into): — glass. Compare (2734) (κατοπτρίζωμαι).

(2073) ἑσπέρα, — hes-per’-ah; feminine of an adjective ἑσπερός (evening); the eve ((5610) (ὁρα) being implication): — evening (-tide).

(2074) Ἐσρώμ, — es-rome; of Hebrew origin [Hebrew {2696} (Chetsrown)]; Esrom (i.e. Chetsron), an Israelite: — Esrom.

(2075) ἑστέ, — es-teh’; second person plural presumed indicative of (1510) (ἐμί); ye are: — be, have been, belong.

(2076) ἑστί, — es-tee’; third person singular presumed indicative of (1510) (ἐμί); he (she or it) is; also (with neuter plural) they are: — are, be (-long), call, x can [-not], come, consisteth, x dure for awhile, + follow, x have, (that) is (to say), make, meaneth, x must needs, + profit, + remaineth, + wrestle.

(2077) ἑστω, — es’-to; second person singular presumed imperative of (1510) (ἐμί); be thou; also ἑστωσας, es’-to-san; third person of the same; let them be: — be.
(2078) ἑσχατος, — es’-khat-os; a superlative probably from (2192) (ἑχο) (in the sense of contiguity); farthest, final (of place or time): — ends of, last, latter end, lowest, uttermost.

(2079) ἑσχάτως, — es-khat’-oce; adverb from (2078) (ἐσχατος); finally, i.e. (with (2192) (ἑχο)) at the extremity of life: — point of death.

(2080) ἑσω, — es’-o; from (1519) (εἰς); inside (as preposition or adjective): — (with-) in (-ner, -to, -ward).

(2081) ἑσωθεν, — es’-o-then; from (2080) (ἐσω); from inside; also used as equivalent to (2080) (ἐσω) (inside): — inward (-ly), (from) within, without.

(2082) ἑσωτερος, — es-o’-ter-os; comparative of (2080) (ἐσω); interior: — inner, within.

(2083) ἑταιρος, — het-ah’ee-ros; from ἑτης (a clansman); a comrade: — fellow, friend.

(2084) ἑτερογλωσσος, — het-er-og’-loce-sos; from (2087) (ἔτερος) and (1100) (γλωσσα); other-tongued, i.e. a foreigner: — man of other tongue.

(2085) ἑτεροδιδασκαλεω, — het-er-od-id-as-kal-eh’-o; from (2087) (ἔτερος) and (1320) (διδασκαλος); to instruct differently: — teach other doctrine (-wise).

(2086) ἑτεροζυγεο, — het-er-od-zoog-eh’-o; from a compound of (2087) (ἔτερος) and (2218) (ζυγος); to yoke up differently, i.e. (figurative) to associate discordantly: — unequally yoke together with.

(2087) ἑτερος, — het’-er-os; of uncertain affinity; (an-, the) other or different: — altered, else, next (day), one, (an-) other, some, strange.

(2088) ἑτερως, — het-er’-oce; adverb from (2087) (ἔτερος); differently: — otherwise.
(2089) ἐτὶ, — et’-ee; perhaps akin to (2094) (ἔτος); “yet,” still (of time or degree): — after that, also, ever, (any) further, (t-) henceforth (more), hereafter, (any) longer, (any) more (-one), now, still, yet.

(2090) ἐτοιμάζω, — het-oy-mad’-zo; from (2092) (ἐτοιμος); to prepare: — prepare, provide, make ready. Compare (2680) (κατασκευάζω).

(2091) ἐτοιμασία, — het-oy-mas-ee’-ah; from (2090) (ἐτοιμάζω); preparation: — preparation.

(2092) ἐτοιμος, — het’-oys; from an old noun ἔτεος (fitness); adjusted, i.e. ready: — prepared, (made) ready (-iness, to our hand).

(2093) ἐτοίμως, — het’-oy-moe; adverb from (2092) (ἐτοιμος); in readiness: — ready.

(2094) ἐτος, — et’-os; apparently a primary word; a year: — year.

(2095) ἐὖ, — yoo; neuter of a primary ἐὖς (good); (adverb) well: — good, well (done).

(2096) Εὕα, — yoo’-ah; of Hebrew origin [Hebrew {2332} (Chavvah)]; Eua (or Eva, i.e. Chavvah), the first woman: — Eve.

(2097) ἐγγέλιζω, — yoo-ang-ghel-id’-zo; from (2095) (ἐὖ) and (32) (ἀγγελος); to announce good news (“evangelize”) especially the gospel: — declare, bring (declare, show) glad (good) tidings, preach (the gospel).

(2098) ἐγγέλιον, — yoo-ang-ghel’-ee-on; from the same as (2097) (ἐγγέλιζω); a good message, i.e. the gospel: — gospel.

(2099) ἐγγέλιστής, — yoo-ang-ghel-is-tace’; from (2097) (ἐγγέλιζω); a preacher of the gospel: — evangelist.

(2100) ἔμφρεστεω, — yoo-ar-es-teh’-o; from (2101) (ἐμάρεστος); to gratify entirely: — please (well).
(2101) εὐάρεστος, — yoo-ar'-es-tos; from (2095) (εῦ) and (701) (ἀρεστός); fully agreeable: — acceptable (-ted), wellpleasing.

(2102) εὐαρέστως, — yoo-ar-es'-toce; adverb from (2101) (εὐάρεστος); quite agreeably: — acceptably, + please well.

(2103) Εὐβουλος, — yoo'-boo-los; from (2095) (εῦ) and (1014) (βούλομαι); good-willer; Eubulus, a Christian: — Eubulus.

(2104) εὐγένης, — yoo-en'-ace; from (2095) (εῦ) and (1096) (γίνομαι); well born, i.e. (literal) high in rank, or (figurative) generous: — more noble, nobleman.

(2105) εὐδία, — yoo-dee'-ah; feminine from (2095) (εῦ) and the alternate of (2203) (Ζεὺς) (as the god of the weather); a clear sky, i.e. fine weather: — fair weather.

(2106) εὐδοκέω, — yoo-dok-eh'-o; from (2095) (εῦ) and (1380) (δοκέω); to think well of, i.e. approve (an act); specially to approbate (a person or thing): — think good, (be well) please (-d), be the good (have, take) pleasure, be willing.

(2107) εὐδοκία, — yoo-dok-ee'-ah; from a presumed compound of (2095) (εῦ) and the base of (1380) (δοκέω); satisfaction, i.e. (subject) delight, or (object) kindness, wish, purpose: — desire, good pleasure (will), x seem good.

(2108) εὐεργεσία, — yoo-erg-es-ee'-ah; from (2110) (εὐεργήτης); beneficence (genitive or special): — benefit, good deed done.

(2109) εὐεργετέω, — yoo-erg-et-eh'-o; from (2110) (εὐεργήτης); to be philanthropic: — do good.

(2110) εὐεργήτης, — yoo-erg-et'-ace; from (2095) (εῦ) and the base of (2041) (ἔργον); a worker of good, i.e. (special) a philanthropist: — benefactor origin

(2111) εὐθετος, — yoo'-tet-os; from (2095) (εῦ) and a derivative of (5087) (τίθημι); well placed, i.e. (figurative) appropriate: — fit, meet.
(2112) ἀκόμη, — yoo-theh’-oce; adverb from (2117) (ἐκόμη); directly, i.e. at once or soon: — anon, as soon as, forthwith, immediately, shortly, straightway.

(2113) ἀκόμηδρομέω, — yoo-thoo-drom-eh’-o; from (2117) (ἐκόμη) and (1408) (δρόμος); to lay a straight course, i.e. sail direct: — (come) with a straight course.

(2114) ἀκομέω, — yoo-thoo-meh’-o; from (2115) (ἐκομός); to cheer up, i.e. (intransitive) be cheerful; neuter comparative (adverb) more cheerfully: — be of good cheer (merry).

(2115) ἐκομός, — yoo’-thoo-mos; from (2095) (ἐκ) and (2372) (θομός); in fine spirits, i.e. cheerful: — of good cheer, the more cheerfully.

(2116) ἀκόμω, — yoo-thoo’-no; from (2117) (ἐκόμη); to straighten (level); technically to steer: — governor, make straight.

(2117) ἀκόμη, — yoo-thoos’; perhaps from (2095) (ἐκ) and (5087) (τῆθημι); straight, i.e. (literal) level, or (figurative) true; adverb (of time) at once: — anon, by and by, forthwith, immediately, straightway.

(2118) ἀκόμητης, — yoo-thoo’-tace; from (2117) (ἐκόμη); rectitude: — righteousness.

(2119) ἀκαρέω, — yoo-kahee-reh’-o; from (2121) (ἐκαρέω); to have good time, i.e. opportunity or leisure: — have leisure (convenient time), spend time.

(2120) ἀκαρία, — yoo-kahee-ree’-ah; from (2121) (ἐκαρέω); a favorable occasion: — opportunity.

(2121) ἐκαρέω, — yoo’-kahee-ros; from (2095) (ἐκ) and (2540) (καρέω); well-timed, i.e. opportune: — convenient, in time of need.

(2122) ἐκαρίος, — yoo-kah’ee-roce; adverb from (2121) (ἐκαρέω); opportune: — conveniently, in season.
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(2123) εὐκοπώτερος, — yoo-kop-o’-ter-os; comparative of a compound of (2095) (ἐὖ) and (2873) (κόπος); better for toil, i.e. more facile: — easier.

(2124) εὐλάβεια, — yoo-lab’-i-ah; from (2126) (εὐλαβής); properly caution, i.e. (religiously) reverence (piety); by implication dread (concrete): — fear (-ed).

(2125) εὐλαβέομαι, — yoo-lab-eh’-om-ahee; middle from (2126) (εὐλαβής); to be circumspect, i.e. (by implication) to be apprehensive; religiously, to reverence: — (moved with) fear.

(2126) εὐλαβής, — yoo-lab-ace’; from (2095) (ἐὖ) and (2983) (λαμβάνω); taking well (carefully), i.e. circumspect (religiously, pious): — devout.

(2127) εὐλογέω, — yoo-log-eh’-o; from a compound of (2095) (ἐὖ) and (3056) (λόγος); to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper): — bless, praise.

(2128) εὐλογητός, — yoo-log-ay-tos’; from (2127) (εὐλογέω); adorable: — blessed.

(2129) εὐλογία, — yoo-log-ee’-ah; from the same as (2127) (εὐλογέω); fine speaking, i.e. elegance of language; commendation (“eulogy”), i.e. (reverentially) adoration; religiously, benediction; by implication consecration; by extension benefit or largess: — blessing (a matter of) bounty (x-titfully), fair speech.

(2130) εὐμετάδοτος, — yoo-met-ad’-ot-os; from (2095) (ἐὖ) and a presumed derivative of (3330) (μετάδίδωμι); good at imparting, i.e. liberal: — ready to distribute.

(2131) Εὐνίκη, — yoo-nee’-kay; from (2095) (ἐὖ) and (3529) (νίκη); victorious; Eunice, a Jewess: — Eunice.

(2132) εὐνόεω, — yoo-no-eh’-o; from a compound of (2095) (ἐὖ) and (3563) (νοῦς); to be well-minded, i.e. reconcile: — agree.
(2133) εὐνοια, — yoo’-noy-ah; from the same as (2132) (εὐνόεω); kindness; euphemism conjugal duty: — benevolence, good will.

(2134) εὐνοοχίζω, — yoo-noo-khid’-zo; from (2135) (εὐνοοχος); to castrate (figurative live unmarried): — make...eunuch.

(2135) εὐνοοχος, — yoo-noo-khos; from εὐνή (a bed) and (2192) (ἕχω); a castrated person (such being employed in Oriental bed-chambers); by extension an impotent or unmarried man; by implication a chamberlain (state-officer): — eunuch.

(2136) Εὐδία, — yoo-od-ee’-ah; from the same as (2137) (εὐδόδω); fine travelling; Euodia, a Christian woman: — Euodias.

(2137) εὐδόδοω, — yoo-od-o’-o; from a compound of (2095) (εὖ) and (3598) (ὀδός); to help on the road, i.e. (passive) succeed in reaching; figurative to succeed in business affairs: — (have a) prosperous journey.

(2138) εὐπειθής, — yoo-pi-thace’; from (2095) (εὖ) and (3982) (πειθω); good for persuasion, i.e. (intransitive) compliant: — easy to be intreated.

(2139) εὐπερίστατος, — yoo-per-is’-tat-os; from (2095) (εὖ) and a derivative of a presumed compound of (4012) (περί) and (2476) (ἵστημι); well standing around, i.e. (a competitor) thwarting (a racer) in every direction (figurative of sin in general): — which doth so easily beset.

(2140) εὐποιία, — yoo-poi-ie’-ah; from a compound of (2095) (εὖ) and (4160) (ποιέω); well doing, i.e. beneficence: — to do good.

(2141) εὐπορέω, — yoo-por-eh’-o; from a compound of (2090) (ἐτοιμάζω) and the base of (4197) (πορεία); (intransitive) to be good for passing through, i.e. (figurative) have pecuniary means: — ability.

(2142) εὐπορία, — yoo-por-ie’-ah; from the same as (2141) (εὐπορέω); pecuniary resources: — wealth.
(2143) εὐπρέπεια, — yoo-prep’-i-ah; from a compound of (2095) (εὖ) and (4241) (πρέπω); good suitableness, i.e. gracefulness: — grace.

(2144) εὐπρόσδεκτος, — yoo-pros’-dek-tos; from (2095) (εὖ) and a derivative of (4327) (προσδέχομαι); well-received, i.e. approved, favorable: — acceptable (-ted).

(2145) εὐπρόσεδρος, — yoo-pros’-ed-ros; from (2095) (εὖ) and the same as (4332) (προσεδρεύω); sitting well towards, i.e. (figurative) assiduous (neuter diligent service): — x attend upon.

(2146) εὐπροσωπέω, — yoo-pros-o-neh’-o; from a compound of (2095) (εὖ) and (4383) (πρόσωπον); to be of good countenance, i.e. (figurative) to make a display: — make a fair show.

(2147) εὐρίσκω, — hyoo-ris’-ko; a prolonged form of a primary εὐρω, hyoo’-ro; which (together with another cognate form εὐρέω, hyoo-reh’-o) is used for it in all the tenses except the presonal and imperfect; to find (literal or figurative): — find, get, obtain, perceive, see.

(2148) Εὐροκλύδων, — yoo-rok-loo’-dohn; from Εὐρος (the east wind) and (2830) (κλύδων); a storm from the East (or Southeast), i.e. (in modern phrase) a Levantar: — Euroklydon.

(2149) εὐρύχωρος, — yoo-roo’-kho-ros; from εὐρύς (wide) and (5561) (χώρα); spacious: — broad.

(2150) εὐσέβεια, — yoo-seb’-i-ah; from (2152) (εὐσεβής); piety; specially the gospel scheme: — godliness, holiness.

(2151) εὐσέβεω, — yoo-seb-eh’-o; from (2152) (εὐσεβής); to be pious, i.e. (towards God) to worship, or (towards parents) to respect (support): — show piety, worship.

(2152) εὐσεβής, — yoo-seb-ace’; from (2095) (εὖ) and (4576) (σέβομαι); well-reverent, i.e. pious: — devout, godly.
(2153) εὐσεβῶς, — yoo-seb-oce'; adverb from (2152) (εὐσεβής); 
piously: — godly.

(2154) εὐσημός, — yoo'-say-mos; from (2095) (εὖ) and the base of 
(4591) (σημαίνω); well indicated, i.e. (figurative) significant: 
— easy to be understood.

(2155) εὐσπλαγχνος, — yoo'-splangkh-nos; from (2095) (εὖ) and 
(4698) (σπλάγχνον); well compassioned, i.e. sympathetic: — 
pitiful, tender-hearted.

(2156) εὐσχημόνως, — yoo-skhay-mon'-oce; adverb from (2158) 
(εὐσχήμων); decorously: — decently, honestly.

(2157) εὐσχημοσύνη, — yoo-skhay-mos-oo'-nay; from (2158) 
(εὐσχήμων); decorousness: — comeliness.

(2158) εὐσχήμων, — yoo-skhay'-mone; from (2095) (εὖ) and (4976) 
(σχήμα); well-formed, i.e. (figurative) decorous, noble (in 
rank): — comely, honourable.

(2159) εὐτόνως, — yoo-ton'-oce; adverb from a compound of (2095) 
(εὖ) and a derivative of τείνω (to stretch); in a well-strung 
manner, i.e. (figurative) intensely (in a good sense, cogently; in a 
bad one, fiercely): — mightily, vehemently.

(2160) εὐτραπελία, — yoo-trap-el-ee'-ah; from a compound of (2095) 
(εὖ) and a derivative of τείνω (to stretch); in a well-strung 
manner, i.e. (figurative) intensely (in a good sense, cogently; in a 
bad one, fiercely): — mightily, vehemently.

(2161) Εὐτυχος, — yoo'-too-khos; from (2095) (εὖ) and a derivative of 
(5177) (τυγχάνω); well-fated, i.e. fortunate; Eutychus, a young 
man: — Eutychus.

(2162) εὐφημία, — yoo-fay-mee'-ah; from (2163) (εὐφημος); good 
language ("euphemy"), i.e. praise (repute): — good report.

(2163) εὐφημος, — yoo'-fay-mos; from (2095) (εὖ) and (5345) (φήμη); 
well spoken of, i.e. reputable: — of good report.
(2164) εὐφορέω, — yoo-for-eh’-o; from (2095) (εὖ) and (5409) (φορέω); to *bear well*, i.e. *be fertile*: — bring forth abundantly.

(2165) εὐφραίνω, — yoo-frah’ee-no; from (2095) (εὖ) and (5424) (φρήν); to *put* (middle or passive be) *in a good* frame of *mind*, i.e. *rejoice*: — fare, make glad, be (make) merry, rejoice.

(2166) Εὐφράτης, — yoo-frat’-ace; of foreign origin [compare Hebrew {6578} (Perath)]; *Euphrates*, a river of Asia: — Euphrates.

(2167) εὐφροσύνη, — yoo-fros-oo’-nay; from the same as (2165) (εὐφραίνω); *joyfulness*: — gladness, joy.

(2168) εὐχαριστέω, — yoo-khar-is-teh’-o; from (2170) (εὐχάριστος); to *be grateful*, i.e. (active) to *express gratitude* (towards); specially to *say grace* at a meal: — (give) thank (-ful, -s).

(2169) εὐχαριστία, — yoo-khar-is-tee’-ah; from (2170) (εὐχάριστος); *gratitude*; active *grateful language* (to God, as an act of worship): — thankfulness, (giving of) thanks (-giving).

(2170) εὐχάριστος, — yoo-khar’-is-tos; from (2095) (εὖ) and a derivative of (5483) (χαρίζω); *well favored*, i.e. (by implication) *grateful*: — thankful.

(2171) εὐχή, — yoo-khay’; from (2172) (εὐχομαί); properly a *wish*, expressed as a *petition* to God, or in *votive* obligation: — prayer, vow.

(2172) εὐχομαί, — yoo’-khom-ahee; middle of a primary verb; to *wish*; by implication to *pray* to God: — pray, will, wish.

(2173) εὐχρηστός, — yoo’-khrays-tos; from (2095) (εὖ) and (5543) (χρηστός); *easily used*, i.e. *useful*: — profitable, meet for use.

(2174) εὐψυχέω, — yoo-psoo-kheh’-o; from a compound of (2095) (εὖ) and (5590) (ψυχή); to *be in good spirits*, i.e. *feel encouraged*: — be of good comfort.
(2175) ἐὐωδία, — yoo-o-dee’-ah; from a compound of (2095) (ἕω) and a derivative of (3605) (ὀζω); good-scentedness, i.e. fragrance: — sweet savour (smell, -smelling).

(2176) ἐὐώνυμος, — yoo-o’-noo-mos; from (2095) (ἕω) and (3686) (ὄνομα); properly well-named (good-omened), i.e. the left (which was the lucky side among the pagan Greeks); neuter as adverb at the left hand: — (on the) left.

(2177) ἑφάλλομαι, — ef-al’-lom-ahee; from (1909) (ἐπί) and (242) (ἄλλομαι); to spring upon: — leap on.

(2178) ἑφάπαξ, — ef-ap’-ax; from (1909) (ἐπί) and (530) (ἀπαξ); upon one occasion (only): — (at) once (for all).

(2179) Ἐφεσίνος, — ef-es-ee’-nos; from (2181) (Ἐφεσος); Ephesine, or situated at Ephesus: — of Ephesus.

(2180) Ἐφέσιος, — ef-es’-ee-os; from (2181) (Ἐφεσος); an Ephesian or inhabitant of Ephesus: — Ephesian, of Ephesus.

(2181) Ἐφεσος, — ef’-es-os; probably of foreign origin; Ephesus, a city of Asia Minor: — Ephesus.

(2182) Ἐφευρέτης, — ef-yoo-ret’-ace; from a compound of (1909) (ἐπί) and (2147) (ὕρισκω); a discoverer, i.e. contriver: — inventorigin

(2183) Ἐφημερία, — ef-ay-mer-ee’-ah; from (2184) (Ἐφήμερος); diurnality, i.e. (special) the quotidian rotation or class of the Jewish priests’ service at the Temple, as distributed by families: — course.

(2184) Ἐφήμερος, — ef-ay’-mer-os; from (1909) (ἐπί) and (2250) (ἡμέρα); for a day (“ephemeral”), i.e. diurnal: — daily.

(2185) Ἐφικνέομαι, — ef-ik-neh’-om-ahee; from (1909) (ἐπί) and a cognate of (2240) (ἡκω); to arrive upon, i.e. extend to: — reach.
(2186) ἑφίστημι, — ef-is’-tay-mee; from (1909) ἔπι (ἔπι) and (2476) ἰστημι; to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal): — assault, come (in, to, unto, upon), be at hand (instant), present, stand (before, by, over).

(2187) Ἔφραίμ, — ef-rah-im’; of Hebrew origin [Hebrew {669}] (‘Ephrayim) or better Hebrew {6085} (‘Ephrown); Ephraïm, a place in Palestine: — Ephraim.

(2188) Ἐφφαθα, — ef-fath-ah’; of Chaldee origin [Hebrew {6606}] (pethach); be opened!: — Ephphatha.

(2189) ἔχθρος, — ek’-thrah; feminine of (2190) echthros; hostility; by implication a reason for opposition: — enmity, hatred.

(2190) ἔχθρος, — ekh-thros’; from a primary ἕχει (to hate); hateful (passive odious, or active hostile); usually as a noun, an adversary (especially Satan): — enemy, foe.

(2191) ἔχιδνα, — ekh’-id-nah; of uncertain origin; an adder or other poisonous snake (literal or figurative): — viper.

(2192) ἔχω, — ekh’-o; (including an alternate form σχέω, skheh’-o; used in certain tenses only); a primary verb; to hold (used in very various applications, literal or figurative, direct or remote; such as possession, ability, contiguity, relation or condition): — be (able, x hold, possessed with), accompany, + begin to amend, can (+ -not), x conceive, count, diseased, do, + eat, + enjoy, + fear, following, have, hold, keep, + lack, + go to law, lie, + must needs, + of necessity, + need, next, + recover, + reign, + rest, return, x sick, take for, + tremble, + uncircumcised, use.

(2193) ἑως, — heh’-oce; of uncertain affinity; a conjunction, preposition and adverb of continuance, until (of time and place): — even (until, unto), (as) far (as), how long, (un-) til (-l), (hither-, un-, up) to, while (-s).
(2194) Ζαβουλών, — dzab-oo-lone’; of Hebrew origin [Hebrew {2074} (Zebuwlwn)]; Zabulon (i.e. Zebulon), a region of Palestine: — Zabulon.

(2195) Ζακχαίος, — dzak-chah’ee-yos; of Hebrew origin [compare Hebrew {2140} (Zakkay)]; Zacchaeus, an Israelite: — Zacchaeus.

(2196) Ζαρά, — dzar-ah’; of Hebrew origin [Hebrew {2226} (Zerach)]; Zara (i.e. Zerach), an Israelite: — Zara.

(2197) Ζαχαρίας, — dzakh-ar-ee’-as; of Hebrew origin [Hebrew {2148} (Zekaryah)]; Zacharias (i.e. Zechariah), the name of two Israelites: — Zacharias.

(2198) Ζάω, — dzah’-o; a primary verb; to live (literal or figurative): — life (-time), (a-) live (-ly), quick.

(2199) Ζεβεδαίος, — dzeb-ed-ah’-yos; of Hebrew origin [compare Hebrew {2067} (Zabdiy)]; Zebedee, an Israelite: — Zebedee.

(2200) Ζεστός, — dzes-tos’; from (2204) (ζέω); boiled, i.e. (by implication) calid (figurative fervent): — hot.

(2201) Ζεύγος, — dzyoo’-gos; from the same as (2218) (ζυγός); a couple, i.e. a team (of oxen yoked together) or brace (of birds tied together): — yoke, pair.

(2202) Ζευκτηρία, — dzyook-tay-ree’-ah; feminine of a derivative (at the second stage) from the same as (2218) (ζυγός); a fastening (tiller-rope): — band.

(2203) Ζεύς, — dzyooce; of uncertain affinity; in the oblique cases there is used instead of it a (probably cognate) name Δίς, deece, which is otherwise obsolete; Zeus or Dis (among the Latins Jupiter or Jove), the supreme deity of the Greeks: — Jupiter.
(2204) ζεω, — dzeh'-o; a primary verb; to be hot (boil, of liquids; or glow, of solids), i.e. (figurative) be fervid (earnest): — be fervent.

(2205) ζηλος, — dzay'-los; from (2204) (ζεω): properly heat, i.e. (figurative) “zeal” (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband [figurative of God], or an enemy, malice): — emulation, envy (-ing), fervent mind, indignation, jealousy, zeal.

(2206) ζηλω, — dzay-lo'-o; from (2205) (ζηλος); to have warmth of feeling for or against: — affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous (-ly affect).

(2207) ζηλωτης, — dzay-lo-tace'; from (2206) (ζηλω); a “zealot”: — zealous.

(2208) Ζελωτης, — dzay-lo-tace'; the same as (2208) (Ζελωτης); a Zealot, i.e. (special) partisan for Jewish political independence: — Zelotes.

(2209) ζημια, — dzay-mee'-ah; probably akin to the base of (1150) (δαμαζω) (through the idea of violence); detriment: — damage, loss.

(2210) ζημιοω, — dzay-mee-o'-o; from (2209) (ζημια); to injure, i.e. (reflexive or passive) to experience detriment: — be cast away, receive damage, lose, suffer loss.

(2211) Ζηνας, — dzay-nas'; probably conrete from a poetic form of (2203) (Ζευς) and (1435) (δωρον); Jove-given; Zenas, a Christian: — Zenas.

(2212) ζητεω, — dzay-teh'-o; of uncertain affinity; to seek (literal or figurative); specially (by Hebrew) to worship (God), or (in a bad sense) to plot (against life): — be (go) about, desire, endeavour, enquire (for), require, (x will) seek (after, for, means). Compare (4441) (πυνθανομαι).

(2213) ζητημα, — dzay-tay-mah; from (2212) (ζητεω); a search (properly concrete), i.e. (in words) a debate: — question.
(2214) ζήτησις, — dzay’-tay-sis; from (2212) (ζητέω); a searching (properly the act), i.e. a dispute or its theme: — question.

(2215) ζιζάνιον, — dziz-an’-ee-on; of uncertain origin; darnel or false grain: — tares.

(2216) Ζοροβάβελ, — dzor-ob-ab’-el; of Hebrew origin [Hebrew {2216} (Zerubbabel)]; Zorobabel (i.e. Zerubbabel), an Israelite: — Zorobabel.

(2217) ζόφος, — dzof’-os; akin to the base of (3509) (νέφος); gloom (as shrouding like a cloud): — blackness, darkness, mist.

(2218) ζυγός, — dzoo-gos’; from the root of ζεύγνυμι (to join, especially by a “yoke”); a coupling, i.e. (figurative) servitude (a law or obligation); also (literal) the beam of the balance (as connecting the scales): — pair of balances, yoke.

(2219) ζύμη, — dzoo’-may; probably from (2204) (ζέω); ferment (as if boiling up): — leaven.

(2220) ζυμόω, — dzoo-mo’-o; from (2219) (ζύμη); to cause to ferment: — leaven.

(2221) ζωγρέω, — dzogue-reh’-o; from the same as (2226) (ζωον) and (64) (ἄγρεύω); to take alive (make a prisoner of war), i.e. (figurative) to capture or ensnare: — take captive, catch.

(2222) ζωή, — dzo-ay’; from (2198) (ζάω); life (literal or figurative): — life (-time). Compare (5590) (ψυχή).

(2223) ζώνη, — dzo’-nay; probably akin to the base of (2218) (ζυγός); a belt; by implication a pocket: — girdle, purse.

(2224) ζώνυμι, — dzone’-noo-mi; from (2223) (ζώνη); to bind about (especially with a belt): — gird.

(2225) ζωογονέω, — dzo-og-on-eh’-o; from the same as (2226) (ζωον) and a derivative of (1096) (γίνομαι); to engender alive, i.e. (by analogy) to rescue (passive be saved) from death: — live, preserve.
(2226) ζῶον, — *dzō’-on*; neuter of a derivative of (2198) (ζάω); a *live* thing, i.e. an *animal*: — beast.

(2227) ζῴοποιέω, — *dzō-op-oy-eh’-o*; from the same as (2226) (ζῶον) and (4160) (ποιέω); to (*re*) *vitalize* (literal or figurative): — make alive, give life, quicken.
(2228) ἡ, — *ay*; a primary particle of distinction between two connected terms; disjunctive, *or*; comparative, *than*: — and, but (either), (n-) either, except it be, (n-) or (else), rather, save, than, that, what, yea. Often used in connection with other particles. Compare especially (2235) (ἴδη), (2260) (πέρ), (2273) (ὑτοι).

(2229) ἡ, — *ay*; an adverb of *confirmation*; perhaps intensive of (2228) (ἡ); used only (in the N.T.) before (3303) (μέν); *assuredly*: — surely.

ἡ. See (3588) (ὁ).

ἡ. See (3739) (.Observer).

ἡ. See (5600) (ὡ).

(2230) ᾲγμονεύω, — *hayg-em-on-yoo’-o*; from (2232) (γεμών); to *act as ruler*: — be governor.

(2231) ᾲγμονία, — *hayg-em-on-ee’-ah*; from (2232) (γεμών); *government*, i.e. (in time) official *term*: — reign.

(2232) ᾲγμών, — *hayg-em-ohn’*; from (2233) (γέομα); a *leader*, i.e. *chief* person (or figurative place) of a province: — governor, prince, ruler.

(2233) ᾲγέομα, — *hayg-eh’-om-ahee*; middle of a (presumed) strengthened form of (71) (ἀγον); to *lead*, i.e. *command* (with official authority); figurative to *deem*, i.e. *consider*: — account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

(2234) ᾱδεως, — *hay-deh’-oce*; adverb from a derivative of the base of (2237) (ἀνάνη); *sweetly*, i.e. (figurative) *with pleasure*: — gladly.
(2235) ḥ̀δη, — ay’-day; apparently from (2228) (ἡ) (or possibly (2229) (Ἠ)) and (1211) (δη): even now: — already, (even) now (already), by this time.

(2236) ḥ̀διστα, — hay’-dis-tah; neuter plural of the superlative of the same as (2234) (ἡδέως); with great pleasure: — most (very) gladly.

(2237) ḥ̀δονή, — hay-don-ay’: from ἀνδάνω (to please); sensual delight; by implication desire: — lust, pleasure.

(2238) ḥ̀δόςμον, — hay-doo’-os-mon; neuter of a compound of the same as (2234) (ἡδέως) and (3744) (όσμή); a sweet-scented plant, i.e. mint: — mint.

(2239) ḥ̀θος, — ay’-thos; a strengthened form of (1485) (ἔθος); usage, i.e. (plural) moral habits: — manners.

(2240) ḥ̀κω, — hay’-ko; a primary verb; to arrive, i.e. be present (literal or figurative): — come.

(2241) ḥ̀λί, — ay-lee’: of Hebrew origin [Hebrew {410}] (‘el) with pronoun suffix; my God: — Eli.

(2242) ḥ̀λί, — hay-lee’: of Hebrew origin [Hebrew {5941}] (‘Eliy)]; Heli (i.e. Eli), an Israelite: — Heli.

(2243) ḥ̀λίας, — hay-lee’-as; of Hebrew origin [Hebrew {452}] (‘Eliyah)]; Heli (i.e. Elia), an Israelite: — Elias.

(2244) ḥ̀λικία, — hay-lik-ee’-ah; from the same as (2245) (ἡλίκιος); maturity (in years or size): — age, stature.

(2245) ḥ̀λικος, — hay-lee’-kos; from ḥ̀λις (a comrade, i.e. one of the same age); as big as, i.e. (interjectively) how much: — how (what) great.

(2246) ḥ̀λιος, — hay’-lee-os; from Ἑλη (a ray; perhaps akin to the alternate of (138) (αἱρέωμαι)); the sun; by implication light: — + east, sun.
(2247) ἡλός, — hay’-los; of uncertain affinity; a stud, i.e. spike: — nail.

(2248) ἡμᾶς, — hay-mas’; accusative plural of (1473) (ἔγαγο); us: — our, us, we.

(2249) ἡμεῖς, — hay-mice’; nominal plural of (1473) (ἔγαγο); we (only used when emphatic): — us, we (ourselves).

(2250) ἡμέρα, — hay-mer’-ah; feminine (with (5610) (ὤρα) implied) of a derivative of ἤμαι (to sit; akin to the base of (1476) (ἔδραῖος)) meaning tame, i.e. gentle; day, i.e. (literal) the time space between dawn and dark, or the whole twenty-four hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figurative a period (always defined more or less clearly by the context): — age, + alway, (mid-) day (by day, [-ly]), + for ever, judgment, (day) time, while, years.

(2251) ἡμέτερος, — hay-met’-er-os; from (2349) (Θνητός); our: — our, your [by a different reading].

(2252) ἡμην, — ay’-mane; a prolonged form of (2358) (Θριαμβεύω); I was: — be, was. [Sometimes unexpressed].

(2253) ἡμιθανής, — hay-mee-than-ace’; from a presumed compound of the base of (2255) (ἡμίσυ) and (2348) (Θνήσκω); half dead, i.e. entirely exhausted: — half dead.

(2254) ἡμίν, — hay-meen’; dative plural of (1473) (ἔγαγο); to (or for, with, by) us: — our, (for) us, we.

(2255) ἡμίσυ, — hay’-mee-soo; neuter of a derivative from an inseparable prefix akin to (260) (άμα) (through the idea of partition involved in connection) and meaning semi-; (as noun) half: — half.

(2256) ἡμιώριον, — hay-mee-o’-ree-on; from the base of (2255) (ἡμίσυ) and (5610) (ὤρα); a half-hour: — half an hour.
(2257) ἡμῶν, — hay-mone’; generic plural of (1473) (ἐγώ); of (or from)
us: — our (company), us, we.

(2258) ἦν, — ane; imperfect of (1510) (εἰμί), I (thou, etc.) was (wast or
were): — + agree, be, x have (+ charge of), hold, use, was (-t),
were.

(2259) ἡνίκα, — hay-nee’-kah; of uncertain affinity; at which time: —
when.

(2260) ἡπέρ, — ay’-per; from (2228) (ἡ) and (4007) (πέρ); than at all
(or than perhaps, than indeed): — than.

(2261) ἡπιος, — ay’-pee-os; probably from (2031) (ἐπις); properly
affable, i.e. mild or kind: — gentle.

(2262) Ὕρ, — ayr; of Hebrew origin [Hebrew {6147} (Er)]; Er, an
Israelite: — Er.

(2263) ἡρεμος, — ay’-rem-os; perhaps by transposition from (2048)
(ἔρημος) (through the idea of stillness); tranquil: — quiet.

(2264) ὡρώδης, — hay-ro’-dace; compound of ὡρωσ (a “hero”) and
(1491) (εἴδος); heroic; Herodes, the name of four Jewish
kings: — Herod.

(2265) ὡρωδιανοί, — hay-ro-dee-an-oy’; plural of a derivative of
(2264) ((always); Herodians, i.e. partisans of Herodes: —
Herodians.

(2266) ὡρωδιάς, — hay-ro-dee-as’; from (2264) (always);
Herodias, a woman of the Herodian family: — Herodias.

(2267) ὡρωδίων, — hay-ro-dee’-ohn; from (2264) (always);
Herodion, a Christian: — Herodion.

(2268) ὡσαύας, — hay-sah-ee’-as; of Hebrew origin [Hebrew {3470}
(Yesha`yah)]; Hesaias (i.e. Jeshajah), an Israelite: — Esaias.

(2269) ὡσαύ, — ay-sow’; of Hebrew origin [Hebrew {6215} (Esav)];
Esau, an Edomite: — Esau.
(2270) ἵσυχάζω, — hay-soo-khad’-zo; from the same as (2272) ἵσυχιος; to keep still (intransitive), i.e. refrain from labor, meddlesomeness or speech: — cease, hold peace, be quiet, rest.

(2271) ἵσυχία, — hay-soo-khee’-ah; feminine of (2272) ἵσυχιος; (as noun) stillness, i.e. desistance from bustle or language: — quietness, silence.

(2272) ἵσυχιος, — hay-soo’-khee-os; a prolonged form of a compound probably of a derivative of the base of (1476) ἐδραίος and perhaps (2192) ἔχω; properly keeping one’s seat (sedentary), i.e. (by implication) still (undisturbed, undisturbing): — peaceable, quiet.

(2273) ἤτοι, — ay’-toy; from (2228) ἤ and (5104) τοί; either indeed: — whether.

(2274) ἤττάω, — hayt-tah’-o; from the same as (2276) ἤττον; to make worse, i.e. vanquish (literal or figurative); by implication to rate lower: — be inferior, overcome.

(2275) ἤττημα, — hayt’-tay-mah; from (2274) ἤττάω; a deterioration, i.e. (object) failure or (subject) loss: — diminishing, fault.

(2276) ἤττον, — hate’-tor; neuter of comparative of ἥκα (slightly) used for that of (2556) κακός; worse (as noun); by implication less (as adverb): — less, worse.

(2277) ἤτω, — ay’-to; third person singular imperative of (1510) εἰμί; let him (or it) be: — let...be.

(2278) ἡχέω, — ay-kheh’-o; from (2279) ἡχος; to make a loud noise, i.e. reverberate: — roar, sound.

(2279) ἡχος, — ay’-khos; of uncertain affinity; a loud or confused noise (‘echo’), i.e. roar; figurative a rumor: — fame, sound.
(2280) Θαδδαίος, — thad-dah'-yos; of uncertain origin; Thadd’us, one of the Apostles: — Thad’us.

(2281) Θαλασσα, — thal’-as-sah; probably prolonged from (251) (ἄλης); the sea (general or special): — sea.

(2282) Θαλπω, — thal’-po; probably akin to Θάλλω (to warm); to brood, i.e. (figurative) to foster: — cherish.

(2283) Θαμαρ, — tham’-ar; of Hebrew origin [Hebrew {8559}] (Tamar); Thamar (i.e. Tamar), an Israelite: — Thamar.

(2284) Θαμπέω, — tham-beh’-o; from (2285) (Θάμπος); to stupefy (with surprise), i.e. astound: — amaze, astonish.

(2285) Θάμπος, — tham’-bos; akin to an obsolete τάφω (to dumbfound); stupefaction (by surprise), i.e. astonishment: — x amazed, + astonished, wonder.

(2286) Θανασίμως, — than-as’-ee-mos; from (2288) (Θάνατος); fatal, i.e. poisonous: — deadly.

(2287) Θανάτηφορος, — than-at-ay’-for-os; from (the feminine form of) (2288) (Θάνατος) and (5342) (φέρω); death-bearing, i.e. fatal: — deadly.

(2288) Θάνατος, — than’-at-os; from (2348) (Θήσκω); (properly an adjective used as a noun) death (literal or figurative): — x deadly, (be...) death.

(2289) Θάνατόω, — than-at-o’-o; from (2288) (Θάνατος); to kill (literal or figurative): — become dead, (cause to be) put to death, kill, mortify.

Θάνω. See (2348) (Θήσκω).

(2290) Θάπτω, — thap’-to; a primary verb; to celebrate funeral rites, i.e. inter: — bury.
(2291) Θάρα, — thar’-ah; of Hebrew origin [Hebrew 8646] (Terach)]; Thara (i.e. Terach), the father of Abraham: — Thara.

(2292) θαρρέω, — thar-hreh’-o; another form for (2293) (θαρσέω); to exercise courage: — be bold, x boldly, have confidence, be confident. Compare (5111) (τολμάω).

(2293) θαρσέω, — thar-seh’-o; from (2294) (θάρσος); to have courage: — be of good cheer (comfort). Compare (2292) (θαρρέω).

(2294) θάρσος, — thar-sos; akin (by transposition) to θράσος (daring); boldness (subjective): — courage.

(2295) θαύμα, — thou’-mah; apparently from a form of (2300) (θεάομαι); wonder (properly concrete; but by implication abstr.): — admiration.

(2296) θαυμάζω, — thou-mad’-zo; from (2295) (θαύμα); to wonder; by implication to admire: — admire, have in admiration, marvel, wonder.

(2297) θαυμάσιος, — thow-mas’-ee-os; from (2295) (θαύμα); wondrous, i.e. (neuter as noun) a miracle: — wonderful thing.

(2298) θαυμαστός, — thow-mas-tos’; from (2296) (θαυμάζω); wondered at, i.e. (by implication) wonderful: — marvel (-lous).

(2299) θεά, — theh-ah’; feminine of (2316) (θεός); a female deity: — goddess.

(2300) θεάομαι, — theh-ah’-om-ahee; a prolonged form of a primary verb; to look closely at, i.e. (by implication) to perceive (literal or figurative); by extension to visit: — behold, look (upon), see. Compare (3700) (ὁπτάνομαι).

(2301) θεατρίς, — theh-at-rid’-zo; from (2302) (theatron); to expose as a spectacle: — make a gazing stock.
(2302) θέατρον, — theh’-at-ron; from (2300) (θεάωμα); a place for public show ("theatre"), i.e. general audience-room; by implication a show itself (figurative): — spectacle, theatre.

(2303) θείον, — thi’-on; probably neuter of (2304) (θείος) (in its origin sense of flashing); sulphur: — brimstone.

(2304) θείος, — thi’-os; from (2316) (θεός); godlike (neuter as noun, divinity): — divine, godhead.

(2305) θειότης, — thi-ot’-ace; from (2304) (θείος); divinity (abstract): — godhead.

(2306) θειώδης, — thi-o’-dace; from (2303) (θείον) and (1491) (εἶδος); sulphur-like, i.e. sulphurous: — brimstone.

(2307) θέλημα, — thel’-ay-mah; from the prolonged form of (2309) (θέλω); a determination (properly the thing), i.e. (active) choice (special purpose, decree; abstract volition) or (passive) inclination: — desire, pleasure, will.

(2308) θέλησις, — thel’-ay-sis; from (2309) (θέλω); determination (properly the act), i.e. option: — will.

(2309) θέλω, — thel’-o; or ἔθελω, eth-el’-o; in certain tenses θελέω, thel-eh’-o; and ἔθελω, eth-el-eh’-o, which are otherwise obsolete; apparently strengthened from the alternate form of (138) (αἰρέωμα); to determine (as an active option from subjective impulse; whereas (1014) (βούλομαι) properly denotes rather a passive acquiescence in objective considerations), i.e., choose or prefer (literal or figurative); by implication to wish, i.e. be inclined to (sometimes adverbially gladly); impersonally for the future tense, to be about to; by Hebrew to delight in: — desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).

(2310) θεμέλιος, — them-el’-ee-los; from a derivative of (5087) (τίθημι); something put down, i.e. a substruction (of a building, etc.), (literal or figurative): — foundation.
(2311) θεμελιών, — them-el-ee-o’-o; from (2310) (θεμέλιος); to lay a basis for, i.e. (literal) erect, or (figurative) consolidate: — (lay the) found (-ation), ground, settle.

(2312) θεοδίδακτος, — theh-od-id’-ak-tos; from (2316) (θεός) and (1321) (διδάσκω); divinely instructed: — taught of God. thelogos, theh-ol-og’-os, from (2316) (θεός) and (3004) (λέγω); a “theologian”:-divine.

(2312(1)) θεολόγος, theh-ol-og’-os; from (2316) (θεός) and (3004) (λέγω); a “theologian”: — divine.

(2313) θεομαχέω, — theh-o-makh-eh’-o; from (2314) (θεόμαχος); to resist deity: — fight against God.

(2314) θεόμαχος, — theh-om’-akh-os; from (2316) (θεός) and (3164) (μάχομαι); an opponent of deity: — to fight against God.

(2315) θεόπνευστος, — theh-op’-nyoo-stos; from (2316) (θεός) and a presumed derivative of (4154) (πνέω); divinely breathed in: — given by inspiration of God.

(2316) θεός, — theh’-os; of uncertain affinity; a deity, especially (with (3588) (Ω)) the supreme Divinity; figurative a magistrate; by Hebrew very: — x exceeding, God, god [-ly, -ward].

(2317) θεοσέβειον, — theh-os-eb’-i-ah; from (2318) (θεοσέβης); devoutness, i.e. piety: — godliness.

(2318) θεοσέβης, — theh-os-eb-ace’; from (2316) (θεός) and (4576) (σέβομαι); reverent of God, i.e. pious: — worshipper of God.

(2319) θεοστυγής, — theh-os-too-gace’; from (2316) (θεός) and the base of (4767) (στυγνητός); hateful to God, i.e. impious: — hater of God.

(2320) θεότης, — theh-ot’-ace; from (2316) (θεός); divinity (abstract): — godhead.

(2321) θεόφιλος, — theh-of’-il-os; from (2316) (θεός) and (5384) (φίλος); friend of God; Theophilus, a Christian: — Theophilus.
(2322) θεραπεία, — ther-ap-i’-ah; from (2323) (θεραπεύω);
attendance (specially medical, i.e. cure); figurative and collective
domestics: — healing, household.

(2323) θεραπεύω, — ther-ap-yoo’-o; from the same as (2324)
(θεράπων); to wait upon menially, i.e. (figurative) to adore
(God), or (special) to relieve (of disease): — cure, heal, worship.

(2324) θεράπων, — ther-ap’-ohn; apparently a participle from an
otherwise obsolete derivative of the base of (2330) (θέρος); a
menial attendant (as if cherishing): — servant.

(2325) θερίζω, — ther-id’-zo; from (2330) (θέρος) (in the sense of the
crop); to harvest: — reap.

(2326) θερισμός, — ther-is-mos’; from (2325) (θερίζω); reaping, i.e.
the crop: — harvest.

(2327) θεριστής, — ther-is-tace’; from (2325) (θερίζω); a harvester:
— reaper.

(2328) θερμαίνω, — ther-mah’ee-no; from (2329) (θέρμη); to heat
(oneself): — (be) warm (-ed, self).

(2329) θέρμη, — ther’-may; from the base of (2330) (θέρος); warmth:
— heat.

(2330) θέρος, — ther’-os; from a primary θέρω (to heat); properly heat,
i.e. summer: — summer.

(2331) θεσσαλονικεύς, — thes-sal-on-ik-yoo’; from (2332)
(θεσσαλονίκη); a Thessalonic, i.e. inhabitant of
Thessalonice: — Thessalonian.

(2332) θεσσαλονίκη, — thes-sal-on-ee’-kay; from θεσσαλός (a
Thessalian) and (3529) (νίκη); Thessalonice, a place in Asia
Minor: — Thessalonica.

(2333) θευδάς, — thyoo-das’; of uncertain origin; Theudas, an Israelite:
— Theudas.
θέω. See (5087) (τίθημι).

(2334) θεωρέω, — theh-o-reh’-o; from a derivative of (2300) (θεάομαι) (perhaps by addition of (3708) (ὁράω)); to be a spectator of, i.e. discern, (literal, figurative [experience] or intensive [acknowledge]): — behold, consider, look on, perceive, see. Compare (3700) (ὁπτάνομαι).

(2335) θεωρία, — theh-o-ree’-ah; from the same as (2334) (θεωρέω); spectatorship, i.e. (concrete) a spectacle: — sight.

(2336) θήκη, — thay’-kay; from (5087) (τίθημι); a receptacle, i.e. scabbard: — sheath.

(2337) θηλάζω, — thay-lad’-zo; from θηλή (the nipple); to suckle; by implication to suck: — (give) suck (-ling).

(2338) θῆλυς, — thay’-loos; from the same as (2337) (θηλάζω); female: — female, woman.

(2339) θήρα, — thay’-rah; from θήρ (a wild animal, as game); hunting, i.e. (figurative) destruction: — trap.

(2340) θηρεύω, — thay-ryoo’-o; from (2339) (θήρα); to hunt (an animal), i.e. (figurative) to carp at: — catch.

(2341) θηριομαχέω, — thay-ree-om-akh-eh’-o; from a compound of (2342) (θηρίον) and (3164) (μάχομαι); to be a beast-fighter (in the gladiatorial show), i.e. (figurative) to encounter (furious men): — fight with wild beasts.

(2342) θηρίον, — thay-ree’-on; diminutive from the same as (2339) (θήρα); a dangerous animal: — (venomous, wild) beast.

(2343) θησαυρίζω, — thay-sow-rid’-zo; from (2344) (θησαυρός); to amass or reserve (literal or figurative): — lay up (treasure), (keep) in store, (heap) treasure (together, up).

(2344) θησαυρός, — thay-sow-ros’; from (5087) (τίθημι); a deposit, i.e. wealth (literal or figurative): — treasure.
(2345) θιγγάνω, — thing-gan’-o; a prolonged form of an obsolete primary θίγω (to finger); to manipulate, i.e. have to do with; by implication to injure: — handle, touch.

(2346) θλίβω, — thlee’-bo; akin to the base of (5147) (τρίβος); to crowd (literal or figurative): — afflict, narrow, throng, suffer tribulation, trouble.

(2347) θλίψεις, — thlip’-sis; from (2346) (θλίβω); pressure (literal or figurative): — afflicted (-tion), anguish, burdened, persecution, tribulation, trouble.

(2348) θνήσκω, — thnay’-sko; a strengthened form of a simpler primary θάνω, than’-o (which is used for it only in certain tenses); to die (literal or figurative): — be dead, die.

(2349) θνητός, — thnay-tos’; from (2348) (θνήσκω); liable to die: — mortal (-ity).

(2350) θορυβέω, — thor-oo-beh’-o; from (2351) (Θόρυβος); to be in tumult, i.e. disturb, clamor: — make ado (a noise), trouble self, set on an uproar.

(2351) Θόρυβος, — thor’-oo-bos; from the base of (2360) (Θρόέω); a disturbances: — tumult, uproar.

(2352) θραύω, — throw’-o; a primary verb; to crush: — bruise.

(2353) θρέμμα, — threm’-mah; from (5142) (τρέφω); stock (as raised on a farm): — cattle.

(2354) θρηνέω, — thray-neh’-o; from (2355) (Θρηνος); to bewail: — lament, mourn.

(2355) Θρηνος, — thray’-nos; from the base of (2360) (Θροέω); wailing: — lamentation.

(2356) Θρησκεία, — thrace-ki’-ah; from a derivative of (2357) (Θρήσκος); ceremonial observance: — religion, worshipping.
(2357) θρησκος, — *thrace’-kos*; probably from the base of (2360) (θροέω); *ceremonious* in worship (as *demonstrative*), i.e. *pious*: — religious.

(2358) θριαμβευω, — *three-am-byoo’-o*; from a prolonged compound of the base of (2360) (θροέω) and a derivative of (680) (ἀπτομαξι) (meaning a *noisy iambus*, sung in honor of Bacchus); to *make an acclamatory procession*, i.e. (figurative) to *conquer* or (by Hebr.) to *give victory*: — (cause) to triumph (over).

(2359) θρίξ, — *threeks*; generic τριχός, etc.; of uncertain derivative; *hair*: — hair. Compare (2864) (κόμη).

(2360) θροέω, — *thro-eh’-o*; from θρέομαξι (to *wail*); to *clamor*, i.e. (by implication) to *frighten*: — trouble.

(2361) θρόμβος, — *throm’-bos*; perhaps from (5142) (τρέφω) (in the sense of *thickening*); a *clot*: — great drop.

(2362) θρόνος, — *thron’-os*; from θράω (to *sit*); a stately *seat* (“*throne*”); by implication *power* or (concrete) a *potentate*: — seat, throne.

(2363) Θυάτειρα, — *thoo-at’-i-rah*; of uncertain derivative; *Thyatira*, a place in Asia Minor: — Thyatira.

(2364) θυγάτηρ, — *thoo-gat’-air*; apparently a primary word [compare “daughter”]; a *female child*, or (by Hebrew) *descendant* (or *inhabitant*): — daughter.

(2365) θυγάτριον, — *thoo-gat’-ree-on*; from (2364) (θυγάτηρ); a *daughterling*: — little (young) daughter.

(2366) θύελλα, — *thoo’-el-lah*; from (2380) (θύω) (in the sense of *blowing*) a storm: — tempest.

(2367) θύινος, *thoo’-ee-nos*; from a derivative of (2380) (θύω) (in the sense of *blowing*; denoting a certain *fragrant* tree); made of *citron*-wood: — thyine.
(2368) θυμίαμα, — throo-mee’-am-ah; from (2370) (θυμιάω); an aroma, i.e. fragrant powder burnt in religious service; by implication the burning itself: — incense, odour.

(2369) θυμιαστήριον, — throo-mee-as-tay’-ree-on; from a derivative of (2370) (θυμιάω); a place of fumigation, i.e. the altar of incense (in the Temple): — censer.

(2370) θυμιάω, — throo-mee-ah’-o; from a derivative of (2380) (Θύω) (in the sense of smoking); to fumigate, i.e. offer aromatic fumes: — burn incense.

(2371) θυμομαχέω, — throo-mom-akh-eh’-o; from a presumed compound of (2372) (Θυμός) and (3164) (μάχομαι); to be in a furious fight, i.e. (figurative) to be exasperated: — be highly displeased.

(2372) θυμός, — throo-mos’; from (2380) (Θύω); passion (as if breathing hard): — fierceness, indignation, wrath. Compare (5590) (ψυχή).

(2373) θυμώω, — throo-mo’-o; from (2372) (Θυμός); to put in a passion, i.e. enrage: — be wroth.

(2374) θύρα, — throo’-rah; apparently a primary word [compare “door”]; a portal or entrance (the opening or the closure, literal or figurative): — door, gate.

(2375) θυρεός, — throo-reh-os’; from (2374) (Θύρα); a large shield (as door-shaped): — shield.

(2376) θυρίς, — throo-rece’; from (2374) (Θύρα); an aperture, i.e. window: — window.

(2377) θυρωρός, — throo-ro-ros’; from (2374) (Θύρα) and οὐρος (a watcher); a gate-warden: — that kept the door, porter.

(2378) θυσία, — throo-see’-ah; from (2380) (Θύω); sacrifice (the act or the victim, literal or figurative): — sacrifice.
(2379) θεσιαστήριον, — *thoo-see-as-tay’-ree-on*; from a derivative of (2378) (θεσία); a *place of sacrifice*, i.e. an *altar* (special or genitive, literal or figurative): — altar.

(2380) θόω, — *thoo’-o*; a primary verb; properly to *rush* (*breathe* hard, *blow, smoke*), i.e. (by implication) to *sacrifice* (properly by fire, but genitive); by extension to *immolate* (*slaughter* for any purpose): — kill, (do) sacrifice, slay.

(2381) ὥμαξ, — *tho-mas’*; of Chaldee origin [compare Hebrew {8380} (ta’owm)]; *the twin; Thomas*, a Christian: — Thomas.

(2382) ὧραξ, — *tho’-rax*; of uncertain affinity; the *chest* ("*thorax"*), i.e. (by implication) a *corslet*: — breastplate.
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(2383) Ἰάειρος, — ee-ah’-i-ros; of Hebrew origin [Hebrew {2971} (Ya’iyr)]; Ja`ìrus (i.e. Jair), an Israelite: — Jairus.

(2384) Ἰακώβ, — ee-ak-obe’; of Hebrew origin [Hebrew {3290} (Ya`aqob)]; Jacob (i.e. Ja’akob), the progenitor of the Israelite; also an Israelite: — Jacob.

(2385) Ἰακώβος, — ee-ak’-o-bos; the same as (2384) (Ἰακώβ) Graecized; Jacobus, the name of three Israelites: — James.

(2386) Ἰαμμα, — ee’am-ah; from (2390) (Ἰάομαι); a cure (the effect): — healing.

(2387) Ἰαμβρῆς, — ee-am-brace’; of Egyptian origin; Jambres, an Egyptian: — Jambres.

(2388) Ἰαννά, — ee-an-nah’; probably of Hebrew origin [compare Hebrew {3238} (yanah)]; Janna, an Israelite: — Janna.

(2389) Ἰαννῆς, — ee-an-nace’; of Egyptian origin; Jannes, an Egyptian: — Jannes.

(2390) Ἰάομαι, — ee-ah’-om-ahee; middle of apparently a primary verb; to cure (literal or figurative): — heal, make whole.

(2391) Ἰάρεδ, — ee-ar’-ed; of Hebrew origin [Hebrew {3382} (Yered)]; Jared (i.e. Jered), an antediluvian: — Jared.

(2392) Ἰασίς, — ee’-as-is; from (2390) (Ἰάομαι); curing (the act): — cure, heal (-ing).

(2393) Ἰασπίς, — ee’-as-pis; probably of foreign origin [see Hebrew {3471} (yashepheh)]; “jasper”, a gem: — jasper.

(2394) Ἰάσων, — ee-as’-oan; future active participle masculine of (2390) (Ἰάομαι); about to cure; Jason, a Christian: — Jason.

(2395) Ἰατρός, — ee-at-ros’; from (2390) (Ἰάομαι); a physician: — physician.
(2396) ἰδε, — id’-eh; second person singular imperfect active of (1492) (ἐ’δω); used as interjection to denote surprise; lo!: — behold, lo, see.

(2397) ἰδέα, — id-eh’-ah; from (1492) (ἐ’δω); a sight [compare figurative “idea”], i.e. aspect: — countenance.

(2398) ἰδιος, — id’-ee-os; of uncertain affinity; pertaining to self, i.e. one’s own; by implication private or separate: — x his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

(2399) ἰδιώτης, — id-ee-o’-tace; from (2398) ἰδιος; a private person, i.e. (by implication) an ignoramus (compare “idiot”): — ignorant, rude, unlearned.

(2400) ἰδοῦ, — id-oo’; second person singular imperfect middle of (1492) (ἐ’δω); used as imperonal lo!: — behold, lo, see.

(2401) ἰδουμαια, — id-oo-mah’-yah; of Hebrew origin [Hebrew {123} (‘Edom)]; Idumaea (i.e. Edom), a region East (and South) of Palestine: — Idumaea.

(2402) ἰδρός, — hid-roce’; a strengthened form of a primary ἰδος (sweat); perspiration: — sweat.

(2403) ἰεζαβήλ, — ee-ed-zab-ale’; of Hebrew origin [Hebrew {348} (‘Iyzebel)]; Jezabel (i.e. Jezebel), a Tyrian woman (used as a synonym of a termagant or false teacher): — Jezabel.

(2404) ἱεράπολις, — hee-er-ap’-ol-is; from (2413) (ἱερός) and (4172) (πόλις); holy city; Hierapolis, a place in Asia Minor: — Hierapolis.

(2405) ἱερατεία, — hee-er-at-i’-ah; from (2407) (ἱερατεύω); priestliness, i.e. the sacerdotal function: — office of the priesthood, priest’s office.
(2406) ἱεράτευμα, — hee-er-at’-yoo-mah; from (2407) (ἱερατεύο) the priestly fraternity, i.e. a sacerdotal order (figurative): — priesthood.

(2407) ἱερατεύο, — hee-er-at-yoo’-o; prolonged from (2409) (ἱερεύς); to be a priest, i.e. perform his functions: — execute the priest’s office.

(2408) ἱερεμίας, — hee-em-ee’-as; of Hebrew origin [Hebrew (3414) (Yirmeyah)]; Hieremias (i.e. Jermijah), an Israelite: — Jeremiah.

(2409) ἱερεύς, — hee-er-yooce’; from (2413) (ἱερός); a priest (literal or figurative): — (high) priest.

(2410) ἱεριχω, — hee-er-ee-kho’; of Hebrew origin [Hebrew (3405) (Yeriychow)]; Jericho, a place in Palestine: — Jericho.

(2411) ἱερόν, — hee-er-on’; neuter of (2413) (ἱερός); a sacred place, i.e. the entire precincts (whereas (3485) (ναός) denotes the central sanctuary itself) of the Temple (at Jerusalem or elsewhere): — temple.

(2412) ἱεροπρεπής, — hee-er-op-rep-ace’; from (2413) (ἱερός) and the same as (4241) (πρέπω); reverent: — as becometh holiness.

(2413) ἱερός, — hee-er-os’; of uncertain affinity; sacred: — holy.

(2414) ἱεροσόλυμα, — hee-er-os-ol’-oo-mah; of Hebrew origin [Hebrew (3389) (Yeruwshaim)]; Hierosolyma (i.e. Jerushalaïm), the capital of Palestine: — Jerusalem Compare (2419) (Ἰερουσαλήμ).

(2415) ἱεροσολυμίτης, — hee-er-os-ol-oo-mee’tace; from (2414) (Ἰεροσόλυμα); a Hierosolymite, i.e. inhabitant of Hierosolyma: — of Jerusalem.
(2416) ἱεροσυλέο, — hee-er-os-ool-eh'-o; from Greek (2417) ἱερόσυλος; to be a temple-robber (figurative): — commit sacrilege.

(2417) ἱερόσυλος, — hee-er-os'-oo-los; from (2411) ἴερόν and (4813) συλλάμ; a temple-despoiler: — robber of churches.

(2418) ἱερουργέω, — hee-er-oorg-eh'-o; from a compound of (2411) ἴερόν and the base of (2041) ἔργον; to be a temple-worker, i.e. officiate as a priest (figurative): — minister.

(2419) Ἰερουσαλήμ, — hee-er-os'-oo-lam; of Hebrew origin [Hebrew {3389} (Yeruwshalaim)]; Hierusalem (i.e. Jerushalem), the capital of Palestine: — Jerusalem. Compare (2414) Ἰεροσόλυμα.

(2420) ἱερωσύνη, — hee-er-o-soo'-nay; from (2413) ἴερός; sacredness, i.e. (by implication) the priestly office: — priesthood.

(2421) Ἰςσαί, — es-es-sah’ee; of Hebrew origin [Hebrew {3448} (Yishay)]; Jess’ (i.e. Jishai), an Israelite: — Jesse.

(2422) Ἰφθάε, — ee-ef-thah'-eh; of Hebrew origin [Hebrew {3316} (Yiphtach)]; Jephthae` (i.e. Jiphtach), an Israelite: — Jephthah.

(2423) Ἰχονίας, — ee-ekh-on-ee'-as; of Hebrew origin [Hebrew {3204} (Yekonyah)]; Jechonias (i.e. Jekonjah), an Israelite: — Jechonias.

(2424) Ἰησοῦς, — ee-ay-sooce’; of Hebrew origin [Hebrew {3091} (Yehowshuwa`)]; Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites: — Jesus.

(2425) Ἰκανός, — hik-an-os’; from ἰκῶ [ἰκάνω or ἰκνέομαι akin to (2240) ἴκω] (to arrive); competent (as if coming in season), i.e. ample (in amount) or fit (in character): — able, + content, enough, good, great, large, long (while), many, meet, much, security, sore, sufficient, worthy.
(2426) ἰκανότης, — hik-an-ot’-ace; from (2425) (ἰκανός); ability: — sufficiency.

(2427) ἰκανόω, — hik-an-o’-o; from (2425) (ἰκανός); to enable, i.e. qualify: — make able (meet).

(2428) ἰκετηρία, — hik-et-ay-ree’-ah; from a derivative of the base of (2425) (ἰκανός) (through the idea of approaching for a favor); intreaty: — supplication.

(2429) ἰκμάς, — hik-mas’; of uncertain affinity; dampness: — moisture.

(2430) Ἰκόνιον, — ee-kon’-ee-on; perhaps from (1504) (ἐἰκόν); image-like; Iconium, a place in Asia Minor: — Iconium.

(2431) ἰλαρός, — hil-ar-os’; from the same as (2436) (ἵλεως); propitious or merry (“hilarious”), i.e. prompt or willing: — cheerful.

(2432) ἰλαρότης, — hil-ar-ot’-ace; from (2431) (ἵλαρος); alacrity: — cheerfulness.

(2433) ἰλάσκομαι, — hil-as’-kom-ahee; middle from the same as (2436) (ἵλεως); to conciliate, i.e. (transitive) to atone for (sin), or (intransitive) be propitious: — be merciful, make reconciliation for.

(2434) ἰλασμός, — hil-as-mos’; atonement, i.e. (concretely) an expiator: — propitiation.

(2435) ἰλαστήριον, — hil-as-tay’-ree-on; neuter of a derivative of (2433) (ἵλασκομαι); an expiatory (place or thing), i.e. (concretely) an atoning victim, or (special) the lid of the Ark (in the Temple): — mercyseat, propitiation.

(2436) ἰλεως, — hil’-eh-oce; perhaps from the alternate form of (138) (αἰρέομαι); cheerful (as attractive), i.e. propitious; adverb (by Hebrew) God be gracious!, i.e. (in averting some calamity) far be it: — be it far, merciful.
(2437) Ἰλλυρικόν, — il-loo-ree-kon'; neuter of an adjective from a name of uncertain derivative; (the) Illyrican (shore), i.e. (as a name itself) Illyricum, a region of Europe: — Illyricum.

(2438) ἰμάς, — hee-mas'; perhaps from the same as (260) ὀμο; a strap, i.e. (special) the tie (of a sandal) or the lash (of a scourge): — latchet, thong.

(2439) ἰματίζω, — him-at-id'-zo; from (2440) ἰμάτιον; to dress: — clothe.

(2440) ἰμάτιον, — him-at'-ee-on; neuter of a presumed derivative of ἐννυμί (to put on); a dress (inner or outer): — apparel, cloke, clothes, garment, raiment, robe, vesture.

(2441) ἰματισμός, — him-at-is-mos'; from (2439) ἰματίζω; clothing: — apparel (x -led), array, raiment, vesture.

(2442) ἰμείρομαι, — him-i'-rom-ahee; middle from ἰμερός (a yearning; of uncertain affinity); to long for: — be affectionately desirous.

(2443) ἴνα, — hin'-ah; probably from the same as the former part of (1438) ἐκαυτοῦ (through the demonstrative idea; compare (3588) ὅ); in order that (denoting the purpose or the result): — albeit, because, to the intent (that), lest, so as, (so) that, (for) to. Compare (3363) ἴνα μή).

(2444) ἴνατι, — hin-at-ee'; from (2443) ἴνα and (5101) τίς; for what reason?, i.e. why?: — wherefore, why.

(2445) Ἰόππη, — ee-op'-pay, of Hebrew origin [Hebrew {3305} (Yapho)]; Joppe (i.e. Japho), a place in Palestine: — Joppa.

(2446) Ἰορδάνης, — ee-or-dan'-ace, of Hebrew origin [Hebrew {3383} (Yarden)]; the Jordanes (i.e. Jarden), a river of Palestine: — Jordan.

(2447) ἴος, — ee-os'; perhaps from ἐμι (to go) or ἐμι (to send); rust (as if emitted by metals); also venom (as emitted by serpents): — poison, rust.
(2448) Ἰουδά, — ee-oo-dah’; of Hebrew origin [Hebrew {3063}] (Yehuwdah) or perhaps Hebrew {3194} (Yuttah); Judah (i.e. Jehudah or Juttah), a part of (or place in) Palestine: — Judah.

(2449) Ἰουδαία, — ee-oo-dah’-yah; feminine of (2453) Ἰουδαίος (with (1093) (γῆ) implication); the Jud’an land (i.e. Jud’a), a region of Palestine: — Jud’a.

(2450) Ἰουδαίζω, — ee-oo-dah-id’-zo; from (2453) Ἰουδαίος; to become a Jud’an, i.e. “Judaize”: — live as the Jews.

(2451) Ἰουδαίκός, — ee-oo-dah-ee-kos’; from (2453) Ἰουδαίος; Judaïc, i.e. resembling a Jud’an: — Jewish.

(2452) Ἰουδαίκως, — ee-oo-dah-ee-koce’; adverb from (2451) Ἰουδαίκός; Judaïcally or in a manner resembling a Jud’an: — as do the Jews.

(2453) Ἰουδαίος, — ee-oo-dah’-yos; from (2448) Ἰουδα (in the sense of (2455) Ἰουδάς as a country); Jud’an, i.e. belonging to Jehudah: — Jew (-ess), of Jud’a.

(2454) Ἰουδαισμός, — ee-oo-dah-is-mos’; from (2450) Ἰουδαίζω; “Judaïsm”, i.e. the Jewish faith and usages: — Jews’ religion.

(2455) Ἰουδάς, — ee-oo-das’; of Hebrew origin [Hebrew {3063}] (Yehuwdah)]; Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region: — Juda (-h, -s); Jude.

(2456) Ἰουλία, — ee-oo-lee’-ah; feminine of the same as (2457) Ἰουλίος; Julia, a Christian woman: — Julia.

(2457) Ἰουλίος, — ee-oo’-lee-os; of Latin origin; Julius, a centurion: — Julius.

(2458) Ἰουνίας, — ee-oo-nee’-as; of Latin origin; Junias, a Christian: — Junias.

(2459) Ἰουστος, — ee-oce’-tos; of Latin origin (“just’”); Justus, the name of three Christian: — Justus.
(2460) ἵππευς, — hip-yooce’; from (2462) ἵππος; an equestrian, i.e. member of a cavalry corps: — horseman.

(2461) ἵππικόν, — hip-pee-kon’; neuter of a derivative of (2462) ἵππος; the cavalry force: — horse [-men].

(2462) ἵππος, — hip’-pos; of uncertain affinity; a horse: — horse.

(2463) ἰρίς, — ee’-ris; perhaps from (2046) ἐρέω (as a symbolical of the female messenger of the pagan deities); a rainbow (“iris”): — rainbow.

(2464) Ἰσαάκ, — ee-sah-ak’; of Hebrew origin [Hebrew {3327} (Yitschaq)]; Isaac (i.e. Jitschak), the son of Abraham: — Isaac.

(2465) ἴσαγγελός, — ee-sang’-el-los; from (2470) ἴσος and (32) ἀγγελός; like an angel, i.e. angelic: — equal unto the angels.

(2466) Ἰσαχάρ, — ee-sakh-ar’; of Hebrew origin [Hebrew {3485} (Yissaekar)]; Isachar (i.e. Jissaskar), a son of Jacob (figurative his descendant): — Issachar.

(2467) ἴσημι, — is’-ay-mee; assumed by some as the base of certain irregular forms of (1942) ἐπικάλυμμα; to know: — know.

(2468) ἴσθι, — is’-thee; second person imperfect preson of (1510) ἔιμι; be thou: — + agree, be, x give thyself wholly to.

(2469) Ἰσκαρίωτης, — is-kar-ee-o’-tace; of Hebrew origin [probably Hebrew {377} (iysh) and Hebrew {7149} (qirya‘)]; inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor: — Iscariot.

(2470) ἴσος, — ee’-sos; probably from (1492) ἐἴδω (through the idea of seeming); similar (in amount or kind): — + agree, as much, equal, like.

(2471) ἴσοτης, — ee-sot’-ace; likeness (in condition or proportion); by implication equity: — equal (-ity).
(2472) ἴσότιμος, — ee-sot’-ee-mos; from (2470) ἴσος and (5092) (τιμή); of equal value or honor: — like precious.

(2473) ἴσόψυχος, — ee-sop’-soo-khos; from (2470) ἴσος and (5590) (ψυχή); of similar spirit: — likeminded.

(2474) Ἰσραὴλ, — is-rah-ale’; of Hebrew origin [Hebrew {3478} (Yisra’el)]; Israel (i.e. Jisrael), the adopted name of Jacob, including his descendant (literal or figurative): — Israel.

(2475) Ἰσραηλίτης, — is-rah-ale-ee’-tace; from (2474) (Ἰσραὴλ); an “Israelite”, i.e. descendant of Israel (literal or figurative): — Israelite.

(2476) ἵστημι, — his’-tay-mee; a prolonged form of a primary στάω, stah’-o (of the same meaning, and used for it in certain tenses); to stand (transitive or intransitive), used in various applications (literal or figurative): — abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare (5087) (τίθημι).

(2477) ἰστορέω, — his-tor-eh’-o; from a derivative of (1492) (ἐίδω); to be knowing (learned), i.e. (by implication) to visit for information (interview): — see.

(2478) ἴσχυρός, — is-khoo-ros’; from (2479) ἴσχυς; forcible (literal or figurative): — boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

(2479) ἴσχυς, — is-khoos’; from a derivative of ἴς (force; compare ἕσχον, a form of (2192) (ἐχω)); forcefulness (literal or figurative): — ability, might ([-ily]), power, strength.

(2480) ἴσχύω, — is-khoo’-o; from (2479) ἴσχυς; to have (or exercise) force (literal or figurative): — be able, avail, can do ([-not]), could, be good, might, prevail, be of strength, be whole, + much work.

(2481) ἴσως, — ee’-soce; adverb from (2470) ἴσος; likely, i.e. perhaps: — it may be.
(2482) Ἰταλία, — ee-tal-ee’-ah; probably of foreign origin; Italia, a region of Europe: — Italy.

(2483) Ἰταλικός, — ee-tal-ee-kos’; from (2482) (Ἰταλία); Italic, i.e. belonging to Italia: — Italian.

(2484) Ἰτουραία, — ee-too-rah’-yah; of Hebrew origin [Hebrew {3195}] (Yetuwr); Ituraea (i.e. Jetur), a region of Palestine: — Ituraea.

(2485) ἵχθυδιον, — ikh-thoo’-dee-on; diminutive from (2486) (ἵχθυς); a petty fish: — little (small) fish.

(2486) ἵχθυς, — ikh-thoos’; of uncertain affinity; a fish: — fish.

(2487) ἴχνος, — ikh’-nos; from ἴκνεομαί (to arrive; compare (2240) (HECK)); a track (figurative): — step.

(2488) Ἰωάθαμ, — ee-o-ath’-am; of Hebrew origin [Hebrew {3147}] (Yowtham)]; Joatham (i.e. Jotham), an Israelite: — Joatham.

(2489) Ἰωάννα, — ee-o-an’-nah; feminine of the same as (2491) (Ἰωάννης); Joanna, a Christian: — Joanna.

(2490) Ἰωάννᾶς, — ee-o-an-nas’; a form of (2491) (Ἰωάννης); Joannas, an Israelite: — Joannas.

(2491) Ἰωάννης, — ee-o-an’-nace; of Hebrew origin [Hebrew {3110}] (Yowchanan)]; Joannes (i.e. Jochanan), the name of four Israelites: — John.

(2492) Ἰώβ, — ee-obe’; of Hebrew origin [Hebrew {347}] (‘Iyowb)]; Job (i.e. Ijob), a patriarch: — Job.

(2493) Ἰωήλ, — ee-o-ale’; of Hebrew origin [Hebrew {3100}] (Yow’el)]; Joel, an Israelite: — Joel.

(2494) Ἰωνάν, — ee-o-nan’; probably for (2491) (Ἰωάννης) or (2495) (Ἰωνᾶς); Jonan, an Israelite: — Jonan.

(2495) Ἰωνᾶς, — ee-o-nas’; of Hebrew origin [Hebrew {3124}] (Yonah)]; Jonas (i.e. Jonah), the name of two Israelites: — Jonas.
(2496) ’Iωράμ, — ee-o-ram’; of Hebrew origin [Hebrew {3141} (Yowram)]; Joram, an Israelite: — Joram.

(2497) ’Iωρείμ, — ee-o-reme’; perhaps for (2496) (’Iωράμ); Jorim, an Israelite: — Jorim.

(2498) ’Iωσαφάτ, — ee-o-saf-at’; of Hebrew origin [Hebrew {3092} (Yehowshaphat)]; Josaphat (i.e. Jehoshaphat), an Israelite: — Josaphat.

(2499) ’Iωσή, — ee-o-say’; genitive of (2500) (’Iωσής); Jose, an Israelite: — Jose.

(2500) ’Iωσής, — ee-o-sace’; perhaps for (2501) (’Iωσήφ); Joses, the name of two Israelites: — Joses. Compare Greek (2499) (’Iωσή).

(2501) ’Iωσήφ, — ee-o-safe’; of Hebrew origin [Hebrew {3130} (Yowceph)]; Joseph, the name of seven Israelites: — Joseph.

(2502) ’Iωσίας, — ee-o-see’-as; of Hebrew origin [Hebrew {2977} (Yo’shiyah)]; Josias (i.e. Joshiah), an Israelite: — Josias.

(2503) ’Iωτά, — ee-o’-tah; of Hebrew origin [the tenth letter of the Hebrew alphabet]; “iota”, the name of the eighth letter of the Greek alphabet, put (figurative) for a very small part of anything: — jot.
(2504) κάγω, — kag-o’; from (2532) (καί) and (1473) (ἐγώ) (so also the dative κάμοι, kam-o’y; and accusative κάμε, kam eh’); and (or also, even, etc.) I, (to) me: — (and, even, even so, so) I (also, in like wise), both me, me also.

(2505) κάθα, — kath-ah’; from (2596) (κατά) and the neuter plural of (3739) (ὁ); according to which things, i.e. just as: — as.

(2506) καθαίρεσις, — kath-ah’ee-res-is; from (2507) (καθαίρεω); demolition; figurative extinction: — destruction, pulling down.

(2507) καθαίρεω, — kath-ahee-reh’-o; from (2596) (κατά) and (138) (αἱρέομαι) (including its alternate); to lower (or with violence) demolish (literal or figurative): — cast (pull, put, take) down, destroy.

(2508) καθαίρω, — kath-ah’ee-ro; from (2513) (καθαρός); to cleanse, i.e. (special) to prune; figurative to expiate: — purge.

(2509) καθάπερ, — kath-ap’-er; from (2505) (καθά) and (4007) (περ); exactly as: — (even, as well) as.

(2510) καθάπτω, — kath-ap’-to; from (2596) (κατά) and (680) (ἀπτομαί); to seize upon: — fasten on.

(2511) καθαρίζω, — kath-ar-id’-zo; from (2513) (καθαρός); to cleanse (literal or figurative): — (make) clean (-se), purge, purify.

(2512) καθαρισμός, — kath-ar-is-mos’; from (2511) (καθαρίζω); a washing off, i.e. (cerimonial) ablution, (moral) expiation: — cleansing, + purge, purification, (-fying).

(2513) καθαρός, — kath-ar-os’; of uncert. affin.; clean (literal or figurative): — clean, clear, pure.

(2514) καθαρότης, — kath-ar-ot’-ace; from (2513) (καθαρός); cleanness (cerimonial): — purification.
(2515) καθέδρα, — kath-ed’-rah; from (2596) (κατά’) and the same as (1476) (ἐδραίος); a **bench** (literal or figurative): — seat.

(2516) καθέζομαι, — kath-ed’-zom-peek; from (2596) (κατά’) and the base of (1476) (ἐδραίος); to **sit down**: — sit.

(2517) καθεξής, — kath-ex-ace’; from (2596) (κατά’) and (1836) (ἐξής); **thereafter**, i.e. **consecutively**; as a noun (by ellipsis of noun) a **subsequent** person or time: — after (-ward), by (in) order.

(2518) καθεύδω, — kath-yoo’-do; from (2596) (κατά’) and ἐὕδω (to **sleep**); to lie down to **rest**, i.e. (by implication) to **fall asleep** (literal or figurative): — (be a-) sleep.

(2519) καθηγητής, — kath-ayg-ay-tace’; from a compound of (2596) (κατά’) and (2233) (ἡγέομαι); a **guide**, i.e. (figurative) a **teacher**: — master.

(2520) καθήκω, — kath-ay’-ko; from (2596) (κατά’) and (2240) (ἡκώ); to **reach to**, i.e. (neuter of presumed active participle, figurative as adjective) **becoming**: — convenient, fit.

(2521) καθημαί, — kath’-ay-mahee; from (2596) (κατά’) and hemai (to **sit**; akin to the base of (1476) (ἐδραίος)); to **sit down**; figurative to **remain, reside**: — dwell, sit (by, down).

(2522) καθημερινός, — kath-ay-mer-ee-nos’; from (2596) (κατά’) and (2250) (ἡμέρα); **quotidian**: — daily.

(2523) καθίζω, — kath-id’-zo; another (active) form for (2516) (καθέζομαι); to **seat down**, i.e. **set** (figurative **appoint**); intransitive to **sit** (down); figurative to **settle** (hover, dwell): — continue, set, sit (down), tarry.

(2524) καθίμι, — kath-ee’-ay-mee; from (2596) (κατά’) and ἴημι (to **send**); to **lower**: — let down.
(2525) καθίστημι, — kath-is'-tay-mee; from (2596) (κατά) and (2476) (ἰστημι); to place down (permanently), i.e. (figurative) to designate, constitute, convoy: — appoint, be, conduct, make, ordain, set.

(2526) καθό, — kath-o’; from (2596) (κατά) and (3739) (ὁς); according to which thing, i.e. precisely as, in proportion as: — according to that, (inasmuch) as. katholikos, kath-ol-ee-kos’, from (2527) (καθόλου); universal:-general.

(2527) καθόλου, — kath-ol’-oo; from (2596) (κατά) and (3650) (ὁλος); on the whole, i.e. entirely: — at all.

(2528) καθοπλίζω, — kath-op-lid’-zo; from (2596) (κατά) and (3695) (ὁπλίζω); to equip fully with armor: — arm.

(2529) καθοράω, — kath-or-ah’-o; from (2596) (κατά) and (3708) (ὁράω); to behold fully, i.e. (figurative) distinctly apprehend: — clearly see.

(2530) καθότι, — kath-ot’-ee; from (2596) (κατά) and (3739) (ὁς) and (5100) (τίς); according to which certain thing, i.e. as far (or inasmuch) as: — (according, forasmuch) as, because (that).

(2531) καθώς, — kath-oce’; from (2596) (κατά) and (5613) (ὡς); just (or inasmuch) as, that: — according to, (according, even) as, how, when.

(2532) καί, — kahee; apparently a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so, then, too, etc.; often used in connection (or composition) with other particles or small words: — and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.

(2533) Καιάφας, — kah-ee-af’-as; of Chaldee origin; the dell; Caïaphas (i.e. Cajepha), an Israelite: — Caiaphas.

(2534) καίγε, — ka’hee-gheh; from (2532) (καί) and (1065) (γέ); and at least (or even, indeed): — and, at least.
(2535) **Kάιν, kah’-in**; of Hebrew origin [Hebrew {7014} (Qayin)]; **Caīn** (i.e. **Cajin**), the son of Adam: — Cain.

(2536) **Kαίναν, kah-ee-nan’**; of Hebrew origin [Hebrew {7018} (Qeynan)]; **Caīnan** (i.e. **Kenan**), the name of two patriarchs: — Cainan.

(2537) **καίνος, — kahee-nos’**; of uncertain affinity; **new** (especially in **freshness**; while (3501) (νέος) is properly so with respect to **age**): — new.

(2538) **καίνοτης, — kahee-not’-ace**; from (2537) (καίνος); **renewal** (figurative): — newness.

(2539) **καίπερ, — kah’ee-per**; from (2532) (καί) and (4007) (πέρ); **and indeed, i.e. nevertheless or notwithstanding**: — and yet, although.

(2540) **καίρος, — kahee-ros’**; of uncertain affinity; an **occasion**, i.e. set or **proper** time: — x always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare (5550) (χρόνος).

(2541) **Καίσαρ, — kah’ee-sar**; of Latin origin; **Caesar**, a title of the Roman emperor: — Caesar.

(2542) **Καίσαρεια, — kahee-sar’-i-a**; from (2541) (Καίσαρ); **Caesaria**, the name of two places in Palestine: — Caesarea.

(2543) **καίτοι, — kah’ee-toy**; from (2532) (καί) and (5104) (τοί); **and yet, i.e. nevertheless**: — although.

(2544) **καίτοιγη, — kah’ee-toyg-eh**; from (2543) (καίτοι) and (1065) (γέ); **and yet indeed, i.e. although really**: — nevertheless, though.

(2545) **καίω, — kah’-yo**; apparently a primary verb; to **set on fire,** i.e. **kindle** or (by implication) **consume**: — burn, light.

(2546) **κακεῖ, — kak-i’**; from (2532) (καί) and (1563) (ἐκεῖ); **likewise** in that place: — and there, there (thither) also.
(2547) κάκειθεν, — *kak-i’-then*; from (2532) (καί) and (1564) (ἐκεῖθεν); likewise from that place (or time): — and afterward (from) (thence), thence also.

(2548) κάκείνος, — *kak-i’-nos*; from (2532) (καί) and (1565) (ἐκεῖνος); likewise that (or those): — and him (other, them), even he, him also, them (also), (and) they.

(2549) κακία, — *kak-e’-ah*; from (2556) (κακός); *badness*, i.e. (subject) *depravity*, or (active) *malignity*, or (passive) *trouble*: — evil, malice (-iousness), naughtiness, wickedness.

(2550) κακοθεία, — *kak-o-ay’-thi-ah*; from a compound of (2556) (κακός) and (2239) (ἡθος); *bad character*, i.e. (special) *mischievousness*: — malignity.

(2551) κακολογέω, — *kak-ol-og-eh’-o*; from a compound of (2556) (κακός) and (3056) (λόγος); to *revile*: — curse, speak evil of.

(2552) κακοπάθεια, — *kak-op-ath’-i-ah*; from a compound of (2556) (κακός) and (3806) (πάθος); *hardship*: — suffering affliction.

(2553) κακοπάθεω, — *kak-op-ath’-eh’-o*; from the same as (2552) (κακοπάθεια); to *undergo hardship*: — be afflicted, endure afflictions (hardness), suffer trouble.

(2554) κακοποιέω, — *kak-op-oy-eh’-o*; from (2555) (κακοποιός); to *be a bad-doer*, i.e. (object) to *injure*, or (genitive) to *sin*: — do (-ing) evil.

(2555) κακοποιός, — *kak-op-oy-os’*; from (2556) (κακός) and (4160) (ποιέω); a *bad-doer*; (special) a *criminal*: — evil-doer, malefactor-origin

(2556) κακός, — *kak-os’*; apparently a primary word; *worthless* (intrinsically such; whereas (4190) (πονηρός) properly refers to *effects*), i.e. (subject) *depraved*, or (object) *injurious*: — bad, evil, harm, ill, noisome, wicked.
(2557) κακοῦργος, — *kak-oor’-gos*; from (2556) (κακός) and the base of (2041) (ἐργον); a *wrong-doer*, i.e. *criminal*: — evil-doer, malefactor.

(2558) κακουχεώ, — *kak-oo-kheh’-o*; from a presumed compound of (2556) (κακός) and (2192) (ἐχω); to *maltreat*: — which suffer adversity, torment.

(2559) κακόω, — *kak-o’-o*; from (2556) (κακός); to *injure*; figurative to *exasperate*: — make evil affected, entreat evil, harm, hurt, vex.

(2560) κακώς, — *kak-oce’*; adverb from (2556) (κακός); *badly* (physical or moral): — amiss, diseased, evil, grievously, miserably, sick, sore.

(2561) κάκωσις, — *kak’-o-sis*; from (2559) (κακόω); *maltreatment*: — affliction.

(2562) καλάμη, — *kal-am’-ay*; feminine of (2563) (κάλαμος); a *stalk of grain*, i.e. (collective) *stubble*: — stubble.

(2563) κάλαμος, — *kal’-am-os*; of uncertain affinity; a *reed* (the plant or its stem, or that of a similar plant); by implication a *pen*: — pen, reed.

(2564) καλέω, — *kal-eh’-o*; akin to the base of (2753) (κελεύω); to “*call*” (properly aloud, but used in a variety of applications, derivative or otherwise): — bid, call (forth), (whose, whose sur-name (was [called]).

(2565) καλλιέλαιος, — *kal-le’-ah-yos*; from the base of (2566) (καλλίον) and (1636) (ἐλαία); a *cultivated olive* tree, i.e. a *domesticated* or *improved* one: — good olive tree.

(2566) καλλίον, — *kal-lee’-on*; neuter of the (irregular) comparative of (2570) (καλός); (adverb) *better* than many: — very well.
(2567) καλοδιδάσκαλος, — kal-od-id-as’-kal-os; from (2570) (καλός) and (1320) (διδάσκαλος); a teacher of the right: — teacher of good things.

(2568) Καλοὶ Λιμένες, — kal-oy’lee-men’-es; plural of (2570) (καλός) and (3040) (λιμήν); Good Harbors, i.e. Fairhaven, a bay of Crete: — fair havens.

(2569) καλοποιέω, — kal-op-oy-eh’-o; from (2570) (καλός) and (4160) (ποιέω); to do well, i.e. live virtuously: — well doing.

(2570) καλός, — kal-os’; of uncertain affinity; properly beautiful, but chiefly (figurative) good (literal or moral), i.e. valuable or virtuous (for appearance or use, and thus distinguished from (18) (άγαθός), which is properly intrinsic): — x better, fair, good (-ly), honest, meet, well, worthy.

(2571) κάλυμμα, — kal’-oo-mah; from (2572) (καλύπτω); a cover, i.e. veil: — vail.

(2572) καλύπτω, — kal-oop’-to; akin to (2813) (κλέπτω) and (2928) (κρύπτω); to cover up (literal or figurative): — cover, hide.

(2573) καλός, — kal-oce’; adverb from (2570) (καλός); well (usually moral): — (in a) good (place), honestly, + recover, (full) well.

(2574) κάμηλος, — kam’-ay-los; of Hebrew origin [Hebrew {1581} (gamal)]; a “camel”: — camel.

(2575) κάμινος, — kam’-ee-nos; probably from (2545) (καίω); a furnace: — furnace.

(2576) καμμύω, — kam-moo’-o; for a compound of (2596) (κατά) and the base of (3466) (μυστήριον); to shut down, i.e. close the eyes: — close.

(2577) κάμνω, — kam’-no; apparently a primary verb; properly to toil, i.e. (by implication) to tire (figurative faint, sicken): — faint, sick, be wearied.
(2578) κάμπτω, — kamp’-to; apparently a primary verb; to bend: — bow.

(2579) καν, — kan; from (2532) (καί) and (1437) (ἔαν); and (or even) if: — and (also) if (so much as), if but, at the least, though, yet.

(2580) Κανά, — kan-ah’; of Hebrew origin [compare Hebrew {7071} (Qanah)]; Cana, a place in Palestine: — Cana.

(2581) Κανανίτης, — kan-an-ee’-tace; of Chaldee origin [compare Hebrew {7067} (qanna’)]; zealous; Cananitès, an epithet: — Canaanite [by mistake for a derivative from (5477) (Χαναάν)].

(2582) Κανδάκη, — kan-dak’-ay; of foreign origin; Candacè, an Egyptian queen: — Candace.

(2583) κανόν, — kan-ohn’; from κάνη (a straight reed, i.e. rod); a rule (“canon”), i.e. (figurative) a standard (of faith and practice); by implication a boundary, i.e. (figurative) a sphere (of activity): — line, rule.

(2584) Καπερναούμ, — cap-er-nah-oom’; of Hebrew origin [probably Hebrew {3723} (kaphar) and Hebrew {5151} (Nachuwm)]; Capernau’m i.e. Caphanachum, a place in Palestine: — Capernaum.

(2585) καπηλεύω, — kap-ale-yoo’-o; from κάπηλος (a huckster); to retail, i.e. (by implication) to adulterate (figurative): — corrupt.

(2586) καπνός, — kap-nos’; of uncertain affinity; smoke: — smoke.

(2587) Καππαδοκία, — kap-pad-ok-ee’-ah; of foreign origin; Cappadocia, a region of Asia Minor: — Cappadocia.

(2588) καρδία, — kar-dee’-ah; prolonged from a primary κάρ (Latin cor, “heart”); the heart, i.e. (figurative) the thoughts or feelings (mind); also (by analogy) the middle: — (+ broken-) heart (-ed).
(2589) καρδιογνώστης, — kar-dee-og-noce’-tace; from (2588) (καρδία) and (1097) (γινώσκω); a heart-knower: — which knowest the hearts.

(2590) καρπός, — kar-pos’; probably from the base of (726) (άρπάζω); fruit (as plucked), literal or figurative: — fruit.

(2591) Κάρπος, — kar’-pos; perhaps for (2590) (καρπός); Carpus, probably a Christian: — Carpus.

(2592) καρποφορέω, — kar-pof-or-eh’-o; from (2593) (καρποφόρος); to be fertile (literal or figurative): — be (bear, bring forth) fruit (-ful).

(2593) καρποφόρος, — kar-pof-or’-os; from (2590) (καρπός) and (5342) (φέρω); fruitbearing (figurative): — fruitful.

(2594) καρτερέω, — kar-ter-eh’-o; from a derivative of (2904) (κράτος) (transposed); to be strong, i.e. (figurative) steadfast (patient): — endure.

(2595) κάρφος, — kar’-fos; from κάρφω (to wither); a dry twig or straw: — mote.

(2596) κατά, — kat-ah’; a primary particle; (preposition) down (in place or time), in varied relations (according to the case [general, dative or accusative] with which it is joined): — about, according as (to), after, against, (when they were) x alone, among, and, x apart, (even, like) as (concerning, pertaining to, touching), x aside, at, before, beyond, by, to the charge of, [charita-] bly, concerning, + covered, [dai-] ly, down, every, (+ far more) exceeding, x more excellent, for, from...to, godly, in (-asmuch, divers, every, -to, respect of),...by, after the manner of, + by any means, beyond (out of) measure, x mightily, more, x natural, of (up-) on (x part), out (of every), over against, (+ your) x own, + particularly, so, through (-oughout, -oughout every), thus, (un-) to (-gether, -ward), x uttermost, where (-by), with. In composition it retains many of these applications, and frequently denotes opposition, distribution or intensity.
(2597) καταβαίνω, — *kat-ab-ah’ee-no*; from (2596) (κατά) and the base of (939) (βάσις); to *descend* (literal or figurative): — come (get, go, step) down, fall (down).

(2598) καταβάλλω, — *kat-ab-al’-lo*; from (2596) (κατά) and (906) (βάλλω); to *throw down*: — cast down, lay.

(2599) καταβαρέω, — *kat-ab-ar-eh’-o*; from (2596) (κατά) and (916) (βαρέω); to *impose upon*: — burden.

(2600) κατάβασις, — *kat-ab’-as-is*; from (2597) (καταβαίνω); a *declivity*: — descent.

(2601) καταβιβάζω, — *kat-ab-ib-ad’-zo*; from (2596) (κατά) and a derivative of the base of (939) (βάσις); to *cause to go down*, i.e. *precipitate*: — bring (thrust) down.

(2602) καταβολή, — *kat-ab-ol-ay’*; from (2598) (καταβάλλω); a *deposition*, i.e. *founding*; figurative *conception*: — conceive, foundation.

(2603) καταβραβεύω, — *kat-ab-rab-yoo’-o*; from (2596) (κατά) and (1018) (βραβεύω) (in its original sense); to *award* the price *against*, i.e. (figurative) to *defraud* (of salvation): — beguile of reward.

(2604) καταγγελεύς, — *kat-ang-gel-yooce’*; from (2605) (καταγγέλλω); a *proclaimer*: — setter forth.

(2605) καταγγέλλω, — *kat-ang-gel’-lo*; from (2596) (κατά) and the base of (32) (ἀγγέλος); to *proclaim, promulgate*: — declare, preach, shew, speak of, teach.

(2606) καταγελάω, — *kat-ag-el-ah’-o*; to *laugh down*, i.e. *deride*: — laugh to scorn.

(2607) καταγινώσκω, — *kat-ag-in-o’-sko*; from (2596) (κατά) and (1097) (γινώσκω); to *note against*, i.e. *find fault with*: — blame, condemn.
(2608) κατάγνυμι, — *kat-ag’-noo-mee*; from (2596) (κατά) and the base of (4486) (ῥήγνυμι); to *rend in pieces*, i.e. *crack apart*: — *break*.

(2609) κατάγω, — *kat-ag’-o*; from (2596) (κατά) and (71) (ἄγω); to *lead down*; specially to *moor* a vessel: — bring (down, forth), (bring to) land, touch.

(2610) καταγωνίζομαι, — *kat-ag-o-nid’-zom-ahee*; from (2596) (κατά) and (75) ( авгωνίζομαι); to *struggle against*, i.e. (by implication) to *overcome*: — *subdue*.

(2611) καταδέω, — *kat-ad-eh’-o*; from (2596) (κατά) and (1210) (δέω); to *tie down*, i.e. *bandage* (a wound): — *bind up*.

(2612) κατάδηλος, — *kat-ad’-ay-los*; from (2596) (κατά) intensive and (1212) (δηλος); *manifest*: — *far more evident*.

(2613) καταδικάζω, — *kat-ad-ik-ad’-zo*; from (2596) (κατά) and a derivative of (1349) (δίκη); to *adjudge against*, i.e. *pronounce guilty*: — *condemn*.

(2614) καταδιώκω, — *kat-ad-ee-o’-ko*; from (2596) (κατά) and (1377) (διώκω); to *hunt down*, i.e. *search for*: — *follow after*.

(2615) καταδουλόω, — *kat-ad-oo-lo’-o*; from (2596) (κατά) and (1402) (δουλόω); to *enslave utterly*: — *bring into bondage*.

(2616) καταδυναστεύω, — *kat-ad-oo-nas-tyoo’-o*; from Greek (2596) (κατά) and a derivative of (1413) (δυνάστης); to *exercise dominion against*, i.e. *oppress*: — *oppress*.

(2617) καταισχύνω, — *kat-ahee-skhoo’-no*; from (2596) (κατά) and (153) (�示χύνομαι); to *shame down*, i.e. *disgrace* or (by implication) *put to the blush*: — *confound, dishonour, (be a-, make a-) shame (-d)*.

(2618) κατακαίω, — *kat-ak-ah’ee-o*; from (2596) (κατά) and (2545) (καίω); to *burn down* (to the ground), i.e. *consume wholly*: — *burn (up, utterly)*.
(2619) **κατακαλύπτω, — kat-ak-al-oop’-to;** from (2596) (κατά) and (2572) (καλύπτω); to cover wholly, i.e. veil: — cover, hide.

(2620) **κατακαυχόμαι, — kat-ak-ow-khah’-om-ahee;** from (2596) (κατά) and (2744) (καυχόμαι); to exult against (i.e. over): — boast (against), glory, rejoice against.

(2621) **κατάκειμαι, — kat-ak’-i-mahee;** from (2596) (κατά) and (2749) (κείμαι); to lie down, i.e. (by implication) be sick; specially to recline at a meal: — keep, lie, sit at meat (down).

(2622) **κατακλάω, — kat-ak-lah’-o;** from (2596) (κατά) and (2806) (κλάω); to break down, i.e. divide: — break.

(2623) **κατακλείω, — kat-ak-li’-o;** from (2596) (κατά) and (2808) (κλείω); to shut down (in a dungeon), i.e. incarcerate: — shut up.

(2624) **κατακληροδοτέω, — kat-ak-lay-rod-ot-eh’-o;** from (2596) (κατά) and a derivative of a compound of (2819) (κληρος) and (1325) (δίδωμι); to be a giver of lots to each, i.e. (by implication) to apportion an estate: — divide by lot.

(2625) **κατακλίνω, — kat-ak-lee’-no;** from (2596) (κατά) and (2827) (κλίνω); to recline down, i.e. (special) to take a place at table: — (make) sit down (at meat).

(2626) **κατακλύζω, — kat-ak-lood’-zo;** from (2596) (κατά) and the base of (2830) (κλύδων); to dash (wash) down, i.e. (by implication) to deluge: — overflow.

(2627) **κατακλυσμός, — kat-ak-looce-mos’;** from (2626) (κατακλύζω); an inundation: — flood.

(2628) **κατακολουθέω, — kat-ak-ol-oo-theh’-o;** from (2596) (κατά) and (190) (άκολουθέω); to accompany closely: — follow (after).

(2629) **κατακόπτω, — kat-ak-op’-to;** from (2596) (κατά) and (2875) (κόπτω); to chop down, i.e. mangle: — cut.
κατακρημνίζω, — *kat-ak-rame-nid’-zo*; from (2596) (κατά) and a derivative of (2911) (κρημνός); to *precipitate down*: — cast down headlong.

κατάκριμα, — *kat-ak’-ree-mah*; from (2632) (κατακρίνω); an *adverse sentence* (the verdict): — condemnation.

κατακρίνω, — *kat-ak-ree’-no*; from (2596) (κατά) and (2919) (κρίνω); to *judge against*, i.e. *sentence*: — condemn, damn.

κατάκρισις, — *kat-ak’-ree-sis*; from (2632) (κατακρίνω); *sentencing adversely* (the act): — condemn (-ation).

κατακυριεύω, — *kat-ak-oo-ree-yoo’-o*; from (2596) (κατά) and (2961) (κυριεύω); to *lord against*, i.e. control, subjugate: — exercise dominion over (lordship), be lord over, overcome.

καταλαλέω, — *kat-al-al-eh’-o*; from (2637) (κατάλαλος); to *be a traducer*, i.e. to slander: — speak against (evil of).

καταλαλία, — *kat-al-al-ee’-ah*; from (2637) (κατάλαλος); *defamation*: — backbiting, evil speaking.

κατάλαλος, — *kat-al’-al-os*; from (2596) (κατά) and the base of (2980) (λαλέω); *talkative against*, i.e. a *slanderer*: — backbiter.

καταλαμβάνω, — *kat-al-am-ban’-o*; from (2596) (κατά) and (2983) (λαμβάνω); to *take eagerly*, i.e. *seize, possess*, etc. (literal or figurative): — apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-) take.

καταλέγω, — *kat-al-eg’-o*; from (2596) (κατά) and (3004) (λέγω) (in its original meaning); to *lay down*, i.e. (figurative) to enrol: — take into the number.

κατάλειμμα, — *kat-al’-ime-mah*; from (2641) (καταλείπω); a *remainder*, i.e. (by implication) a *few*: — remnant.
(2641) καταλείπω, — kat-al-i’-po; from (2596) (κατά’) and (3007) (λείπω); to leave down, i.e. behind; by implication to abandon, have remaining: — forsake, leave, reserve.

(2642) καταλιθάζω, — kat-al-ith-ad’-zo; from (2596) (κατά’) and (3034) (λιθάζω); to stone down, i.e. to death: — stone.

(2643) καταλλαγή, — kat-al-lag-ay’; from (2644) (καταλλάσσω); exchange (figurative adjustment), i.e. restoration to (the divine) favor: — atonement, reconciliation (-ing).

(2644) καταλλάσσω, — kat-al-las’-so; from (2596) (κατά’) and (336) (ἀλλάσσω); to change mutually, i.e. (figurative) to compound a difference: — reconcile.

(2645) κατάλοιπος, — kat-al’-oy-pos; from (2596) (κατά’) and (3062) (λοιπόί); left down (behind) i.e. remaining (plural the rest): — residue.

(2646) κατάλυμα, — kat-al’-oo-mah; from (2647) (κατάλύω); properly a dissolution (breaking up of a journey), i.e. (by implication) a lodging-place: — guestchamber, inn.

(2647) κατάλυω, — kat-al’-oo’-o; from (2596) (κατά’) and (3089) (λύω); to loosen down (disintegrate), i.e. (by implication) to demolish (literal or figurative); specially [compare (2646) (κατάλυμα)] to halt for the night: — destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

(2648) καταμανθάνω, — kat-am-an-than’-o; from (2596) (κατά’) and (3129) (μανθάνω); to learn thoroughly, i.e. (by implication) to note carefully: — consider.

(2649) καταμαρτυρέω, — kat-am-ar-too-reh’-o; from (2596) (κατά’) and (3140) (μαρτυρέω); to testify against: — witness against.

(2650) καταμένω, — kat-am-en’-o; from (2596) (κατά’) and (3306) (μένω); to stay fully, i.e. reside: — abide.
(2651) καταμόνας, — *kat-am-on’-as*; from (2596) (κατά) and accusative plural feminine of (3441) (μόνος) (with (5561) (χώρα) implied); *according to sole* places, i.e. (adverb) *separately*: — alone.

(2652) κατανάθεμα, — *kat-an-ath’-em-ah*; from (2596) (κατά) (intensive) and (331) (άνάθεμα); an *imprecation*: — curse.

(2653) καταναθεματίζω, — *kat-an-th-em-at-id’-zo*; from (2596) (κατά) (intensive) and (332) (άναθεματίζω); to *imprecate*: — curse.

(2654) καταναλίσκω, — *kat-an-al-is’-ko*; from (2596) (κατά) and (355) (άναλίσκω); to *consume utterly*: — consume.

(2655) καταναρκάω, — *kat-an-ar-kah’-o*; from (2596) (κατά) and ναρκάω (to be numb); to *grow utterly torpid*, i.e. (by implication) *slothful* (figurative *expensive*): — be burdensome (chargeable).

(2656) κατανεύω, — *kat-an-yoo’-o*; from (2596) (κατά) and (3506) (νεύω); to *nod down* (towards), i.e. (by analogy) to *make signs* to: — beckon.

(2657) κατανοέω, — *kat-an-o-eh’-o*; from (2596) (κατά) and (3539) (νοεέω); to *observe fully*: — behold, consider, discover, perceive.

(2658) καταντάω, — *kat-an-tah’-o*; from (2596) (κατά) and a derivative of (473) (αντί); to *meet against*, i.e. *arrive* at (literal or figurative): — attain, come.

(2659) κατάνυξις, — *kat-an’-oox-is*; from (2660) (κατανύσσω); a *prickling* (sensation, as of the limbs asleep), i.e. (by implication [perhaps by some confusion with (3506) (νεύω) or even with (3571) (νύξ)]) *stupor* (lathargy): — slumber.

(2660) κατανύσσω, — *kat-an-oos’-so*; from (2596) (κατά) and (3572) (νύσσω); to *pierce thoroughly*, i.e. (figurative) to *agitate* violently (“sting to the quick”): — prick.
(2661) καταξιόω, — *kat-ax-ee-o’-o*; from (2596) (κατά) and (515) (axios); to *deem entirely deserving*: — (ac-) count worthy.

(2662) καταπατέω, — *kat-ap-at-eh’-o*; from (2596) (κατά) and (3961) (πατέω); to *trample down*; figurative to *reject* with disdain: — trample, tread (down, underfoot).

(2663) κατάπαυσις, — *kat-ap-’ow-sis*; from (2664) (καταπαύω); *reposing down*, i.e. (by Hebrew) *abode*: — rest.

(2664) καταπαύω, — *kat-ap-ow’-o*; from (2596) (κατά) and (3973) (παύω); to *settle down*, i.e. (literal) to *colonize*, or (figurative) to (cause to) *desist*: — cease, (give) rest (-rain).

(2665) καταπέτασμα, — *kat-ap-et’as-mah*; from a compound of (2596) (κατά) and a congener of (4072) (πέτομα); something *spread thoroughly*, i.e. (special) the door *screen* (to the Most Holy Place) in the Jewish Temple: — vail.

(2666) καταπίνω, — *kat-ap-ee’-no*; from (2596) (κατά) and (4095) (πίνω); to *drink down*, i.e. *gulp entire* (literal or figurative): — devour, drown, swallow (up).

(2667) καταπίπτω, — *kat-ap-ip’-to*; from (2596) (κατά) and (4098) (πίπτω); to *fall down*: — fall (down).

(2668) καταπλέω, — *kat-ap-leh’-o*; from (2596) (κατά) and (4126) (πλέω); to *sail down* upon a place, i.e. to *land* at: — arrive.

(2669) καταπονέω, — *kat-ap-on-eh’-o*; from (2596) (κατά) and a derivative of (4192) (πόνος); to *labor down* i.e. *wear with toil* (figurative *harass*): — oppress, vex.

(2670) καταποντίζω, — *kat-ap-on-tid’-zo*; from (2596) (κατά) and a derivative of the same as (4195) (Πόντος); to *plunge down*, i.e. *submerge*: — drown, sink.

(2671) κατάρα, — *kat-ar’-ah*; from (2596) (κατά) (intensive) and (685) (ἀρά); *imprecation, execration*: — curse (-d, -ing).
(2672) καταράμομαι, — kat-ar-ah’-om-ahee; middle from (2671) (κατάρα); to execute; by analogy to doom: — curse.

(2673) καταργέω, — kat-arg-eh’-o; from (2596) (κατά) and (691) (ἀργέω); to be (render) entirely idle (useless), literal or figurative: — abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

(2674) καταριθμέω, — kat-ar-ith-meh’-o; from (2596) (κατά) and (705) (ἀριθμέω); to reckon among: — number with.

(2675) καταρτίζω, — kat-ar-tid’-zo; from (2596) (κατά) and a derivative of (739) (ἀρτιος); to complete thoroughly, i.e. repair (literal or figurative) or adjust: — fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

(2676) καταρτισις, — kat-ar’-tis-is; from (2675) (καταρτίζω); thorough equipment (subject): — perfection.

(2677) καταρτισμός, — kat-ar-tis-mos’; from (2675) (καταρτίζω); complete furnishing (object): — perfecting.

(2678) κατασείω, — kat-as-i’-o; from (2596) (κατά) and (4579) (σείω); to sway downward, i.e. make a signal: — beckon.

(2679) κατασκάπτω, — kat-as-kap’-to; from (2596) (κατά) and (4626) (σκάπτω); to undermine, i.e. (by implication) destroy: — dig down, ruin.

(2680) κατασκευάζω, — kat-ask-yoo-ad’-zo; from (2596) (κατά) and a derivative of (4632) (σκεῦος); to prepare thoroughly (properly by external equipment; whereas (2090) (ῄτοιμάζω) refers rather to internal fitness); by implication to construct, create: — build, make, ordain, prepare.

(2681) κατασκηνώω, — kat-as-kay-no’-o; from (2596) (κατά) and (4637) (σκηνώω); to camp down, i.e. haunt; figurative to remain: — lodge, rest.
(2682) κατασκήνωσις, — *kat-as-kay’-no-sis*; from (2681) (κατασκηνώ); an *encamping*, i.e. (figurative) a *perch*: — nest.

(2683) κατασκιάζω, — *kat-as-kee-ad’-zo*; from (2596) (κατά) and a derivative of (4639) (σκία); to *overshad* e, i.e. cover: — shadow.

(2684) κατασκοπέω, — *kat-as-kop-eh’-o*; from (2685) (κατάσκοπος); to *be a sentinel*, i.e. to inspect insidiously: — spy out.

(2685) κατάσκοπος, — *kat-as’-kop-os*; from (2596) (κατά) (intensive) and (4649) (σκοπός) (in the sense of a *watcher*); a *reconnoiterer*. — spy.

(2686) κατασοφίζομαι, — *kat-as-of-id’-zom-ahee*; middle from (2596) (κατά) and (4679) (σοφίζω); to *be crafty against*, i.e. *circumvent*: — deal subtilly with.

(2687) καταστέλλω, — *kat-as-tel’-lo*; from (2596) (κατά) and (4724) (στέλλω); to *put down*, i.e. quell: — appease, quiet.

(2688) κατάστημα, — *kat-as’-tay-mah*; from (2525) (καθίστημι); properly a *position* or *condition*, i.e. (subject) *demeanor*: — behaviour.

(2689) καταστολή, — *kat-as-tol-ay’*; from (2687) (καταστέλλω); a *deposit*, i.e. (special) costume: — apparel.

(2690) καταστρέφω, — *kat-as-tref’-o*; from (2596) (κατά) and (4762) (στρέφω); to *turn upside down*, i.e. upset: — overthrow.

(2691) καταστρηνιάω, — *kat-as-tray-nee-ah’-o*; from (2596) (κατά) and (4763) (στρηνιάω); to *become voluptuous against*: — begin to wax wanton against.

(2692) καταστροφή, — *kat-as-trof-ay’*; from (2690) (καταστρέφω); an *overturn* (“*catastrophe*”), i.e. *demolition*; figurative *apostasy*: — overthrow, subverting.
(2693) καταστρώνυμι, — *kat-as-trone’-noo-mee*; from (2596) (κατά) and (4766) (στρώνυμι); to *strew down*, i.e. (by implication) to *prostrate* (slay): — overthrow.

(2694) κατασύρω, — *kat-as-oo’-ro*; from (2596) (κατά) and (4951) (σύρω); to *drag down*, i.e. arrest judicially: — hale.

(2695) κατασφάττω, — *kat-as-fat’-to*; from (2596) (κατά) and (4969) (σφάττω); to *kill down*, i.e. *slaughter*: — slay.

(2696) κατασφραγίζω, — *kat-as-frag-id’-zo*; from (2596) (κατά) and (4972) (σφραγίζω); to *seal closely*: — seal.

(2697) κατάσχεσις, — *kat-as’-_khes-is*; from (2722) (κατέχω); a *holding down*, i.e. *occupancy*: — possession.

(2698) κατατίθημι, — *kat-at-ith’-ay-mee*; from (2596) (κατά) and (5087) (τίθημι); to *place down*, i.e. deposit (literal or figurative): — do, lay, shew.

(2699) κατατομή, — *kat-at-om-ay’*; from a compound of (2596) (κατά) and τέμνω (to cut); a *cutting down* (off), i.e. mutilation (ironically): — concision. Compare (609) (άποκόπτω).

(2700) κατατοξεύω, — *kat-at-ox-yoo’-o*; from (2596) (κατά) and a derivative of (5115) (τόξον); to *shoot down* with an arrow or other missile: — thrust through.

(2701) κατατρέχω, — *kat-at-rekh’-o*; from (2596) (κατά) and (5143) (τρέχω); to *run down*, i.e. hasten from a tower: — run down.

καταφάγω. See (2719) (κατεσθίω).

(2702) καταφέρω, — *kat-af-er’-o*; from (2596) (κατά) and (5342) (φέρω) (including its alternate); to *bear down*, i.e. (figurative) *overcome* (with drowsiness); specially to *cast* a vote: — fall, give, sink down.

(2703) καταφεύγω, — *kat-af-yoo’-go*; from (2596) (κατά) and (5343) (φεύγω); to *flee down* (away): — flee.
(2704) καταφθείρω, — kat-af-thi'-ro; from (2596) (κατά) and (5351) (φθείρω); to spoil entirely, i.e. (literal) to destroy; or (figurative) to deprave: — corrupt, utterly perish.

(2705) καταφιλέω, — kat-af-ee-leh'-o; from (2596) (κατά) and (5368) (φιλέω); to kiss earnestly: — kiss.

(2706) καταφρονέω, — kat-afr-ron-h'-o; from (2596) (κατά) and (5426) (φρονέω); to think against, i.e. disesteem: — despise.

(2707) καταφροντής, — kat-afr-ron-tace'; from (2706) (καταφρονέω); a contemner: — despiser.

(2708) καταχέω, — kat-akh-h'-o; from (2596) (κατά) and χέω (to pour); to pour down (out): — pour.

(2709) καταχθόνιος, — kat-akh-thon’-ee-os; from (2596) (κατά) and χθόν (the ground); subterranean, i.e. infernal (belonging to the world of departed spirits): — under the earth.

(2710) καταχράομαι, — kat-akh-rah’-om-ahee; from (2596) (κατά) and (5530) (χράομαι); to overuse i.e. misuse: — abuse.

(2711) καταψύχω, — kat-ap-soo’-kho; from (2596) (κατά) and (5594) (ψύχω); to cool down (off), i.e. refresh: — cool.

(2712) κατείδωλος, — kat-i’-do-los; from (2596) (κατά) (intensive) and (1497) (ἐδωλος); utter idolatrous: — wholly given to idolatry.

κατελεύθω. See (2718) (κατέρχομαι).

(2713) κατέναντί, — kat-en’-an-tee; from (2596) (κατά) and (1725) (ἐναντί); directly opposite: — before, over against.

κατενέγκω. See (2702) (καταφέρω).

(2714) κατενώπιον, — kat-en-o’-pee-on; from (2596) (κατά) and (1799) (ἐνώπιον); directly in front of: — before (the presence of), in the sight of.
(2715) κατεξουσιάζω, — kat-ex-oo-see-ad’-zo; from (2596) (κατά) and (1850) (ἐξουσιάζω); to have (wield) full privilege over: — exercise authority.

(2716) κατεργάζομαι, — kat-er-gad’-zom-ahee; from (2596) (κατά) and (2038) (ἐργάζομαι); to work fully, i.e. accomplish; by implication to finish, fashion: — cause, do (deed), perform, work (out).

(2718) κατέρχομαι, — kat-er’-khom-ahee; from (2596) (κατά) and (2064) (ἐρχομαι) (including its alternate); to come (or go) down (literal or figurative): — come (down), depart, descend, go down, land.

(2719) κατεσθίω, — kat-es-thee’-o; from (2596) (κατά) and (2068) (ἐσθίω) (including its alternate); to eat down, i.e. devour (literal or figurative): — devour.

(2720) κατευθύνω, — kat-yoo-thoo’-no; from (2596) (κατά) and (2116) (εὐθύνω); to straighten fully, i.e. (figurative) direct: — guide, direct.

(2721) κατεφίστημι, — kat-ef-is’tay-mee; from (2596) (κατά) and (2186) (ἐφίστημι); to stand over against, i.e. rush upon (assault): — make insurrection against.

(2722) κατέχω, — kat-ekh’-o; from (2596) (κατά) and (2192) (ἐχω); to hold down (fast), in various applications (literal or figurative): — have, hold (fast), keep (in memory), let, x make toward, possess, retain, seize on, stay, take, withhold.

(2723) κατηγορέω, — kat-ay-gor-eh’-o; from (2725) (κατήγορος); to be a plaintiff, i.e. to charge with some offence: — accuse, object.

(2724) κατηγορία, — kat-ay-gor-ee’-ah; from (2725) (κατήγορος); a complaint (“category”), i.e. criminal charge: — accusation (x-ed).
(2725) κατήγορος, — kat-ay’-gor-os; from (2596) (κατά) and (58) (ἀγορα); against one in the assembly, i.e. a complainant at law; specially Satan: — accuser.

(2726) κατήφεια, — kat-ay’-fi-ah; from a compound of (2596) (κατά) and perhaps a derivative of the base of (5316) (φαίνω) (meaning downcast in look); demureness, i.e. (by implication) sadness: — heaviness.

(2727) κατηχέω, — kat-ay-kheh’-o; from (2596) (κατά) and (2279) (ἧχος); to sound down into the ears, i.e. (by implication) to indoctrinate (“catechize”) or (genitive) to apprise of: — inform, instruct, teach.

(2728) κατιώ, — kat-ee-o’-o; from (2596) (κατά) and a derivative of (2447) (ἰός); to rust down, i.e. corrode: — canker.

(2729) κατισχύω, — kat-is-khoo’-o; from (2596) (κατά) and (2480) (ἰσχύω); to overpower: — prevail (against).

(2730) κατοικέω, — kat-oy-keh’-o; from (2596) (κατά) and (3611) (οἶκεω); to house permanently, i.e. reside (literal or figurative): — dwell (-er), inhabitant (-ter).

(2731) κατοίκησις, — kat-oy’-kay-sis; from (2730) (κατοικέω); residence (properly the act; but by implication concretely the mansion): — dwelling.

(2732) κατοικητήριον, — kat-oy-kay-tay’-ree-on; from a derivative of (2730) (κατοικέω); a dwelling-place: — habitation.

(2733) κατοικία, — kat-oy-kee’-ah; residence (properly the condition; but by implication the abode itself): — habitation.

(2734) κατοπτρίζομαι, — kat-op-trid’-zom-ahee; middle from a compound of (2596) (κατά) and a derivative of (3700) (ὁπτάνομαι) [compare (2072) (ἔσοπτρον)]; to mirror oneself; i.e. to see reflected (figurative): — behold as in a glass.
(2735) κατορθομα, — kat-or’-tho-mah; from a compound of (2596) (κατά) and a derivative of (3717) (ὁρθός) [compare (1357) (διόρθωσις)]; something made fully upright, i.e. (figurative) rectification (specially good public administration): — very worthy deed.

(2736) κάτω, — kat’-o; also (comparative) κατωτέρω, kat-o-ter’-o [compare (2737) (κατώτερος)]; adverb from (2596) (κατά); downwards: — beneath, bottom, down, under.

(2737) κατώτερος, — kat-o’-ter-os; comparative from (2736) (κάτω); inferior (locally, of Hades): — lower.

(2738) καῦμα, — kow’-mah; from (2545) (καύ) proper a burn (concrete), but used (abstract) of a glow: — heat.

(2739) καυματίζω, — kow-mat-id’-zo; from (2738) (καῦμα); to burn: — scorch.

(2740) καῦσις, — kow’-sis; from (2545) (καύ); burning (the act): — be burned.

(2741) καυσόω, — kow-so’-o; from (2740) (καῦσις); to set on fire: — with fervent heat.

(2742) καῦσων, — kow’-sone; from (2741) (καυσόω); a glare: — (burning) heat.

(2743) καυτηριάζω, — kow-tay-ree-ad’-zo; from a derivative of (2545) (καύ); to brand ("cauterize"), i.e. (by implication) to render unsensitive (figurative): — sear with a hot iron.

(2744) καυχάομαι, — kow-khah’-om-ahee; from some (obsolete) base akin to that of αὐχέω (to boast) and (2172) (εὐχομαί); to vaunt (in a good or a bad sense): — (make) boast, glory, joy, rejoice.
(2745) καύχημα, — *kow’-khay-mah*; from *(2744) (καυχάομαι)*; a *boast* (properly the object; by implication the act) in a good or a bad sense: — boasting, (whereof) to glory (of), glorying, rejoice (-ing).

(2746) καύχησις, — *kow’-khay-sis*; from *(2744) (καυχάομαι)*; *boasting* (properly the act; by implication the object), in a good or a bad sense: — boasting, whereof I may glory, glorying, rejoicing.

(2747) Κεγχρεαί, — *keng-khreh-a’hee*; probably from *κέγχρος* (millet); *Cenchre’,* a port of Corinth: — Cenchrea.

(2748) Κεδρόν, — *ked-rone’*; of Hebrew origin [Hebrew {6939} (Qidrown)]; *Cedron* (i.e. *Kidron*), a brook near Jerusalem: — Cedron.

(2749) κείμαι, — *ki’-mahee*; middle of a primary verb; to *lie* outstretched (literal or figurative): — be (appointed, laid up, made, set), lay, lie. Compare *(5087) (τίθημι).*

(2750) κειρία, — *ki-ree’-ah*; of uncertain affinity; a *swathe*, i.e. *winding-sheet:* — graveclothes.

(2751) κείρω, — *ki’-ro*; a primary verb; to *shear:* — shear (-er).

(2752) κέλευμα, — *kel’-yoo-mah*; from *(2753) (κέλευω)*; a *cry* of incitement: — shout.

(2753) κέλευω, — *kel-yoo’-o*; from a primary *κέλλω* (to *urge* on); “hail”; to *incite* by word, i.e. *order:* — bid, (at, give) command (-ment).

(2754) κενοδοξία, — *ken-od-ox-ee’-ah*; from *(2755) (κενόδοξος)*; *empty glorying*, i.e. *self-conceit:* — vain-glory.

(2755) κενόδοξος, — *ken-od’-ox-os*; from *(2756) (κενός) and (1391) (δόξα); vainly glorifying, i.e. *self-conceited:* — desirous of vain-glory.
(2756) κενός, — ken-os’; apparently a primary word; empty (literal or figurative): — empty, (in) vain.

(2757) κενοφωνία, — ken-of-o-nee’-ah; from a presumed compound of (2756) (κενός) and (5456) (φωνή); empty sounding, i.e. fruitless discussion: — vain.

(2758) κενόω, — ken-o’-o; from (2756) (κενός); to make empty, i.e. (figurative) to abase, neutralize, falsify: — make (of none effect, of no reputation, void), be in vain.

(2759) κέντρον, — ken’-tron; from κεντέω (to prick); a point (“centre”), i.e. a sting (figurative poison) or goad (figurative divine impulse): — prick, sting.

(2760) κεντυρίων, — ken-too-ree’-ohn; of Latin origin; a centurion, i.e. captain of one hundred soldiers: — centurion.

(2761) κενώς, — ken-oce’; adverb from (2756) (κενός); vainly, i.e. to no purpose: — in vain.

(2762) κεραία, — ker-ah’yah; feminine of a presumed derivative of the base of (2768) (κέρας); something horn-like, i.e. (special) the apex of a Hebrew letter (figurative the least particle): — tittle.

(2763) κεραμεύς, — ker-am-yooce’; from (2766) (κέραμος); a potter: — potter.

(2764) κεραμικός, — ker-am-ik-os’; from (2766) (κέραμος); made of clay, i.e. earthen: — of a potter.

(2765) κεράμιον, — ker-am’-ee-on; neuter of a presumed derivative of (2766) (κέραμος); an earthenware vessel, i.e. jar: — pitcher.

(2766) κέραμος, — ker’-am-os; probably from the base of (2767) (κεράννυμι) (through the idea of mixing clay and water); earthenware, i.e. a tile (by analogy a thin roof or awning): — tiling.
(2767) κεράννυμι, — *ker-an’-noo-mee*; a prolonged form of a more primary *κεράω, ker-ah’-o* (which is used in certain tenses); to *mingle*, i.e. (by implication) to *pour* out (for drinking): — fill, pour out. Compare (3396) (*μίγνυμι*).

(2768) κέρας, — *ker’-as*; from a primary *κάρ* (the *hair* of the head); a *horn* (literal or figurative): — horn.

(2769) κεράτιον, — *ker-at’-ee-on*; neuter of a presumed derivative of (2768) (*κέρας*); something *horned*, i.e. (special) the *pod* of the carob-tree: — husk.

κεράω. See (2767) (*κεράννυμι*).

(2770) κερδαίνω, — *ker-dah’ee-no*; from (2771) (*κέρδος*); to *gain* (literal or figurative): — (get) gain, win.

(2771) κέρδος, — *ker’-dos*; of uncertain affinity; *gain* (pecuniary or genitive): — gain, lucre.

(2772) κέρμα, — *ker’-mah*; from (2751) (*κείρω*); a clipping (*bit*), i.e. (special) a *coin*: — money.

(2773) κερματιστής, — *ker-mat-is-tace’*; from a derivative of (2772) (*κέρμα*); a *handler of coins*, i.e. *money-broker*: — changer of money.

(2774) κεφαλαίον, — *kef-al’-ah-yon*; neuter of a derivative of (2776) (*κεφαλή*); a *principal* thing, i.e. *main point*; specially an *amount* (of money): — sum.

(2775) κεφαλαίο, — *kef-al-ahee-o’-o*; from the same as (2774) (*κεφαλαίον*); (special) to *strike on the head*: — wound in the head.

(2776) κεφαλή, — *kef-al’ay’*; probably from the primary *κάπτω* (in the sense of *seizing*); the *head* (as the part most readily *taken* hold of), literal or figurative: — head.
(2777) κεφαλίς, — kef-al-is’; from (2776) (κεφαλή); properly a knob, i.e. (by implication) a roll (by extension from the end of a stick on which the manuscript was rolled): — volume.

(2778) κήνσος, — kane’-sos; of Latin origin; properly an enrolment (“census”), i.e. (by implication) a tax: — tribute.

(2779) κηπός, — kay’-pos; of uncertain affinity; a garden: — garden.

(2780) κηπουρός, — kay-poo-ros’; from (2779) (κηπός) and οὐρος (a warden); a garden-keeper, i.e. gardener: — gardener.

(2781) κηρίων, — kay-ree’on; diminative from κηός (wax); a cell for honey, i.e. (collective) the comb: — [honey-] comb.

(2782) κήρυγμα, — kay’-roog-mah; from (2784) (κηρύσσω); a proclamation (especially of the gospel; by implication the gospel itself): — preaching.

(2783) κήρυξ, — kay’-roox; from (2784) (κηρύσσω); a herald, i.e. of divine truth (especially of the gospel): — preacher.

(2784) κηρύσσω, — kay-roos’-so; of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): — preach (-er), proclaim, publish.

(2785) κητός, — kay’-tos; probably from the base of (5490) (χάσμα); a huge fish (as gaping for prey): — whale.

(2786) Κηφᾶς, — kay-fas’; of Chaldee origin [compare Hebrew {3710} (keph)]; the Rock; Cephas (i.e. Kepha), a surname of Peter: — Cephas.

(2787) κιβωτός, — kib-o-tos’; of uncertain derivative; a box, i.e. the sacred ark and that of Noah: — ark.

(2788) κιθάρα, — kith-ar’-ah; of uncertain affinity; a lyre: — harp.

(2789) κιθαρίζω, — kith-ar-id’-zo; from (2788) (κιθάρα); to play on a lyre: — harp.
(2790) κιθαρῳδός, — kith-ar-o’-dos; from (2788) (κιθάρα) and a derivative of the same as (5603) (φόδη); a lyre-singer (-player), i.e. harpist: — harper.

(2791) Κιλικία, — kil-ik-ee’-ah; probably of foreign origin; Cilicia, a region of Asia Minor: — Cilicia.

(2792) κινόμωμον, — kin-am’-o-mon; of foreign origin [compare Hebrew {7076} (qinnamown)]; cinnamon: — cinnamon.

(2793) κινδυνέω, — kin-doon-yoo’-o; from (2794) (κίνδυνος); to undergo peril: — be in danger, be (stand) in jeopardy.

(2794) κίνδυνος, — kin’-doon-nos; of uncertain derivative; danger: — peril.

(2795) κινέω, — kin-eh’-o; from κινο (poetic for εἰμί, to go); to stir (transitive), literal or figurative: — (re-) move (-r), way.

(2796) κίνησις, — kin’-ay-sis; from (2795) (κινέω); a stirring: — moving.

(2797) Κίς, — kis; of Hebrew origin [Hebrew {7027} (Qiysh)]; Cis (i.e. Kish), an Israelite: — Cis.

κίχρημι. See (5531) (χράω).

(2798) κλάδος, — klad’-os; from (2806) (κλάω); a twig or bough (as if broken off): — branch.

(2799) κλαίω, — klah’-yo; of uncertain affinity; to sob, i.e. wail aloud (whereas (1145) (δακρύω) is rather to cry silently): — bewail, weep.

(2800) κλάσις, — klas’-is; from (2806) (κλάω); fracture (the act): — breaking.

(2801) κλάσμα, — klas’-mah; from (2806) (κλάω); a piece (bit): — broken, fragment.

(2802) Κλαύδη, — klow’-day; of uncertain derivative; Claude, an island near Crete: — Claudia.
(2803) Κλαυδία, — klow-dee’-ah; feminine of (2804) (Κλαύδιος); Claudia, a Christian woman: — Claudia.

(2804) Κλαύδιος, — klow’-dee-os; of Latin origin; Claudius, the name of two Romans: — Claudius.

(2805) κλαυθμός, — kloth-mos’; from (2799) (κλαίω); lamentation: — wailing, weeping, x wept.

(2806) κλάω, — klah’-o; a primary verb; to break (specially of bread): — break.

(2807) κλείς, — klice; from (2808) (κλείω); a key (as shutting a lock), literal or figurative: — key.

(2808) κλείω, — kli’-o; a primary verb; to close (literal or figurative): — shut (up).

(2809) κλέμμα, — klem’-mah; from (2813) (κλέπτω); stealing (properly the thing stolen, but used of the act): — theft.

(2810) Κλεόπας, — kleh-op’-as; probably conrete from Κλεόπατρος (compound of (2811) (κλέος) and (3962) (πατήρ)); Cleopas, a Christian: — Cleopas.

(2811) κλέος, — kleh’-os; from a shorter form of (2564) (καλέω); renown (as if being called): — glory.

(2812) κλέπτης, — klep’-tace; from (2813) (κλέπτω); a stealer (literal or figurative): — thief. Compare (3027) (ληστής).

(2813) κλέπτω, — klep’-to; a primary verb; to filch: — steal.

(2814) κλημα, — klay’-mah; from (2806) (κλάω); a limb or shoot (as if broken off): — branch.

(2815) Κλήμης, — klay’-mace; of Latin origin; merciful; Clemes (i.e. Clemens), a Christian: — Clement.

(2816) κληρονομέω, — klay-ron-om-eh’-o; from (2818) (κληρονόμος); to be an heir to (literal or figurative): — be heir, (obtain by) inherit (-ance).
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(2817) κληρονομία, — klay-ron-om-ee’-ah; from (2818) (κληρονόμος); heirship, i.e. (concrete) a patrimony or (genitive) a possession: — inheritance.

(2818) κληρονόμος, — klay-ron-om’-os; from (2819) (κλήρος) and the base of (3551) (νόμος) (in its original sense of partitioning, i.e. [reflexive] getting by apportionment); a sharer by lot, i.e. an inheritor (literal or figurative); by implication a possessor: — heir.

(2819) κλήρος, — klay’-ros; probably from (2806) (κλάω) (through the idea of using bits of wood, etc., for the purpose); a die (for drawing chances); by implication a portion (as if so secured); by extension an acquisition (especially a patrimony, figurative): — heritage, inheritance, lot, participle

(2820) κληρόω, — klay-ro’-o; from (2819) (κλήρος); to allot, i.e. (figurative) to assign (a privilege): — obtain an inheritance.

(2821) κλῆσις, — klay’-sis; from a shorter form of (2564) (καλέω); an invitation (figurative): — calling.

(2822) κλητός, — klay-tos; from the same as (2821) (κλῆσις); invited, i.e. appointed, or (special) a saint: — called.

(2823) κλίβανος, — klib’-an-os; of uncertain derivative; an earthen pot used for baking in: — oven.

(2824) κλίμα, — klee’-mah; from (2827) (κλίνω); a slope, i.e. (special) a “clime” or tract of country: — part, region.

(2825) κλίνη, — klee’-nay; from (2827) (κλίνω); a couch (for sleep, sickness, sitting or eating): — bed, table.

(2826) κλίνίδιον, — klin-id’-ee-on; neuter of a presumed derivative of (2825) (κλίνη); a pallet or little couch: — bed.

(2827) κλίνω, — klee’-no; a primary verb; to slant or slope, i.e. incline or recline (literal or figurative): — bow (down), be far spent, lay, turn to flight, wear away.
κλισία, — klee-see’-ah; from a derivative of (2827) (κλίνω); properly reclusion, i.e. (concrete and specific) a party at a meal: — company.

κλοπή, — klop-ay’; from (2813) (κλέπτω); stealing: — theft.

κλύδων, — kloo’-dohn; from κλύζω (to billow or dash over); a surge of the sea (literal or figurative): — raging, wave.

κλυδώνιζομαι, — kloo-do-nid’-zom-ahee; middle from (2830) (κλυδων); to surge, i.e. (figurative) to fluctuate: — toss to and fro.

Κλωπᾶς, — klo-pas’; of Chaldee origin (corresponding to (256) (Ἄλφαίος)); Clopas, an Israelite: — Clopas.

κνήθω, — knay’-tho; from a primary κνάω (to scrape); to scratch, i.e. (by implication) to tickle: — x itching.

Κνίδος, — knee’-dos; probably of foreign origin; Cnidus, a place in Asia Minor: — Cnidus.

κοδράντης, — kod-ran’-tace; of Latin origin; a quadrans, i.e. the fourth part of an as: — farthing.

κοιλία, — koy-lee’-ah; from κοῖλος (“hollow”); a cavity, i.e. (special) the abdomen; by implication the matrix; figurative the heart: — belly, womb.

κοιμάω, — koy-mah’-o; from (2749) (κείμαι); to put to sleep, i.e. (passive or reflexive) to slumber; figurative to decease: — (be a-, fall a-, fall on) sleep, be dead.

κοίμησις, — koy’-may-sis; from (2837) (κοιμάω); sleeping, i.e. (by implication) repose: — taking of rest.

κοινός, — koy-nos’; probably from (4862) (σύν); common, i.e. (litin) shared by all or several, or (cerimonial) profane: — common, defiled, unclean, unholy.
(2840) κοινόω, — koy-no’-o; from (2839) (κοινός); to make (or consider) profane (cerimonial): — call common, defile, pollute, unclean.

(2841) κοινωνέω, — koy-no-neh’-o; from (2844) (κοινωνός); to share with others (object or subject): — communicate, distribute, be partaker.

(2842) κοινωνία, — koy-nohn-ee’-ah; from (2844) (κοινωνός); partnership, i.e. (literal) participation, or (social) intercourse, or (pecuniary) benefaction: — (to) communicate (-ation), communion, (contri-) distribution, fellowship.

(2843) κοινωνικός, — koy-no-nee-kos’; from (2844) (κοινωνός); communicative, i.e. (pecuniarily) liberal: — willing to communicate.

(2844) κοινωνός, — koy-no-nos’; from (2839) (κοινός); a sharer, i.e. associate: — companion, x fellowship, partaker, partner.

(2845) κοίτη, — koy’-tay; from (2749) (κεῖμαι); a couch; by extension cohabitation; by implication the male sperm: — bed, chambering, x conceive.

(2846) κοιτών, — koy-tone’; from (2845) (κοίτη); a bedroom: — + chamberlain.

(2847) κόκκινος, — kok’-kee-nos; from (2848) (κόκκος) (from the kernel-shape of the insect); crimson-colored: — scarlet (colour, coloured).

(2848) κόκκος, — kok’-kos; apparently a primary word; a kernel of seed: — corn, grain.

(2849) κολάζω, — kol-ad’-zo; from κόλος (dwarf); properly to curtail, i.e. (figurative) to chastise (or reserve for infliction): — punish.

(2850) κολάκεια, — kol-ak-i’-ah; from a derivative of κόλαξ (a fawner); flattery: — x flattering.
(2851) κόλασις, — kol’-as-is; from (2849) (κολάζω); penal infliction: — punishment, torment.

(2852) κολαφίζω, — kol-af-id’-zo; from a derivative of the base of (2849) (κολάζω); to rap with the fist: — buffet.

(2853) κολλάω, — kol-lah’-o; from κόλλα (“glue”); to glue, i.e. (passive or reflexive) to stick (figurative): — cleave, join (self), keep company.

(2854) κολλούριον, — kol-oo’-ree-on; neuter of a presumed derivative of κόλλα (a cake; probably akin to the base of (2853) (κολλάω)); properly a poul tice (as made of or in the form of crackers), i.e. (by analogy) a plaster: — eyesalve.

(2855) κολλυβιστής, — kol-loo-bis-tace’; from a presumed derivative of κόλλυβος (a small coin; probably akin to (2854) (κολλούριον)); a coin-dealer: — (money-) changer.

(2856) κολοβώ, — kol-ob-o’-o; from a derivative of the base of (2849) (κολάζω); to dock, i.e. (figurative) abridge: — shorten.

(2857) Κολοσσαί, — kol-os-sah’ee; apparently feminine plural of κολοσσός ("colossal"); Coloss’, a place in Asia Minor: — Colosse.

(2858) Κολοσσαέας, — kol-os-sayoos’; from (2857) (Κολοσσαί); a Colossaeans, i.e. inhabitant of Coloss’: — Colossian.

(2859) κόλπος, — kol’-pos; apparently a primary word; the bosom; by analogy a bay: — bosom, creek.

(2860) κολυμβάω, — kol-oom-bah’-o; from κόλυμβος (a diver); to plunge into water: — swim.

(2861) κολυμβήθρα, — kol-oom-bay’-thrah; from (2860) (κολυμβάω); a diving-place, i.e. pond for bathing (or swimming): — pool.

(2862) κολωνία, — kol-o-nee’-ah; of Latin origin; a Roman “colony” for veterans: — colony.
(2863) κομάω, — kom-ah’-o; from (2864) (κόμη); to wear tresses of hair: — have long hair.

(2864) κόμη, — kom’-ay; apparently from the same as (2865) (κομίζω); the hair of the head (locks, as ornamental, and thus differing from (2359) (θρίξ), which properly denotes merely the scalp): — hair.

(2865) κομίζω, — kom-id’-zo; from a primary κομέω (to tend, i.e. take care of); properly to provide for, i.e. (by implication) to carry off (as if from harm; genitive obtain): — bring, receive.

(2866) κομψότερον, — komp-sot’-er-on; neuter comparative of a derivative of the base of (2865) (κομίζω) (meaning properly well dressed, i.e. nice); figurative convalescent: — + began to amend.

(2867) κονιάω, — kon-ee-ah’-o; from κονία (dust; by analogy lime); to whitewash: — whiten.

(2868) κονιορτός, — kon-ee-or-tos’; from the base of (2867) (κονιάω) and ὀρνυμί (to “rouse”); pulverulence (as blown about): — dust.

(2869) κοπάζω, — kop-ad’-zo; from (2873) (κόπω); to tire, i.e. (figurative) to relax: — cease.

(2870) κοπετός, — kop-et-os’; from (2875) (κόπω); mourning (properly by beating the breast): — lamentation.

(2871) κοπή, — kop-ay’; from (2875) (κόπω); cutting, i.e. carnage: — slaughter.

(2872) κοπιάω, — kop-ee-ah’-o; from a derivative of (2873) (κόπος); to feel fatigue; by implication to work hard: — (bestow) labour, toil, be wearied.

(2873) κόπος, — kop’-os; from (2875) (κόπω); a cut, i.e. (by analogy) toil (as reducing the strength), literal or figurative; by implication pains: — labour, + trouble, weariness.
(2874) κοπρία, — kop-ree’-ah; from κόπρος (ordure; perhaps akin to (2875) κόπτω); manure: — dung (-hill).

(2875) κόπτω, — kop’-to; a primary verb; to “chop”; specially to beat the breast in grief: — cut down, lament, mourn, (be-) wail. Compare the base of (5114) τομώτερος).

(2876) κόραξ, — kor’-ax; perhaps from (2880) κορέννυμι; a crow (from its voracity): — raven.

(2877) κοράσιον, — kor-as’-ee-on; neuter of a presumed derivative of κόρη (a maiden); a (little) girl: — damsel, maid.

(2878) κορβᾶν, — kor-ban’; and κορβανᾶς, kor-ban-as’; of Hebrew and Chaldee origin respectively [Hebrew {7133} (qorban)]; a votive offering and the offering; a consecrated present (to the Temple fund); by extensive (the latter term) the Treasury itself, i.e. the room where the contribution boxes stood: — Corban, treasury.

(2879) Κορέ, — kor-eh’; of Hebrew origin [Hebrew {7141} (Qorach)]; Corè (i.e. Korach), an Israelite: — Core.

(2880) κορέννυμι, — kor-en’-noo-mee; a primary verb; to cram, i.e. glut or sate: — eat enough, full.

(2881) Κορίνθιος, — kor-in’-thee-os; from (2882) (Κόρινθος); a Corinthian, i.e. inhabitant of Corinth: — Corinthian.

(2882) Κόρινθος, — kor’-in-thos; of uncertain derivative; Corinthus, a city of Greece: — Corinth.

(2883) Κορνήλιος, — kor-nay’-lee-os; of Latin origin; Cornelius, a Roman: — Cornelius.

(2884) κόρος, — kor’-os; of Hebrew origin [Hebrew {3734} (kor)]; a cor, i.e. a specific measure: — measure.

(2885) κοσμέω, — kos-meh’-o; from (2889) κόσμος; to put in proper order, i.e. decorate (literal or figurative); specially to snuff (a wick): — adorn, garnish, trim.
(2886) κοσμικός, — kos-mee-kos’; from (2889) (κόσμος) (in its secondary sense); terrene (“cosmic”), literal (mundane) or figurative (corrupt): — worldly.

(2887) κόσμιος, — kos’-mee-os; from (2889) (κόσμος) (in its primary sense); orderly, i.e. decorous: — of good behaviour, modest.

(2888) κοσμοκράτωρ, — kos-mok-rat’-ore; from (2889) (κόσμος) and (2902) (κρατέω); a world-ruler, an epithet of Satan: — ruler.

(2889) κόσμος, — kos’-mos; probably from the base of (2865) (κομιζω); orderly arrangement, i.e. decoration; by implication the world (in a wide or narrow sense, including its inhabitant, literal or figurative [moral]): — adorning, world.

(2890) Κούαρτος, — koo’-ar-tos; of Latin origin (fourth); Quartus, a Christian: — Quartus.

(2891) κοῦμ, — koo’-mee; of Chaldee origin [Hebrew {6966} (quwm)]; cumi (i.e. rise!): — cumi.

(2892) κουστωδία, — koos-to-dee’-ah; of Latin origin; “custody”, i.e. a Roman sentry: — watch.

(2893) κουφίζω, — koo-fid’-zo; from κοῦφος (light in weight); to unload: — lighten.

(2894) κόφινος, — kof’-ee-nos; of uncertain derivative; a (small) basket: — basket.

(2895) κράββατος, — krab’-bat-os; probably of foreign origin; a mattress: — bed.

(2896) κράξω, — krad’-zo; a primary verb; properly to “croak” (as a raven) or scream, i.e. (genitive) to call aloud (shriek, exclaim, intreat): — cry (out).
(2897) κραιπάλη, — krahee-pal’-ay; probably from the same as (726) (άρπαζω); properly a headache (as a seizure of pain) from drunkenness, i.e. (by implication) a debauch (by analogy a glut): — surfeiting.

(2898) κρανίον, — kran-ee’-on; diminutive of a derivative of the base of (2768) (κέρας); a skull (“cranium”): — Calvary, skull.

(2899) κράσπεδον, — kras’-ped-on; of uncertain derivative; a margin, i.e. (special) a fringe or tassel: — border, hem.

(2900) κραταιός, — krat-ah-yos’; from (2904) (κράτος); powerful: — mighty.

(2901) κραταιόω, — krat-ah-yo’-o; from (2900) (κραταιός); to empower, i.e. (passive) increase in vigor: — beq strengthened, be (wax) strong.

(2902) κρατέω, — krat-eh’-o; from (2904) (κράτος); to use strength, i.e. seize or retain (literal or figurative): — hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

(2903) κρατιστος, — krat’-is-tos; superl. of a derivative of (2904) (κράτος); strongest, i.e. (in dignity) very honorable: — most excellent (noble).

(2904) κράτος, — krat’-os; perhaps a primary word; vigor [“great”] (literal or figurative): — dominion, might [-ily], power, strength.

(2905) κραυγάζω, — krow-gad’-zo; from (2906) (κραυγή); to clamor: — cry out.

(2906) κραυγή, — krow-gay’; from (2896) (κράζω); an outcry (in notification, tumult or grief): — clamour, cry (-ing).

(2907) κρέας, — kreh’-as; perhaps a primary word; (butcher’s) meat: — flesh.

(2908) κρείσσω, — krice’-son; neuter of an alternate form of (2909) (κρείττων); (as noun) better, i.e. greater advantage: — better.
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(2909) κρείττων, — krite’-tohn; comparative of a derivative of (2904) (κράτως); stronger, i.e. (figurative) better, i.e. nobler: — best, better.

(2910) κρεμάννυμι, — krem-an’-noo-mee; a prolonged form of a primary verb; to hang: — hang.

(2911) κρημνός, — krame-nos’; from (2910) (κρεμάννυμι); overhanging, i.e. a precipice: — steep place.

(2912) Κρής, — krace; from (2914) (Κρήτη); a Cretan, i.e. inhabitant of Crete: — Crete, Cretian.

(2913) Κρήσκης, — krace’-kace; of Latin origin; growing; Cresces (i.e. Crescens), a Christian: — Crescens.

(2914) Κρήτη, — kray’-tay; of uncertain derivative; Cretè, an island in the Mediterranean: — Crete.

(2915) κριθή, — kree-thay’; of uncertain derivative; barley: — barley.

(2916) κρίθινος, — kree’-thee-nos; from (2915) (κριθή); consisting of barley: — barley.

(2917) κρίμα, — kree’-mah; from (2919) (κρίνω); a decision (the function or the effect, for or against [“crime”]): — avenge, condemned, condemnation, damnation, + go to law, judgment.

(2918) κρίνον, — kree’-non; perhaps a primary word; a lily: — lily.

(2919) κρίνω, — kree’-no; properly to distinguish, i.e. decide (mentally or judicially); by implication to try, condemn, punish: — avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

(2920) κρίσις, — kree’-sis; decision (subject or object, for or against); by extension a tribunal; by implication justice (specially divine law): — accusation, condemnation, damnation, judgment.

(2921) Κρίσπος, — kris’-pos; of Latin origin; “crisp”; Crispus, a Corinthian: — Crispus.
(2922) κριτήριον, — *kree-tay’-ree-on*; neuter of a presumed derivative of (2923) (κριτής); a *rule* of judging ("criterion"), i.e. (by implication) a *tribunal*: — to judge, judgment (seat)

(2923) κριτής, — *kree-tace’*; from (2919) (κρίνω); a *judge* (general or special): — judge.

(2924) κριτικός, — *krit-ee-kos’*; from (2923) (κριτής); *decisive* ("critical"), i.e. *discriminative*: — discerner.

(2925) κρούω, — *kroo’-o*; apparently a primary verb; to *rap*: — knock.

(2926) κρυπτή, — *kroop-tay’*; feminine of (2927) (κρυπτός); a *hidden* place, i.e. *cellar* ("crypt"): — secret.

(2927) κρυπτός, — *kroop-tos’*; from (2928) (κρύπτω); *concealed*, i.e. *private*: — hid (-den), inward [-ly], secret.

(2928) κρύπτω, — *kroop’-to*; a primary verb; to *conceal* (properly by *covering*): — hide (self), keep secret, secret [-ly].

(2929) κρυσταλλίζω, — *kroos-tal-lid’-zo*; from (2930) (κρύσταλλος); to *make* (i.e. intransitive *resemble*) *ice* ("crystallize"): — be clear as crystal.

(2930) κρύσταλλος, — *kroos’-tal-los*; from a derivative of κρύω (frost); *ice*, i.e. (by analogy) rock "crystal": — crystal.

(2931) κρυψή, — *kroo-fay’*; adverb from (2928) (κρύπτω); *privately*: — in secret.

(2932) κτάομαι, — *ktah’-om-ahee*; a primary verb; to *get*, i.e. *acquire* (by any means; *own*): — obtain, possess, provide, purchase.

(2933) κτήμα, — *ktay’-mah*; from (2932) (κτάομαι); an *acquirement*, i.e. *estate*: — possession.

(2934) κτήνος, — *ktay’-nos*; from (2932) (κτάομαι); *property*, i.e. (special) a domestic *animal*: — beast.

(2935) κτήτωρ, — *ktay’-tore*; from (2932) (κτάομαι); an *owner*: — possessorigin
(2936) κτίζω, — *ktid’-zo*; probably akin to (2932) (κτάομα) (through the idea of the *proprietorship* of the *manufacturer*); to *fabricate*, i.e. *found* (*form* originally): — create, Creator, make.

(2937) κτίσις, — *ktis’-is*; from (2936) (κτίζω); original *formation* (properly the act; by implication the thing, literal or figurative): — building, creation, creature, ordinance.

(2938) κτίσμα, — *ktis’-mah*; from (2936) (κτίζω); an original *formation* (concrete), i.e. *product* (*created thing*): — creature.

(2939) κτιστής, — *ktis-tace’*; from (2936) (κτίζω); a *founder*, i.e. *God* (as author of all things): — Creator

(2940) κυβεία, — *koo-bi’-ah*; from κύβος (a “cube”, i.e. *die* for playing); *gambling*, i.e. (figurative) *artifice* or *fraud*: — sleight.

(2941) κυβέρνησις, — *koo-ber-nay-sis*; from κυβέρναω (of Latin origin, to *steer*); *pilotage*, i.e. (figurative) *directorship* (in the church): — government.

(2942) κυβέρνήτης, — *koo-ber-nay’-tace*; from the same as (2941) (κυβέρνησις); *helmsman*, i.e. (by implication) *captain*: — (ship) master.

(2943) κυκλόθεν, — *koo-kloth’-en*; adverb from the same as (2945) (κύκλω); *from the circle*, i.e. *all around*: — (round) about. κυκλός. See (2945) (κύκλω).

(2944) κυκλόω, — *koo-klo’-o*; from the same as (2945) (κύκλω); to *encircle*, i.e. *surround*: — compass (about), come (stand) round about.

(2945) κύκλω, — *koo’-klo*; as if dative of κύκλος (a *ring*, “cycle”; akin to (2947) (κυλιόω)); i.e. *in a circle* (by implication of (1722) (ἐν)), i.e. (adverb) *all around*: — round about.

(2946) κύλισμα, — *koo’-lis-mah*; from (2947) (κυλιόω); a *wallow* (the effect of *rolling*), i.e. *filth*: — wallowing.
(2947) κυλιόω, — koo-lee-o’-o; from the base of (2949) (κῦμα) (through the idea of circularity; compare (2945) (κύκλῳ), (1507) εἴλισσῳ); to roll about: — wallow.

(2948) κυλλός, — kool-los’; from the same as (2947) (κυλιόω); rocking about, i.e. crippled (maimed, in feet or hands): — maimed.

(2949) κῦμα, — koo’-mah; from κῦω (to swell [with young], i.e. bend, curve); a billow (as bursting or toppling): — wave.

(2950) κῦμβαλον, — koom’-bal-on; from a derivative of the base of (2949) (κῦμα); a “cymbal” (as hollow): — cymbal.

(2951) κῦμινον, — koo’-min-on; of foreign origin [compare Hebrew {3646} (kammon)]; dill or fennel (“cummin”): — cummin.

(2952) κυνάριον, — koo-nar’-ee-on; neuter of a presumed derivative of (2965) (κῦων); a puppy: — dog.

(2953) Κύπριος, — koo’-pree-os; from (2954) (Κύπρος); a Cyprian (Cypriot), i.e. inhabitant of Cyprus: — of Cyprus.

(2954) Κύπρος, — koo’-pros; of uncertain origin; Cyprus, an island in the Mediterranean: — Cyprus.

(2955) κῦπτω, — koop’-to; probably from the base of (2949) (κῦμα); to bend forward: — stoop (down).

(2956) Κυρηναῖος, — koo-ray-nah’-yos; from (2957) (Κυρήνη); a Cyrenaean, i.e. inhabitant of Cyrene: — of Cyrene, Cyrenian.

(2957) Κυρήνη, — koo-ray’-nay; of uncertain derivative; Cyrenè, a region of Africa: — Cyrene.

(2958) Κυρήνιος, — koo-ray’-nee-os; of Latin origin; Cyrenius (i.e. Quirinus), a Roman: — Cyrenius.

(2959) Κυρία, — koo-ree’-ah; feminine of (2962) (κύριος); Cyria, a Christian woman: — lady.
(2960) κυριακός, — koo-ree-ak-os’; from (2962) (κύριος); belonging to the Lord (Jehovah or Jesus): — Lord’s.

(2961) κυριεύω, — koo-ree-yoo’-o; from (2962) (κύριος); to rule: — have dominion over, lord, be lord of, exercise lordship over.

(2962) κύριος, — koo’-ree-os; from κύρος (supremacy); supreme in authority, i.e. (as noun) controller; by implication Mr. (as a respectful title): — God, Lord, master, Sir.

(2963) κυριότης, — koo-ree-ot’-ace; from (2962) (κύριος); mastery, i.e. (concrete and collective) rulers: — dominion, government.

(2964) κυρόω, — koo-ro’-o; from the same as (2962) (κύριος); to make authoritative, i.e. ratify: — confirm.

(2965) κύων, — koo’-ohn; a primary word; a dog [“hound”] (literal or figurative): — dog.

(2966) κώλον, — ko’-lon; from the base of (2849) (κολάζω); a limb of the body (as if lopped): — carcase.

(2967) κωλόω, — ko-loo’-o; from the base of (2849) (κολάζω); to estop, i.e. prevent (by word or act): — forbid, hinder, keep from, let, not suffer, withstand.

(2968) κώμη, — ko’-may; from (2749) (κείμαι); a hamlet (as if laid down): — town, village.

(2969) κωμόπολις, — ko-mop’-ol-is; from (2968) (κώμη) and (4172) (πόλις); an unwalled city: — town.

(2970) κώμος, — ko’-mos; from (2749) (κείμαι); a carousel (as if a letting loose): — revelling, rioting.

(2971) κώνωψ, — ko’-nopes; apparently from a derivative of the base of (2759) (κέντρον) and a derivative of (3700) (ὀπτάνομαι); a mosquito (from its stinging proboscis): — gnat.

(2972) Κώς, — koce; of uncertain origin; Cos, an island in the Mediterranean: — Cos.
(2973) Κωσάμ, — ko-sam'; of Hebrew origin [compare Hebrew {7081} (qecem)]; Cosam (i.e. Kosam), an Israelite: — Cosam.

(2974) κωφός, — ko-fos'; from (2875) (κόπτω); blunted, i.e. (figurative) of hearing (deaf) or speech (dumb): — deaf, dumb, speechless.
(2975) ἀγγάνω, — lang-khan'-o; a prolonged form of a primary verb, which is only used as an alternate in certain tenses; to lot, i.e. determine (by implication receive) especially by lot: — his lot be, cast lots, obtain.

(2976) Λάζαρος, — lad'-zar-os; probably of Hebrew origin [Hebrew {499} (‘El’azar)]; Lazarus (i.e. Elazar), the name of two Israelites (one imaginary): — Lazarus.

(2977) Λαθρα, — lath'-rah; adverb from (2990) (λανθάνω); privately: — privily, secretly.

(2978) Λαθρα, — lath'-rah; adverb from (2990) (λανθάνω); privately: — privily, secretly.

(2979) Λακτίζω, — lak-tid'-zo; from adverb Λαξ (heelwise); to recalcitrate: — kick.

(2980) Λαλέω, — lal-eh'-o; a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words: — preach, say, speak (after), talk, tell, utter. Compare (3004) (λέγω).

(2981) Λαλεά, — lal-ee-ah'; from (2980) (λαλέω); talk: — saying, speech.

(2982) Λαμά, — lam-ah'; or Λαμμα, lam-mah'; of Hebrew origin [Hebrew {4100} (mah) with prepositional prefix]; lama (i.e. why): — lama.
(2983) λαμβάνω, — lam-ban’-o; a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to take (in very many applications, literal and figurative [properly object or active, to get hold of]; whereas (1209) (δέχομαι) is rather subject or passive, to have offered to one; wlmle (138) (αἱρέομαι) is more violent, to seize or remove): — accept, + be amazed, assay, attain, bring, x when I call, catch, come on (x unto), + forget, have, hold, obtain, receive (x after), take (away, up).

(2984) Λάμεχ, — lam’-ekh; of Hebrew origin [Hebrew {3929} (Lemek)]; Lamech (i.e. Lemek), a patriarch: — Lamech.

λαμμᾶ. See (2982) (λαμμά).

(2985) λαμπάς, — lam-pas’; from (2989) (λάμπω); a “lamp” or flambeau: — lamp, light, torch.

(2986) λαμπρός, — lam-pros’; from the same as (2985) (λαμπάς); radiant; by analogy limpid; figurative magnificent or sumptuous (in appearance): — bright, clear, gay, goodly, gorgeous, white.

(2987) λαμπρότης, — lam-prot’-ace; from (2986) (κράζω); brilliancy: — brightness.

(2988) λαμπρῶς, — lam-proce’; adverb from (2986) (λαμπρός); brilliantly, i.e. (figurative) luxuriously: — sumptuously.

(2989) λάμπω, — lam’-po; a primary verb; to beam, i.e. radiate brilliancy (literal or figurative): — give light, shine.

(2990) λανθάνω, — lan-than’-o; a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to lie hid (literal or figurative); often used adverb unwittingly: — be hid, be ignorant of, unawares.

(2991) λαξευτός, — lax-yoo-tos’; from a compound of λᾶς (a stone) and the base of (3584) (ξηρός) (in its origin sense of scraping); rock-quarried: — hewn in stone.
(2992) λαός, — lah-os’; apparently a primary word; a people (in genitive; thus differing from (1218) (δημος), which denotes one’s own populace): — people.

(2993) Λαοδίκεια, — lah-od-ik’-i-ah; from a compound of (2992) (λαός) and (1349) (δίκη); Laodicia, a place in Asia Minor: — Laodicea.

(2994) Λαοδικεύς, — lah-od-ik-yooce’; from (2993) (Λαοδίκεια); a Laodicean, i.e. inhabitant of Laodicia: — Laodicean.

(2995) λαρυγξ, — lar’-oongks; of uncertain derivative; the throat ("larynx"): — throat.

(2996) Λασσαία, — las-ah’-yah; of uncertain origin; Lasaea, a place in Crete: — Lasea.

(2997) λάσχο, — las’-kho; a strengthened form of a primary verb, which only occurs in this and another prolonged form as alternate in certain tenses; to crack open (from a fall): — burst asunder.

(2998) λατομέω, — lat-om-eh’-o; from the same as the first part of (2991) (λαξευτός) and the base of (5114) (τομώτερος); to quarry: — hew.

(2999) λατρεία, — lat-ri’-ah; from (3000) (λατρεύω); ministration of God, i.e. worship: — (divine) service.

(3000) λατρεύω, — lat-ryoo’-o; from λάτρις (a hired menial); to minister (to God), i.e. render religious homage: — serve, do the service, worship (-per).

(3001) λάχανον, — lakh’-an-on; from λαχάίνω (to dig); a vegetable: — herb.

(3002) Λεββαίος, — leb-bah’-yos; of uncertain origin; Lebbaeus, a Christian: — Lebbaeus.

(3003) λεγεών, — leg-eh-ohn’; of Latin origin; a “legion”, i.e. Roman regiment (figurative): — legion.
(3004) λέγω, — leg'-o; a primary verb; properly to “lay” forth, i.e. (figurative) relate (in words [usually of systematic or set discourse]; whereas (2036) ἐπιτούργεω and (5346) φημί generally refer to an individual expression or speech respectively; while (4483) ᾗσω is properly to break silence merely, and (2980) λαλέω means an extended or random harangue]); by implication to mean: — ask, bid, boast, call, describe, give out, name, put forth, say (-ing, on), shew, speak, tell, utter.

(3005) λειμμα, — lime'-mah; from (3007) λεῖπω; a remainder: — remnant.

(3006) λείος, — li'-os; apparently a primary word; smooth, i.e. “level”: — smooth.

(3007) λεῖπω, — li'-po; a primary verb; to leave, i.e. (intransive or passive) to fail or be absent: — be destitute (wanting), lack.

(3008) λειτουργέω, — li-toorg-eh'-o; from (3011) λειτουργός; to be a public servant, i.e. (by analogy) to perform religious or charitable functions (worship, obey, relieve): — minister.

(3009) λειτουργία, — li-toorg-ee'-ah; from (3008) λειτουργέω; public function (as priest [“liturgy”] or almsgiver): — ministration (-try), service.

(3010) λειτουργικός, — li-toorg-ik-os'; from the same as (3008) λειτουργέω; functional publicly (“liturgic”), i.e. beneficent: — ministering.

(3011) λειτουργός, — li-toorg-os'; from a derivative of (2992) λαός and (2041) ἐργον; a public servant, i.e. a functionary in the Temple or Gospel, or (genitive) a worshipper (of God) or benefactor (of man): — minister (-ed).

(3012) λέντιον, — len'-tee-on; of Latin origin; a “linen” cloth, i.e. apron: — towel.

(3013) λεπίς, — lep-is'; from λέπω (to peel); a flake: — scale.
(3014) λέπρα, — lep’-rah; from the same as (3013) (λεπίς); scaliness, i.e. “leprosy”: — leprosy.

(3015) λεπρός, — lep-ros’; from the same as (3014) (λέπρα); scaly, i.e. leprous (a leper): — leper.

(3016) λεπτόν, — lep-ton’; neuter of a derivative of the same as (3013) (λεπίς); something scaled (light), i.e. a small coin: — mite.

(3017) Λευ, — lyoo-ee’; of Hebrew origin [Hebrew {3878} (Leviy)]; Levi, the name of three Israelites: — Levi. Compare (3018) (Λεύς).

(3018) Λεύς, lyoo-is’; a form of (3017) (Λευ); Lewis (i.e. Levi), a Christian: — Levi.

(3019) Λεύτης, — lyoo-ee’-tace; from (3017) (Λευ); a Levite, i.e. descendant of Levi: — Levite.

(3020) Λευτικός, — lyoo-it’-ee-kos; from (3019) (Λεύτης); Levitic, i.e. relating to the Levites: — Levitical.

(3021) λευκάινω, — lyoo-kah’ee-no; from (3022) (λευκός); to whiten: — make white, whiten.

(3022) λευκός, — lyoo-kos’; from λύκη (“light”); white: — white.

(3023) λεόν, — leh-ohn’; a primary word; a “lion”: — lion.

(3024) λήθη, — lay’-thay; from (2990) (λανθάνω); forgetfulness: — + forget.

(3025) ληνός, — lay-nos’; apparently a primary word; a trough, i.e. wine-vat: — winepress.

(3026) λήρος, — lay’-ros; apparently a primary word; twaddle, i.e. an incredible story: — idle tale.

(3027) ληστής lace-tace’; from λήξομαι (to plunder); a brigand: — robber, thief.
(3028) λῆψις, — lape'-sis; from (2983) (λαμβάνω); receipt (the act): — receiving.

(3029) λίαν, — lee'-an; of uncertain affinity; much (adverb): — exceeding, great (-ly), sore, very (+ chiepest).

(3030) λίβανος, — lib'-an-os; of foreign origin [Hebrew {3828} (lebownah)]; the incense-tree, i.e. (by implication) incense itself: — frankincense.

(3031) λίβανωτός, — lib-an-o-tos'; from (3030) (λίβανος); frankincense, i.e. (by extensive) a censer for burning it: — censer.

(3032) Λιβερτίνος, — lib-er-tee'-nos; of Latin origin; a Roman freedman: — Libertine.

(3033) Λιβύη, — lib-ooy'-ay; probably from (3047) (λίψ); Libye, a region of Africa: — Libya.

(3034) λίθαξω, — lith-ad'-zo; from (3037) (λίθος); to lapidate: — stone.

(3035) λίθινος, — lith'-ee-nos; from (3037) (λίθος); stony, i.e. made of stone: — of stone.

(3036) λιθοβολέω, — lith-ob-ol-eh'-o; from a compound of (3037) (λίθος) and (906) (βάλλω); to throw stones, i.e. lapidate: — stone, cast stones.

(3037) λίθος, — lee'-thos; apparently a primary word; a stone (literal or figurative): — (mill-, stumbling-) stone.

(3038) λιθόστρωτος, — lith-os'-tro-tos; from (3037) (λίθος) and a derivative of (4766) (στρώννυμι); stone-strewed, i.e. a tessellated mosaic on which the Roman tribunal was placed: — Pavement.

(3039) λικμάω, — lik-mah'-o; from λικμός, the equivalent of λίκνων (a winnowing fan or basket); to winnow, i.e. (by analogy) to triturate: — grind to powder.
(3040) λιμήν, — lee-mane'; apparently a primary word; a harbor: — haven. Compare (2568) (Καλοὶ Λιμένες).

(3041) λίμνη, — lim'-nay; probably from (3040) (λιμήν) (through the idea of the nearness of shore); a pond (large or small): — lake.

(3042) λιμός, — lee-mos'; probably from (3007) (λείπω) (through the idea of destitution); a scarcity of food: — dearth, famine, hunger.

(3043) λίνον, — lee'-non; probably a primary word; flax, i.e. (by implication) “linen”: — linen.

(3044) Λίνος, — lee'-nos; perhaps from (3043) (λίνον); Linus, a Christian: — Linus.

(3045) λιπαρός, — lip-ar-os'; from λίπος (grease); fat, i.e. (figurative) sumptuous: — dainty.

(3046) λίτρα, — lee'-trah; of Latin origin [libra]; a pound in weight: — pound.

(3047) λίψ, — leeps; probably from λείβω (to pour a “libation”); the south (-west) wind (as bringing rain, i.e. (by extensive) the south quarter: — southwest.

(3048) λογία, — log-ee'-ah; from (3056) (λόγος) (in the commercial sense); a contribution: — collection, gathering.

(3049) λογίζομαι, — log-id'-zom-ahee; middle from (3056) (λόγος); to take an inventory, i.e. estimate (literal or figurative): — conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

(3050) λογικός, — log-ik-os'; from (3056) (λόγος); rational (“logical”): — reasonable, of the word.

(3051) λόγιον, — log'-ee-on; neuter of (3052) (λόγιος); an utterance (of God): — oracle.

(3052) λόγιος, — log'-ee-os; from (3056) (λόγος); fluent, i.e. an orator: — eloquent.
(3053) λογισμός, — log-is-mos’; from (3049) (λογίζομαι);
computation, i.e. (figurative) reasoning (conscience, conceit): —
imagination, thought.

(3054) λογομαχέω, — log-om-akh-eh’-o; from a compound of (3056)
(λόγος) and (3164) (μάχομαι); to be disputatious (on trifles):
— strive about words.

(3055) λογομαχία, — log-om-akh-ee’-ah; from the same as (3054)
(λογομαχέω); disputation about trifles ("logomachy"): —
strife of words.

(3056) λόγος, — log’-os; from (3004) (λέγω); something said (including
the thought); by implication a topic (subject of discourse), also
reasoning (the mental faculty or motive; by extension a
computation; specially (with the art. in John) the Divine
Expression (i.e. Christ): — account, cause, communication, x
concerning, doctrine, fame, x have to do, intent, matter, mouth,
preaching, question, reason, + reckon, remove, say (-ing), shew,
x speaker, speech, talk, thing, + none of these things move me,
tidings, treatise, utterance, word, work.

(3057) λόγχη, — long’-khay; perhaps a primary word; a “lance”: —
spear.

(3058) λοιδορέω, — loy-dor-eh’-o; from (3060) (λοίδορος); to
reproach, i.e. vilify: — revile.

(3059) λοιδορία, — loy-dor-ee’-ah; from (3060) (λοίδορος); slander
or vituperation: — railing, reproach [-fully].

(3060) λοίδορος, — loy’-dor-os; from λοιδός (mischief); abusive, i.e.
a blackguard: — raider, reviler.

(3061) λοιμός, — loy-mos’; of uncertain affinity; a plague (literal the
disease, or figurative a pest): — pestilence (-t).

(3062) λοιποί, — loy-poy’; masculine plural of a derivative of (3007)
(λείπω); remaining ones: — other, which remain, remnant,
residue, rest.
(3063) λοιπόν, — loy-pon’; neuter singular of the same as (3062) λοιποί; something remaining (adverb): — besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

(3064) λοιποῦ, — loy-poo’; generic singular of the same as (3062) λοιποί; remaining time: — from henceforth.


(3066) Λούκιος, — loo’-kee-os; of Latin origin; illuminative; Lucius, a Christian: — Lucius.

(3067) λουτρόν, — loo-tron’; from (3068) λούω; a bath, i.e. (figurative) baptism: — washing.

(3068) λούω, — loo’-o; a primary verb; to bathe (the whole person; whereas (3538) νίπτω means to wet a part only, and (4150) πλύνω to wash, cleanse garments exclusively): — wash.

(3069) Λύδια, — lud’-dah; of Hebrew origin [Hebrew {3850} (Lod)]; Lydda (i.e. Lod), a place in Palestine: — Lydda.

(3070) Λυδία, — loo-dee’-ah; properly femine of Λύδιος [of foreign origin] (a Lydian, in Asia Minor); Lydia, a Christian woman: — Lydia.

(3071) Λυκαονία, — loo-kah-on-ee’-ah; perhaps remotely from (3074) λύκος; Lycaonia, a region of Asia Minor: — Lycaonia.

(3072) Λυκαονιστή, — loo-kah-on-is-tee’; adverb from a derivative of (3071) (Λυκαονία); Lycaonistically, i.e. in the language of the Lycaonians: — in the speech of Lycaonia.

(3073) Λυκία, — loo-kee’-ah; probably remotely from (3074) λύκος; Lycia, a province of Asia Minor: — Lycia.

(3074) λύκος, — loo’-kos; perhaps akin to the base of Greek (3022) λευκός (from the whitish hair); a wolf: — wolf.
(3075) λυμαίνομαι, — *loo-mah’ee-nom-ahee*; middle from a probable derivative of (3089) (λύω) (meaning *filth*); properly to *soil*, i.e. (figurative) *insult* (*maltreat*): — make havock of.

(3076) λυπέω, — *loo-peh’-o*; from (3077) (λύπη); to *distress*; reflexive or passive to *be sad*: — cause grief, grieve, be in heaviness, (be) sorrow (-ful), be (make) sorry.

(3077) λύπη, — *loo’-pay*; apparently a primitive word; *sadness*: — grief, grievous, + grudgingly, heaviness, sorrow.

(3078) ἄσανιάς, — *loo-san-ee’-as*; from (3080) (λύσις) and ἄνια (*trouble*); grief-dispelling; Lysanias, a governor of Abilene: — Lysanias.

(3079) Λυσίας, — *loo-see’-as*; of uncertain affinative; Lysias, a Roman: — Lysias.

(3080) λύσις, — *loo’-sis*; from (3089) (λύω); a *loosening*, i.e. (special) *divorce*: — to be loosed.

(3081) λυσιτελεί, — *loo-sit-el-i’*; third person singular present indicative active of a derivative of a composition of (3080) (λύσις) and (5056) (τελεύς); impersonal it answers the purpose, i.e. *is advantageous*: — it is better.

(3082) Λύστρα, — *loos’-trah*; of uncertain origin; Lystra, a place in Asia Minor: — Lystra.

(3083) λύτρον, — *loo’-tron*; from (3089) (λύω); something to *loosen* with, i.e. a redemption *price* (figurative *atonement*): — ransom.

(3084) λυτρόω, — *loo-tro’-o*; from (3083) (λύτρον); to *ransom* (literal or figurative): — redeem.

(3085) λυτρωσις, — *loo’-tro-sis*; from (3084) (λυτρόω); a *ransoming* (figurative): — + redeemed, redemption.

(3086) λυτρωτής, — *loo-tro-tace’*; from (3084) (λυτρόω); a *redeemer* (figurative): — deliverer.
(3087) λυχνία, — lookh-nee’-ah; from (3088) (λύχνος); a lamp-stand (literal or figurative): — candlestick.

(3088) λύχνος, — lookh’-nos; from the base of (3022) (λευκός); a portable lamp or other illuminator (literal or figurative): — candle, light.

(3089) λύω, — loo’-o; a primary verb; to “loosen” (literal or figurative):
— break (up), destroy, dissolve, (un-) loose, melt, put off. Compare (4486) (ῥήγνυμι).

(3090) Λωίς, lo-ece’; of uncert. origin; Loïs, a Christian woman: — Lois.

(3091) Λωτ, — lote; of Hebrew origin [Hebrew {3876} (Lowt)]; Lot, a patriarch: — Lot.
M

(3092) Μαάθ, — mah-ath'; probably of Hebrew origin; Maath, an Israelite: — Maath.

(3093) Μαγδαλά, — mag-dal-ah'; of Chaldian origin [compare Hebrew {4026} (migdal)]; the tower; Magdala (i.e., Migdala), a place in Palestine: — Magdala.

(3094) Μαγδαληνή, — mag-dal-ay-nay'; femine of a derivative of (3093) (Μαγδαλά); a female Magdalene, i.e. inhabitant of Magdala: — Magdalene.

(3095) μαγεία, — mag-i’-ah; from (3096) (μαγεύω); “magic”: — sorcery.

(3096) μαγεύω, — mag-yoo’-o; from (3097) (μάγος); to practice magic: — use sorcery.

(3097) μάγος, — mag’-os; of foreign origin [Hebrew {7248} (Rab-Mag)]; a Magian, i.e. Oriental scientist; by implication a magician: — sorcerer, wise man.

(3098) Μαγώγ, — mag-ogue’; of Hebrew origin [Hebrew {4031} (Magowg)]; Magog, a foreign nation, i.e. (figurative) an Antichristian party: — Magog.

(3099) Μαδιάν, — mad-ee-an’; of Hebrew origin [Hebrew {4080} (Midyan)]; Madian (i.e. Midian), a region of Arabia: — Madian.

(3100) μαθητεύω, — math-ayt-yoo’-o; from (3101) (μαθητής); intransitive to become a pupil; transitive to disciple, i.e. enroll as scholar: — be disciple, instruct, teach.

(3101) μαθητής, — math-ay-tes’; from (3129) (μανθάνω); a learner, i.e. pupil: — disciple.

(3102) μαθήτρια, — math-ay’-tree-ah; feminine from (3101) (μαθητής); a female pupil: — disciple.
(3103) Μαθουσαλα, — math-oo-sal’-ah; of Hebrew origin [Hebrew {4968}] (Methuwshelach); Mathusala (i.e. Methushelach), an antediluvian: — Mathusala.

(3104) Μαιναν, mahee-nan’; probably of Hebrew origin; Mainan, an Israelite: — Mainan.

(3105) μαϊνοματι, — mah’ee-nom-ahee; middle from a primary μάω (to long for; through the idea of insensate craving); to rave as a “maniac”: — be beside self (mad).

(3106) μακαρίζω, — mak-ar-id’-zo; from (3107) (μακαρίος); to beatify, i.e. pronounce (or esteem) fortunate: — call blessed, count happy.

(3107) μακαρίος, — mak-ar’-ee-os; a prolonged form of the poetical μακαρ (meaning the same); supremely blest; by extension fortunate, well off: — blessed, happy (x -ier).

(3108) μακαρισμός, — mak-ar-is-mos’; from (3106) (μακαρίζω); beatification, i.e. attribution of good fortune: — blessedness.

(3109) Μακεδονία, — mak-ed-on-ee’-ah; from (3110) (Μακεδών); Macedonia, a region of Greece: — Macedonia.

(3110) Μακεδών, — mak-ed’-ohn; of uncertain derivative; a Macedon (Macedonian), i.e. inhabitant of Macedonia: — of Macedonia, Macedonian.

(3111) μακέλλον, — mak’-el-lon; of Latin origin [macellum]; a butcher’s stall, meat market or provision-shop: — shambles.

(3112) μακράν, — mak-ran’; femine accusative singular of (3117) (μακρός) ((3598) (οδός) being implied); at a distance (literal or figurative): — (a-) far (off), good (great) way off.

(3113) μακρόθεν, — mak-roth’-en; adverb from (3117) (μακρός); from a distance or afar: — afar off, from far.
(3114) μακροθυμέω, — mak-roth-ooh-meh'-o; from the same as (3116) (μακροθυμώ); to be long-spirited, i.e. (objective) forbearing or (subjective) patient: — bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

(3115) μακροθυμία, — mak-roth-ooh-mee'-ah; from the same as (3116) (μακροθυμώ); longanimity, i.e. (objective) forbearance or (subjective) fortitude: — longsuffering, patience.

(3116) μακροθυμώς, — mak-roth-ooh-moe'; adverb of a compound of (3117) (μακρός) and (2372) (θυμός); with long (enduring) temper, i.e. leniently: — patiently.

(3117) μακρός, — mak-ros'; from (3372) (μήκος); long (in place [distant] or time [neuter plural]): — far, long.

(3118) μακροχρόνιος, — mak-rokh-ron'-ee-os; from (3117) (μακρός) and (5550) (χρόνος); long-timed, i.e. long-lived: — live long.

(3119) μαλακία, — mal-ak-ee'-ah; from (3120) (μαλακός); softness, i.e. enervation (debility): — disease.

(3120) μαλακός, — mal-ak-os'; of uncertain affinative.; soft, i.e. fine (clothing); figurative a catamite: — effeminate, soft.

(3121) Μαλελεηήλ, — mal-el-eh-ale'; of Hebrew origin [Hebrew {4111} (Mahalal’el)]; Malelee’l (i.e. Mahalalel), an antediluvian: — Maleleel.

(3122) μάλιστα, — mal'-is-tah; neuter plural of the superlative of an apparently primary adverb μάλα (very); (adverb) most (in the greatest degree) or particularly: — chiefly, most of all, (e-) specially.

(3123) μᾶλλον, — mal’-lon; neuter of the comparative of the same as (3122) (μάλιστα); (adverb) more (in a greater degree) or rather: — + better, x far, (the) more (and more), (so) much (the more), rather.
(3124) Μάλχος, — mal’-khos; of Hebrew origin [Hebrew {4429} (Melek)]; Malchus, an Israelite: — Malchus.

(3125) μάμμη, — mam’-may; of native origin [“mammy”]; a grandmother: — grandmother.

(3126) μαμμωνᾶς, — mam-mo-nas’; of Chaldian origin (confidence, i.e. figurative wealth, personified); mammonas, i.e. avarice (deified): — mammon.

(3127) Μαναήν, — man-ah-ane’; of uncertain origin; Manaè’n, a Christian: — Manaen.

(3128) Μανασσῆς, — man-as-sace’; of Hebrew origin [Hebrew {4519} (Menashsheh)]; Manasses (i.e. Menashsheh), an Israelite: — Manasses.

(3129) μανθάνω, — man-than’-o; prolonged from a primary verb, another form of which, μαθέω, is used as an alternate in certain tenses; to learn (in any way): — learn, understand.

(3130) μανία, — man-ee’-ah; from (3105) (μαίνομαι); craziness: — [+ make] x mad.

(3131) μάννα, — man’-nah; of Hebrew origin [Hebrew {4478} (man)]; manna (i.e. man), an edible gum: — manna.

(3132) μαντεύομαι, — mant-yoo’-om-ahee; from a derivative of (3105) (μαίνομαι) (meaning a prophet, as supposed to rave through inspiration); to divine, i.e. utter spells (under pretence of foretelling): — by soothsaying.

(3133) μαραίνω, — mar-ah’ee-no; of uncertain affinative; to extinguish (as fire), i.e. (figurative and passive) to pass away: — fade away.

(3134) μαρανάθα, — mar’-an ath’-ah; of Chaldian origin (meaning our Lord has come); maranatha, i.e. an exclamation of the approaching divine judgment: — Maran-atha.
(3135) μαργαρίτης, — mar-gar-ee’-tace; from μάργαρος (a pearl-oyster); a pearl: — pearl.

(3136) Μάρθα, — mar’-thah; probably of Chaldian origin (meaning mistress); Martha, a Christian woman: — Martha.

(3137) Μαρία, — mar-ee’-ah; or Μαριάμ, mar-ee-am’; of Hebrew origin [Hebrew {4813} (Miryam)]; Maria or Mariam (i.e. Mirjam), the name of six Christian females: — Mary.

(3138) Μάρκος, — mar’-kos; of Latin origin; Marcus, a Christian: — Marcus, Mark.

(3139) μάρμαρος, — mar’-mar-os; from μαρμαρόω (to glisten); marble (as sparkling white): — marble.

μάρτυρ. See (3144) (μάρτυρς).

(3140) μαρτυρέω, — mar-too-reh’-o; from (3144) (μάρτυρς); to be a witness, i.e. testify (literal or figurative): — charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

(3141) μαρτυρία, — mar-too-ree’-ah; from (3144) (μάρτυρς); evidence given (judicially or generic): — record, report, testimony, witness.

(3142) μαρτύριον, — mar-too’-ree-on; neuter of a presumed derivative of (3144) (μάρτυρς); something evidential, i.e. (genitive) evidence given or (special) the Decalogue (in the sacred Tabernacle): — to be testified, testimony, witness.

(3143) μαρτύρημα, — mar-too’-rom-ahee; middle from (3144) (μάρτυρς); to be adduced as a witness, i.e. (figurative) to obtest (in affirmation or exhortation): — take to record, testify.

(3144) μάρτυς, — mar’-toos; of uncertain affinity; a witness (literal [judicially] or figurative [genitive]); by analogy a “martyr”: — martyr, record, witness.
(3145) μασσά’ομαι, — mas-sah’-om-ahee; from a primary μάσσω (to handle or squeeze); to chew: — gnaw.

(3146) μαστίγω, — mas-tig-o’-o; from (3148) (μάστιξ); to flog (literal or figurative): — scourge.

(3147) μαστίζω, — mas-tid’-zo; from (3149) (μαστός); to whip (literal): — scourge.

(3148) μάστιξ, — mas’-tix; probably from the base of (3145) (μασσά’ομαι) (through the idea of contact); a whip (literal the Roman flagellum for criminals; figurative a disease): — plague, scourging.

(3149) μαστός, — mas-tos’; from the base of (3145) (μασσά’ομαι); a (properly female) breast (as if kneaded up): — pap.

(3150) ματαιολογία, — mat-ah-yol-og-ee’-ah; from (3151) (ματαιολόγος); random talk, i.e. babble: — vain jangling.

(3151) ματαιολόγος, — mat-ah-yol-og’-os; from (3152) (μάταιος) and (3004) (λέγω); an idle (i.e. senseless or mischievous) talker, i.e. a wrangler: — vain talker.

(3152) μάταιος, — mat’-ah-yos; from the base of (3155) (μάτην); empty, i.e. (literal) profitless, or (special) an idol: — vain, vanity.

(3153) ματαιότης, — mat-ah-yot’-ace; from (3152) (μάταιος); inutility; figurative transientness; moral depravity: — vanity.

(3154) ματαιόω, — mat-ah-yo’-o; from (3152) (μάταιος); to render (passive become) foolish, i.e. (moral) wicked or (special) idolatrous: — become vain.

(3155) μάτην, — mat’-ane; accusative of a derivative of the base of (3145) (μασσά’ομαι) (through the idea of tentative manipulation, i.e. unsuccessful search, or else of punishment); folly, i.e. (adverb) to no purpose: — in vain.
(3156) Ματθαίος, — mat-thah’-yos; a shorter form of (3161) (Ματταθίας); Matthoeus (i.e. Mattithijah), an Israelite and Christian: — Matthew.

(3157) Ματθάν, — mat-than’; of Hebrew origin [Hebrew {4977}] (Mattan); Matthan (i.e. Mattan), an Israelite: — Matthan.

(3158) Ματθαῖος, — mat-thah’; probably a shortened form of (3161) (Ματθαίος); Matthat (i.e. Mattithijah), the name of two Israelites: — Mathat.

(3159) Ματθαῖος, — mat-thee’-as; apparently a shortened form of (3161) (Ματθαίος); Matthias (i.e. Mattithijah), an Israelite: — Matthias.

(3160) Ματθαίος, — mat-tath-ah’; probably a shortened form of (3161) (Ματθαίος) [compare Hebrew {4992} (Mattattah)]; Mattatha (i.e. Mattithijah), an Israelite: — Mattatha.

(3161) Ματθαίος, — mat-tath-ee’-as; of Hebrew origin [Hebrew {4993}] (Mattithyah); Mattathias (i.e. Mattithijah), an Israelite and Christian: — Mattathias.

(3162) μαχαίρα, — makh’-ahee-rah; probably feminine of a presumed derivative of (3163) (μάχη); a knife, i.e. dirk; figurative war, judicial punishment: — sword.

(3163) μάχη, — makh’-ay; from (3164) (μάχομαι); a battle, i.e. (figurative) controversy: — fighting, strive, striving.

(3164) μάχομαι, — makh’-om-ahee; middle of an apparently primary verb; to war, i.e. (figurative) to quarrel, dispute: — fight, strive.

(3165) με, — meh; a shorter (and probably original) form of (1691) (ἐμέ); me: — I, me, my.

(3166) μεγαλαυχέω, — meg-al-ow-kheh’-o; from a compound of (3173) (μέγας) and αὐξέω (to boast; akin to (837) (αὐξάνω) and (2744) (καυχάμαι)); to talk big, i.e. be grandiloquent (arrogant, egotistic): — boast great things.
(3167) μεγαλείος, — meg-al-i’-os; from (3173) (μέγας); magnificent, i.e. (neuter plural as noun) a conspicuous favor, or (subject) perfection: — great things, wonderful works.

(3168) μεγαλειότης, — meg-al-i-ot’-ace; from (3167) (μεγαλείος); superbness, i.e. glory or splendor: — magnificence, majesty, mighty power.

(3169) μεγαλοπρεπής, — meg-al-op-rep-ace’; from (3173) (μέγας) and (4241) (πρέπω); befitting greatness or magnificence (majestic): — excellent.

(3170) μεγαλύνω, — meg-al-o’-no; from (3173) (μέγας); to make (or declare) great, i.e. increase or (figurative) extol: — enlarge, magnify, shew great.

(3171) μεγάλως, — meg-al’-oce; adverb from (3173) (μέγας); much: — greatly.

(3172) μεγαλοσύνη, — meg-al-o-soo’-nay; from (3173) (μέγας); greatness, i.e. (figurative) divinity (often God himself): — majesty.

(3173) μέγας, — meg’-as; [including the prolonged forms, feminine μεγάλη, plural μεγάλοι, etc.; compare also (3176) (μέγιστος), (3187) (μειζων)]; big (literal or figurative, in a very wide application): — (+ fear) exceedingly, great (-est), high, large, loud, mighty, + (be) sore (afraid), strong, x to years.

(3174) μέγεθος, — meg’-eth-os; from (3173) (μέγας); magnitude (figurative): — greatness.

(3175) μεγιστάνες, — meg-is-tan’-es; plural from (3176) (μέγιστος); grandees: — great men, lords.

(3176) μέγιστος, — meg’-is-tos; superlative of (3173) (μέγας); greatest or very great: — exceeding great.

(3177) μεθερμηνεύω, — meth-er-mane-yoo’-o; from (3326) (μετά) and (2059) (ἐρμηνεύω); to explain over, i.e. translate: — (by) interpret (-ation).
(3178) μέθη, — meth’-ay; apparently a primary word; an intoxicant, i.e. (by implication) intoxication: — drunkenness.

(3179) μεθίστημι, — meth-is’-tay-mee; or (1 Corinthians 13:2), μεθίστανο, meth-is-tan’-o; from (3326) (μετά) and (2476) (ιστημι); to transfer, i.e. carry away, depose or (figurative) exchange, seduce: — put out, remove, translate, turn away.

(3180) μεθοδεύω, — meth-od-i’-ah; from a compound of (3326) (μετά) and (3593) (όδευω) [compare “method”]; travelling over, i.e. travesty (trickery): — wile, lie in wait.

(3181) μεθόριος, — meth-or’-ee-os; from (3326) (μετά) and (3725) (ὁριον); bounded alongside, i.e. contiguous (neuter plural as noun, frontier): — border.

(3182) μεθύσκω, — meth-oos’-ko; a prolonged (transitive) form of (3184) (μεθύω); to intoxicate: — be drunk (-en).

(3183) μέθυσσος, — meth’-oo-sos; from (3184) (μεθύω); tipsy, i.e. (as noun) a sot: — drunkard.

(3184) μεθύω, — meth-oo’-o; from another form of (3178) (μέθη); to drink to intoxication, i.e. get drunk: — drink well, make (be) drunk (-en).

(3185) μείζον, — mide’-zon; neuter of (3187) (μείζων); (adverb) in a greater degree: — the more.

(3186) μείζονερος, — mide-zot’-er-os; continued comparative of (3187) (μείζων); still larger (figurative): — greater.

(3187) μείζων, — mide’-zone; irregular comparative of (3173) (μέγας); larger (literal or figurative, specially in age): — elder, greater (-est), more.

(3188) μέλαν, — mel’-an; neuter of (3189) (μέλας) as noun; ink: — ink.

(3189) μέλας, — mel’-as; apparently a primary word; black: — black.
(3190) Μελεᾶς, — mel-eh-as’; of uncertain origin; Meleas, an Israelite: — Meleas.

μέλεας. See (3199) (μέλω).

(3191) μελετάω, — mel-et-ah’-o; from a presumed derivative of (3199) (μέλω); to take care of, i.e. (by implication) revolve in the mind: — imagine, (pre-) meditate.

(3192) μέλι, — mel’-ee; apparently a primary word; honey: — honey.

(3193) μελίσσιος, — mel-is’-see-os; from (3192) (μέλι); relating to honey, i.e. bee (comb): — honeycomb.

(3194) Μελίτη, — mel-ee’tay; of uncertain origin; Melita, an island in the Mediterranean: — Melita.

(3195) μέλλω, — mel’-lo; a strengthened form of (3199) (μέλω) (through the idea of expectation); to intend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): — about, 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, will, would, be yet.

(3196) μέλος, — mel’-os; of uncertain affinity; a limb or part of the body: — member.

(3197) Μελχί, — mel-khee’; of Hebrew origin [Hebrew {4428}] (melek) with pronoun suffix, my king]; Melchi (i.e. Malki), the name of two Israelites: — Melchi.

(3198) Μελχισεδέκ, — mel-khis-ed-ek’; of Hebrew origin [Hebrew {4442}] (Malkiy-Tsedeq); Melchisedek (i.e. Malkitsedek), a patriarch: — Melchisedec.

(3199) μέλω, — mel’-o; a primary verb; to be of interest to, i.e. to concern (only third person singular presumed indicative used impersonal it matters): — (take) care.
(3200) μεμβράνα, — mem-brán’-ah; of Latin origin ("membrane"); a (written) sheep-skin: — parchment.

(3201) μέμφομαι, — mem’-fom-ahee; middle of an apparently primary verb; to blame: — find fault.

(3202) μεμψίμοιρος, — mem-psim’-oy-ros; from a presumed derivative of (3201) (μέμφομαι) and μοίρα (fate; akin to the base of (3313) (μέρος)); blaming fate, i.e. querulous (discontented): — complainer.

(3303) μέν, — men; a primary particle; properly indicative of affirmation or concession (in fact); usually followed by a contrasted clause with (1161) (δέ) (this one, the former, etc.): — even, indeed, so, some, truly, verily. Often compounded with other particles in an intensive or asseverative sense.

(3304) μενοὐνγε, — men-oon’-geh; from (3303) (μέν) and (3767) (οὖν) and (1065) (γέ); so then at least: — nay but, yea doubtless (rather, verily).

(3305) μέντοι, — men’-toy; from (3303) (μέν) and (5104) (τοί); indeed though, i.e. however: — also, but, howbeit, nevertheless, yet.

(3306) μένω, — men’-o; a primary verb; to stay (in a given place, state, relation or expectancy): — abide, continue, dwell, endure, be present, remain, stand, tarry (for), x thine own.

(3307) μερίζω, — mer-id’-zo; from (3313) (μέρος); to part, i.e. (literal) to apportion, bestow, share, or (figurative) to disunite, differ: — deal, be difference between, distribute, divide, give participle

(3308) μέριμνα, — mer’-im-nah; from (3303) (μέριζω) (through the idea of distraction); solicitude: — care.

(3309) μεριμνάω, — mer-im-nah’-o; from (3308) (μέριμνα); to be anxious about: — (be, have) care (-ful), take thought.

(3310) μερίς, — mer-ece’; feminine of (3313) (μέρος); a portion, i.e. province, share or (abstract) participation: — part (x -akers).
(3311) μερισμός, — mer-is-mos'; from (3307) (μερίζω); a separation or distribution: — dividing asunder, gift.

(3312) μεριστής, — mer-is-tace'; from (3307) (μερίζω); an apportioner (administrator): — divider.

(3313) μέρος, — mer'-os; from an obsolete but more primary form of μείρομαι (to get as a section or allotment); a division or share (literal or figurative, in a wide application): — behalf, coast, course, craft, particular (+-ly), part (+-ly), piece, portion, respect, side, some sort (-what).

(3314) μεσημβρία, — mes-ame-bree'-ah; from (3319) (μέσος) and (2250) (ἡμέρα); middy; by implication the south: — noon, south.

(3315) μεσιτεύω, — mes-it-yoo'-o; from (3316) (μεσίτης); to interpose (as arbiter), i.e. (by implication) to ratify (as surety): — confirm.

(3316) μεσίτης, — mes-ee'-tace; from (3319) (μέσος); a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor): — mediator.

(3317) μεσονύκτιον, — mes-on-ooy'-tee-on; neuter of a compound of (3319) (μέσος) and (3571) (νύξ); midnight (especially as a watch): — midnight.

(3318) Μεσοποτάμια, — mes-op-ot-am-ee’-ah; from (3319) (μέσος) and (4215) (ποταμός); Mesopotamia (as lying between the Euphrates and the Tigris; compare Hebrew {763} (‘Aram Naharayim)), a region of Asia: — Mesopotamia.

(3319) μέσος, — mes'-os; from (3326) (μετά); middle (as adjective or [neuter] noun): — among, x before them, between, + forth, mid [-day, -night], midst, way.

(3320) μεσότοιχον, — mes-ooy'-khon; from (3319) (μέσος) and (5109) (τοίχος); a partition (figurative): — middle wall.
(3321) μεσουράνημα, — mes-o-ran’-ay-mah; from a presumed compound of (3319) (μέσος) and (3772) (οὐρανός); mid-sky: — midst of heaven.

(3322) μεσόω, — mes-o’-o; from (3319) (μέσος); to form the middle, i.e. (in point of time), to be half-way over: — be about the midst.

(3323) Μεσσίας, — mes-see’-as; of Hebrew origin [Hebrew {4899} (mashiyach)]; the Messias (i.e. Mashiach), or Christ: — Messias.

(3324) μεστός, — mes-tos’; of uncertain derivative; replete (literal or figurative): — full.

(3325) μεστόω, — mes-to’-o; from (3324) (μεστός); to replenish, i.e. (by implication) to intoxicate: — fill.

(3326) μετά, — met-ah’; a primary preposition (often used adverb); properly denoting accompaniment, “amid” (local or causal); modified variously according to the case (general association, or accusative succession) with which it is joined; occupying an intermediate position between (575) (ἀπό) or (1537) (ἐκ) and (1519) (ἐίς) or (4314) (πρός); less intimate than (1722) (ἐν), and less close than (4862) (σύν)): — after (-ward), x that be again, against, among, x and, + follow, hence, hereafter, in, of, (up-) on, + our, x and setting, since, (un-) to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence.

(3327) μεταβαίνω, — met-ab-ah’ee-no; from (3326) (μετά) and the base of (939) (βάσις); to change place: — depart, go, pass, remove.

(3328) μεταβάλλω, — met-ab-al’-lo; from (3326) (μετά) and (906) (βάλλω); to throw over, i.e. (middle figurative) to turn about in opinion: — change mind.
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(3329) **μετάγω,** — *met-ag’-o:* from (3326) (μετά) and (71) (ἄγω); to lead over, i.e. transfer (direct): — turn about.

(3330) **μεταδίδωμι,** — *met-ad-id’-o-mee:* from (3326) (μετά) and (1325) (δίδωμι); to give over, i.e. share: — give, impart.

(3331) **μετάθεσις,** — *met-ath’-es-is:* from (3346) (μετατίθημι); transposition, i.e. transferral (to heaven), disestablishment (of a law): — change, removing, translation.

(3332) **μεταίρω,** — *met-ah’ee-ro:* from (3326) (μετά) and (142) (α’ίρω); to betake oneself, i.e. remove (locally): — depart.

(3333) **μετακαλέω,** — *met-ak-al-eh’-o:* from (3326) (μετά) and (2564) (καλέω); to call elsewhere, i.e. summon: — call (for, hither).

(3334) **μετακινέω,** — *met-ak-ee-neh’-o:* from (3326) (μετά) and (2795) (κινέω); to stir to a place elsewhere, i.e. remove (figurative): — move away.

(3335) **μεταλαμβάνω,** — *met-al-am-ban’-o:* from (3326) (μετά) and (2983) (λαμβάνω); to participate; genitive to accept (and use): — eat, have, be partaker, receive, take.

(3336) **μετάληψις,** — *met-al’-ape-sis:* from (3335) (μεταλαμβάνω); participation: — taking.

(3337) **μεταλλάσσω,** — *met-al-las’-so:* from (3326) (μετά) and (236) (άλλασσω); to exchange: — change.

(3338) **μεταμέλλομαι,** — *met-am-el’-lom-ahee:* from (3326) (μετά) and the middle of (3199) (μέλω); to care afterwards, i.e. regret: — repent (self).

(3339) **μεταμορφόω,** — *met-am-or-fo’-o:* from (3326) (μετά) and (3445) (μορφόω); to transform (literal or figurative “metamorphose”): — change, transfigure, transform.

(3340) **μετανοεώ,** — *met-an-o-eh’-o:* from (3326) (μετά) and (3539) (νοιέω); to think differently or afterwards, i.e. reconsider (moral feel compunction): — repent.
(3341) μετάνοια, — *met-an’-oy-ah*; from (3340) (μετανοέω); (subject) *compunction* (for guilt, including *reformation*); by implication *reversal* (of [another’s] decision): — repentance.

(3342) μεταξύ, — *met-ax-oo’*; from (3326) (μετά) and a form of (4862) (σύν); *betwixt* (of place or person); (of time) as adjective *intervening*, or (by implication) *adjoining*: — between, meanwhile, next.

(3343) μεταπέμπω, — *met-ap-emp’-o*; from (3326) (μετά) and (3992) (πέμπω); to *send* from elsewhere, i.e. (middle) to *summon* or *invite*: — call (send) for.

(3344) μεταστρέφω, — *met-as-tref’-o*; from (3326) (μετά) and (4762) (στρέφω); to *turn across*, i.e. *transmute* or (figurative) *corrupt*: — pervert, turn.

(3345) μετασχηματίζω, — *met-askh-ay-mat-id’-zo*; from (3326) (μετά) and a derivative of (4976) (σχήμα); to *transfigure* or *disguise*; figurative to *apply* (by accommodation): — transfer, transform (self).

(3346) μετατίθημι, — *met-at-ith’-ay-mee*; from (3326) (μετά) and (5087) (τίθημι); to *transfer*, i.e. (literal) *transport*, (by implication) *exchange*, (reflexive) *change sides*, or (figurative) *pervert*: — carry over, change, remove, translate, turn.

(3347) μετέπειτα, — *met-ep’-i-tah*; from (3326) (μετά) and (1899) (ἐπειτα); *thereafter*: — afterward.

(3348) μετέχω, — *met-ekh’-o*; from (3326) (μετά) and (2192) (ἐχω); to *share* or *participate*; by implication *belong* to, *eat* (or *drink*): — be partaker, pertain, take part, use.

(3349) μετεωρίζω, — *met-eh-o-rid’-zo*; from a compound of (3326) (μετά) and a collative form of (142) (αἱρέω) or perhaps rather of (109) (ἀνήρ) (compare “meteor”); to *raise in mid-air*, i.e. (figurative) *suspend* (passive *fluctuate* or *be anxious*): — be of doubtful mind.
(3350) μετοικεσία, — met-o-kes-ee'-ah; from a derivative of a compound of (3326) (μετά) and (3624) (οἶκος); a change of abode, i.e. (special) expatriation: — x brought, carried (-ying) away (in-) to.

(3351) μετοικίζω, — met-o-ki'-zo; from the same as (3350) (μετοικεσία); to transfer as a settler or captive, i.e. colonize or exile: — carry away, remove into.

(3352) μετοχή, — met-okh-ay'; from (3348) (μετέχω); participation, i.e. intercourse: — fellowship.

(3353) μέτοχος, — met'-okh-os; from (3348) (μετέχω); participant, i.e. (as noun) a sharer; by implication an associate: — fellow, partaker, partner.

(3354) μετρέω, — met-reh'-o; from (3358) (μέτρων); to measure (i.e. ascertain in size by a fixed standard); by implication to admeasure (i.e. allot by rule); figurative to estimate: — measure, mete.

(3355) μετρητής, — met-ray-tace'; from (3354) (μετρέω); a measurer, i.e. (special) a certain standard measure of capacity for liquids: — firkin.

(3356) μετριοπαθέω, — met-ree-op-ath-eh'-o; from a compound of the base of (3357) (μετρίως) and (3806) (πάθος); to be moderate in passion, i.e. gentle (to treat indulgently): — have compassion.

(3357) μετρίως, — met-ree'-oce; adverb from a derivative of (3358) (μέτρων); moderately, i.e. slightly: — a little.

(3358) μέτρον, — met'-ron; an apparently primary word; a measure (“metre”), literal or figurative; by implication a limited portion (degree): — measure.

(3359) μέτωπον, — met'-o-pon; from (3326) (μετά) and ὄψ (the face); the forehead (as opposite the countenance): — forehead.
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(3360) μέχρι, — mekh’-ree; or μέχρις, mekh-ris’; from (3372) (μῆκος); as far as, i.e. up to a certain point (as preposition of extent [denoting the terminus, whereas (891) (ἄχρι) refers especially to the space of time or place intervening] or conjecture): — till, (un-) to, until.

(3361) μή, — may; a primary particle of qualified negation (whereas (3756) (οὐ) expresses an absolute denial); (adverb) not, (conjecture) lest; also (as interrogative implying a negative answer [whereas (3756) (οὐ) expects an affirmative one]) whether: — any, but (that), x forbear, + God forbid, + lack, lest, neither, never, no (x wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also (3362) (ἔδων μή), (3363) (ἰνα μή), (3364) (οῦ μή), (3372) (μῆκος), (3373) (μηκύνω), (3375) (μήν), (3378) (μή οὖκ).

(3362) ἐδών μή, — eh-an’-may; i.e. (1437) (ἔδων) and (3361) (μή); if not, i.e. unless: — x before, but, except, if no, (if, + whosoever) not.

(3363) ἵνα μή, — hin’-ah may; i.e. (2443) (ἵνα) and (3361) (μή); in order (or so) that not: — albeit not, lest, that no (-t, [-thing]).

(3364) οὖ μή, — oo may; i.e. (3756) (οὐ) and (3361) (μή); a double negative strengthening the denial; not at all: — any more, at all, by any (no) means, neither, never, no (at all), in no case (wise), nor ever, not (at all, in any wise). Compare (3378) (μή οὖκ).

(3365) μηδεμοῦς, — may-dam-oce’; adverb from a compound of (3361) (μή) and ἄμος (somebody); by no means: — not so.

(3366) μηδέ, — may-deh’; from (3361) (μή) and (1161) (δέ); but not, not even; in a continued negation, nor: — neither, nor (yet), (no) not (once, so much as).
(3367) μηδείς, — may-dice’; including the irregular feminine μηδεμία, may-dem-ee’-ah, and the neuter μηδέν, may-den’; from (3361) (μή) and (1520) (εῑς); not even one (man, woman, thing): — any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

(3368) μηδέποτε, — may-dep’-ot-eh; from (3366) (μηδέ) and (4218) (ποτέ); not even ever: — never.

(3369) μηδέπω, — may-dep’-o; from (3366) (μηδέ) and (4452) (-πω); not even yet: — not yet.

(3370) Μηδος, — may’-dos; of foreign origin [compare Hebrew {4074} (Maday)]; a Median, or inhabitant of Media: — Mede.

(3371) μηκέτι, — may-ket’-ee; from (3361) (μή) and (2089) (ἐτί); no further: — any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

(3372) μηκος, — may’-kos; probably akin to (3173) (μέγας); length (literal or figurative): — length.

(3373) μηκόνω, — may-koo’-no; from (3372) (μηκος); to lengthen, i.e. (middle) to enlarge: — grow up.

(3374) μηλωτή, — may-lo-tay’; from μελον (a sheep); a sheep-skin: — sheepskin.

(3375) μήν, — mane; a stronger form of (3303) (μέν); a particle of affirmation (only with (2229) (ἡ)); assuredly: — + surely.

(3376) μήν, — mane; a primary word; a month: — month.

(3377) μηνύω, — may-noo’-o; probably from the same base as (3145) (μασσάομαι) and (3415) (μνάομαι) (i.e. μα, to strive); to disclose (through the idea of mental effort and thus calling to mind), i.e. report, declare, intimate: — shew, tell.

(3378) μή οὖκ, — may ook; i.e. (3361) (μή) and (3756) (οὐ); as interrogative and negative is it not that?: — neither (followed by no), + never, not. Compare (3364) (οὐ μή).
(3379) μήποτε, — may’-pot-eh; or μή ποτε, may pot’-eh; from (3361) (μή) and (4218) (ποτέ); not ever; also if (or lest) ever (or perhaps): — if peradventure, lest (at any time, haply), not at all, whether or not.

(3380) μήπω, — may’-po; from (3361) (μή) and (4452) (-πω); not yet: — not yet.

(3381) μήπος, — may’-poe; or μή πος, may poe; from (3361) (μή) and (4458) (-πός); lest somehow: — lest (by any means, by some means, haply, perhaps).

(3382) μηρός, — may’-ros’; perhaps a primary word; a thigh: — thigh.

(3383) μήτε, — may’-teh; from (3361) (μή) and (5037) (τε); not too, i.e. (in continued negation) neither or nor; also, not even: — neither, (n-) or, so much as.

(3384) μήτηρ, — may’-tare; apparently a primary word; a “mother” (literal or figurative, immedete or remote): — mother.

(3385) μήτι, — may’-tee; from (3361) (μή) and the neuter of (5100) (τίς); whether at all: — not [the particle usually not expressed, except by the form of the question].

(3386) μήτιγε, — may’-tig-eh; from (3385) (μήτι) and (1065) (γέ); not at all then, i.e. not to say (the rather still): — how much more.

(3387) μήτις, — may’-tis; or μή τις, may tis; from (3361) (μή) and (5100) (τίς); whether any: — any [sometimes unexpressed except by the simple interrogative form of the sentence].

(3388) μήτρα, — may’-trah; from (3384) (μήτηρ); the matrix: — womb.

(3389) μητραλ并不是很, — may-tral-o’-as; from (3384) (μήτηρ) and the base of (257) (ἄλων); a mother-thresher, i.e. matricide: — murderer of mothers.
μητρόπολις, — *may-trop’-ol-is*; from (3384) (μήτηρ) and (4172) (πόλις); a *mother city*, i.e. “*metropolis*”: — chiepest city.

μία, — *mee’-ah*; irregular feminine of (1520) (εἷς); *one* or *first*: — a (certain), + agree, first, one, x other.

μιαίνω, — *me-ah’ee-no*; perhaps a primary verb; to *sully* or *taint*, i.e. *contaminate* (ceremonial or morally): — defile.

μίασμα, — *mee’-as-mah*; from (3392) (μιαίνω) (“*miasma*”); (moral) *fourness* (properly the effect): — pollution.

μιασμός, — *mee-as-mos’*; from (3392) (μιαίνω); (morally) *contamination* (properly the act): — uncleaness.

μίγμα, — *mig’-mah*; from (3396) (μῖγμα); a *compound*: — mixture.

μίγνυμι, — *mig’-noo-mee*; a primary verb; to *mix*: — mingle.

μικρόν, — *mik-ron’*; masculine or neuter singular of (3398) (μικρός) (as noun); a *small* space of *time* or *degree*: — a (little) (while).

μικρός, — *mik-ros’*; including the comparative μικρότερος, mik-rot’-er-os; apparently a primary word; *small* (in size, quantity, number or (figurative) dignity): — least, less, little, small.

Μίλετος, — *mil’-ay-tos*; of uncertain origin; *Miletus*, a city of Asia Minor: — Miletus.

μίλιον, — *mil’-ee-on*; of Latin origin; a *thousand* paces, i.e. a “*mile*”: — mile.

μιμέομαι, — *mim-eh’-om-ahee*; middle from μιμος (a “*mimic*”); to *imitate*: — follow.

μιμητής, — *mim-ay-tace’*; from (3401) (μιμέομαι); an *imitator*: — follower.
(3403) μιμνήσκω, — mim-nace’-ko; a prolonged form of (3415) (μνάομαι) (from which some of the tenses are borrowed); to remind, i.e. (middle) to recall to mind: — be mindful, remember.

(3404) μισέω, — mis-eh’-o; from a primary μισος (hatred); to detest (especially to persecute); by extension to love less: — hate (-ful).

(3405) μισθαποδοσία, — mis-thap-od-os-ee’-ah; from (3406) (μισθαποδότης); requital (good or bad): — recompence of reward.

(3406) μισθαποδότης, — mis-thap-od-ot’-ace; from (3409) (μισθόω) and (591) (ἀποδίδωμι); a remunerator: — rewarder.

(3407) μίσθιος, — mis’-thee-os; from (3408) (μισθός); a wage-earner: — hired servant.

(3408) μισθός, — mis-thos’; apparently a primary word; pay for service (literal or figurative), good or bad: — hire, reward, wages.

(3409) μισθόω, — mis-tho’-o; from (3408) (μισθός); to let out for wages, i.e. (middle) to hire: — hire.

(3410) μισθωμα, — mis’-tho-mah; from (3409) (μισθόω); a rented building: — hired house.

(3411) μισθωτός, — mis-tho-tos’; from (3409) (μισθόω); a wage-worker (good or bad): — hired servant, hireling.

(3412) Μιτυλήνη, — mit-oo-lay’-nay; for μυτιλήνη (abounding in shell-fish); Mitylene (or Mytilene), a town in the island Lesbos: — Mitylene.

(3413) Μιχαήλ, — mikh-ah-ale’; of Hebrew origin [Hebrew {4317} (Miyka’el)]; Michael, an archangel: — Michael.

(3414) μνα, — mnah; of Latin origin; a mna (i.e. mina), a certain weight: — pound.
(3415) μνάομαι, — mnah’-om-achee; middle of a derivative of (3306) (μένω) or perhaps of the base of (3145) (μασσάομαι) (through the idea of fixture in the mind or of mental grasp); to bear in mind, i.e. recollect; by implication to reward or punish: — be mindful, remember, come (have) in remembrance. Compare (3403) (μμμήςκω).

(3416) Μνάσων, — mnah’-sohn; of uncertain origin; Mnason, a Christian: — Mnason.

(3417) μνεῖα, — mni’-ah; from (3415) (μνάομαι) or (3403) (μμμήςκω); recollection; by implication recital: — mention, remembrance.

(3418) μνῆμα, — mnay’-mah; from (3415) (μνάομαι); a memorial, i.e. sepulchral monument (burial-place): — grave, sepulchre, tomb.

(3419) μνημεῖον, — mnay-mi’-on; from (3420) (μνήμη); a remembrance, i.e. cenotaph (place of interment): — grave, sepulchre, tomb.

(3420) μνήμη, — mnay’-may; from (3403) (μμμήςκω); memory: — remembrance.

(3421) μνημονεύω, — mnay-mon-yoo’-o; from a derivative of (3420) (μνήμη); to exercise memory, i.e. recollect; by implication to punish; also to rehearse: — make mention, be mindful, remember.

(3422) μνημόσυνον, — mnay-mos’-oo-non; from (3421) (μνημονεύω); a reminder (memorandum), i.e. record: — memorial.

(3423) μνηστεύω, — mnace-tyoo’-o; from a derivative of (3415) (μνάομαι); to give a souvenir (engagement present), i.e. betroth: — espouse.

(3424) μογιλάλος, — mog-il-al’-os; from (3425) (μόγις) and (2980) (λαλέω); hardly talking, i.e. dumb (tongue-tied): — having an impediment in his speech.
(3425) μόγις, — mog’-is; adverb from a primary μόγος (toil); with difficulty: — hardly.

(3426) μόδιος, — mod’-ee-os; of Latin origin; a modius, i.e. certain measure for things dry (the quantity or the utensil): — bushel.

(3427) μοί, — moy; the simpler form of (1698) ἐμοί; to me: — I, me, mine, my.

(3428) μοιχαλίς, — moy-khal-is’; a prolonged form of the feminine of (3432) μοιχός; an adulteress (literal or figurative): — adulteress (-ous, -y).

(3429) μοιχάω, — moy-khah’-o; from (3432) μοιχός; (middle) to commit adultery: — commit adultery.

(3430) μοιχεία, — moy-khi’-ah; from (3431) μοιχεύω; adultery: — adultery.

(3431) μοιχεύω, — moy-khyoo’-o; from (3432) μοιχός; to commit adultery: — commit adultery.

(3432) μοιχός, — moy-khos’; perhaps a primary word; a (male) paramour; figurative apostate: — adulterer.

(3433) μόλις, — mol’-is; probably by variation for (3425) μόγις; with difficulty: — hardly, scarce (-ly), + with much work.

(3434) Μολόχ — mol-okh’; of Hebrew origin [Hebrew {4432} (Molek)]; Moloch (i.e. Molek), an idol: — Moloch.

(3435) μολόνω, — mol-oo’-no; probably from (3189) μέλας; to soil (figurative): — defile.

(3436) μολυσμός, — mol-oos-mos’; from (3435) μολόνω; a stain, i.e. (figurative) immorality: — filthiness.

(3437) μομφή, — mom-fay’; from (3201) μέμφομαι; blame, i.e. (by implication) a fault: — quarrel.

(3438) μονή, — mon-ay’; from (3306) μένω; a staying, i.e. residence (the act or the place): — abode, mansion.
(3439) μονογενής, — *mon-og-en-ace*'; from (3441) (μόνος) and (1096) (γίνομαι); *only-born, i.e. sole*: — only (begotten, child).

(3440) μόνον, — *mon’-on*; neuter of (3441) (μόνος) as adverb; *merely*: — alone, but, only.

(3441) μόνος, — *mon’-os*; probably from (3306) (μένω); *remaining, i.e. sole or single*; by implication *mere*: — alone, only, by themselves.

(3442) μονόφθαλμος, — *mon-of’-thal-mos*; from (3441) (μόνος) and (3788) (ὄφθαλμος); *one-eyed*: — with one eye.

(3443) μονόω, — *mon-o’-o*; from (3441) (μόνος); to *isolate, i.e. bereave*: — be desolate.

(3444) μορφή, — *mor-fay’*; perhaps from the base of (3313) (μέρος) (through the idea of *adjustment* of parts); *shape*; figurative *nature*: — form.

(3445) μορφόω, — *mor-fo’-o*; from the same as (3444) (μορφή); to *fashion* (figurative): — form.

(3446) μόρφωσις, — *mor’-fo-sis*; from (3445) (μορφόω); *formation*, i.e. (by implication) *appearance (semblance or [concrete] formula)*: — form.

(3447) μοσχοποιεώ, — *mos-khop-oy-eh’-o*; from (3448) (μόσχος) and (4160) (ποιέω); to *fabricate* the image of a *bullock*: — make a calf.

(3448) μόσχος, — *mos’-khos*; probably strengthened for ὁσχος (a *shoot*); a young *bullock*: — calf.

(3449) μόχθος, — *mokh’-thos*; from the base of (3425) (μόγις); *toil, i.e. (by implication) sadness*: — painfulness, travail.

(3450) μοῦ, — *moo*; the simpler form of (1700) (ἐμοῦ); *of me*: — I, me, mine (own), my.
(3451) μουσικός, — moo-sik-os'; from Μοῦσα (a Muse); “musical”, i.e. (as noun) a minstrel: — musician.

(3452) μουσιλός, — moo-el-os'; perhaps a primary word; the marrow: — marrow.

(3453) μουέω, — moo-eh'-o; from the base of (3466) (μουστήριον); to initiate, i.e. (by implication) to teach: — instruct.

(3454) μουθός, — moo'-thos; perhaps from the same as (3453) (μουέω) (through the idea of tuition); a tale, i.e. fiction (“myth”): — fable.

(3455) μουκάομαι, — moo-kah'-om-ahee; from a presumed derivative of μύζω (to “moo”); to bellow (roar): — roar.

(3456) μουκτηρίζω, — mook-tay-rid'-zo; from a derivative of the base of (3455) (μουκάομαι) (meaning snout, as that whence lowing proceeds); to make mouths at, i.e. ridicule: — mock.

(3457) μουλικός, — moo-lee-kos'; from (3458) (μύλος); belonging to a mill: — mill [-stone].

(3458) μύλος, — moo'-los; probably ultimately from the base of (3433) (μύλις) (through the idea of hardship); a “mill”, i.e. (by implication) a grinder (millstone): — millstone.

(3459) μύλων, — moo'-lone; from (3458) (μύλος); a mill-house: — mill.

(3460) Μύρα, — moo'-rah; of uncertain derivative; Myra, a place in Asia Minor: — Myra.

(3461) μυρίας, — moo-ree’-as; from (3463) (μύριοι); a ten-thousand; by extension a “myriad” or indefinite number: — ten thousand.

(3462) μυρίζω, — moo-rid’-zo; from (3464) (μύρον); to apply (perfumed) unguent to: — anoint.

(3463) μύριοι, — moo’-ree-oi; plural of an apparently primary word (properly meaning very many); ten thousand; by extension innumerably many: — ten thousand.
(3464) μύρον, — moo’-ron; probably of foreign origin [compare Hebrew {4753} (mor), (4666) (σμύρνα)]; “myrrh”, i.e. (by implication) perfumed oil: — ointment.

(3465) Μυσία, — moo-see’-ah; of uncertain origin; Mysia, a region of Asia Minor: — Mysia.

(3466) μυστήριον, — moos-tay’-ree-on; from a derivative of μύω (to shut the mouth); a secret or “mystery” (through the idea of silence imposed by initiation into religious rites): — mystery.

(3467) μυσταξία, — moo-ope-ad’-zo; from a compound of the base of (3466) (μυστήριον) and ωψ (the face; from (3700) (ὁπτάνομαι)); to shut the eyes, i.e. blink (see indistinctly): — cannot see afar off.

(3468) μωλωψ, — mo’-lops; from μῶλος (“moil”; probably akin to the base of (3433) (μόλις)) and probably ωψ (the face; from (3700) (ὁπτάνομαι)); a mole (“black eye”) or blow-mark: — stripe.

(3469) μωμάομαι, — mo-mah’-om-ahee; from (3470) (μῶμος); to carp at, i.e. censure (discredit): — blame.

(3470) μῶμος, — mo’-mos; perhaps from (3201) (μέμφομαι); a flaw or blot, i.e. (figurative) disgraceful person: — blemish.

(3471) μωραίνω, — mo-rah’ee-no; from (3474) (μωρός); to become insipid; figurative to make (passive act) as a simpleton: — become fool, make foolish, lose savour.

(3472) μωρία, — mo-ree’-ah; from (3474) (μωρός); silliness, i.e. absurdity: — foolishness.

(3473) μωρολογία, — mo-rol-og-ee’-ah; from a compound of (3474) (μωρός) and (3004) (λέγω); silly talk, i.e. buffoonery: — foolish talking.
(3474) μωρός, — mo-ros’; probably from the base of (3466) (μυστήριον); dull or stupid (as if shut up), i.e. heedless, (moral) blockhead, (apparently) absurd: — fool (-ish, x-ishness).

(3475) Μωσεύς, — moce-yoos’; or Μωσῆς, mo-sace’; or Μωϋσῆς, mo-oo-sace’; of Hebrew origin: [Hebrew {4872} (Mosheh)]; Moseus, Moses or Mou`ses (i.e. Mosheh), the Hebrew lawgiver: — Moses.
(3476) Ναασσών, — nah-as-sone’; of Hebrew origin [Hebrew {5177} (Nachshshown)]; Naasson (i.e. Nachshon), an Israelite: — Naasson.

(3477) Ναγγαί, — nang-gah’ee; probably of Hebrew origin [compare Hebrew {5052} (Nogahh)]; Nang’ (i.e. perhaps Nogach), an Israelite: — Nagge.

(3478) Ναζαρέθ, — nad-zar-eth’; or Ναζαρέτ, nad-zar-et’; of uncertain derivative; Nazareth or Nazaret, a place in Palestine: — Nazareth.

(3479) Ναζαρηνός, — nad-zar-ay-nos’; from (3478) (Naζαρέθ); a Nazarene, i.e. inhabitant of Nazareth: — of Nazareth.

(3480) Ναζαραίος, — nad-zo-rah’-yos; from (3478) (Naζαρέθ); a Nazoraean, i.e. inhabitant of Nazareth; by extensive a Christian: — Nazarene, of Nazareth.

(3481) Ναθάν, — nath-an’; of Hebrew origin [Hebrew {5416} (Nathan)]; Nathan, an Israelite: — Nathan.

(3482) Ναθαναήλ, — nath-an-ah-ale’; of Hebrew origin [Hebrew {5417} (Nethane’l)]; Nathanael (i.e. Nathanel), an Israelite and Christian: — Nathanael.

(3483) ναι’, — nahee; a primary particle of strong affirmation; yes: — even so, surely, truth, verily, yea, yes.

(3484) Ναίν, — nah-in’; probably of Hebrew origin [compare Hebrew {4999} (na’ah)]; Naín, a place in Palestine: — Nain.

(3485) ναύς, — nah-os’; from a primary ναύ (to dwell); a fane, shrine, temple: — shrine, temple. Compare (2411) (ίερόν).

(3486) Ναούμ, — nah-oom’; of Hebrew origin [Hebrew {5151} (Nachuwm)]; Nau’m (i.e. Nachum), an Israelite: — Naum.
(3487) νάρδος, — nar’-dos; of foreign origin [compare Hebrew {5373} (nerd)]; “nard”: — [spike-] nard.

(3488) Νάρκισσος, — nar’-kis-sos; a flower of the same name, from νάρκη (stupefaction, as a “narcotic”); Narcissus, a Roman: — Narcissus.

(3489) ναυαγέω, — now-ag-eh’-o; from a compound of (3491) (ναυ~v) and (71) (ἀγω); to be shipwrecked (stranded, “navigate”), literal or figurative: — make (suffer) shipwreck.

(3490) ναύκληρος, — now’-klay-ros; from (3491) (ναυ~v) and (2819) (κλῆρος) (“clerk”); a captain: — owner of a ship.

(3491) ναῦς, — nowce; from νάω or νέω (to float); a boat (of any size): — ship.

(3492) ναύτης, — now’-tace; from (3491) (ναῦς); a boatman, i.e. seaman: — sailor, shipman.

(3493) Ναχώρ, — nakh-ore’; of Hebrew origin [Hebrew {5152}] (Nachowr); Nachor, the grandfather of Abraham: — Nachor.

(3494) νεανίας, — neh-an-ee’-as; from a derivative of (3501) (νέος); a youth (up to about forty years): — young man.

(3495) νεανίσκος, — neh-an-is’-kos; from the same as (3494) (νεανίας); a youth (under forty): — young man.

(3496) Νεάπολις, — neh-ap’-ol-is; from (3501) (νέος) and (4172) (πόλις); new town; Nea`polis, a place in Macedonia: — Neapolis.

(3497) Ναεμάν, — neh-eh-man’; of Hebrew origin [Hebrew {5283}] (Na`aman)]; Nee`man (i.e. Naaman), a Syrian: — Naaman.

(3498) νεκρός, — nek-ros’; from an apparently primary νέκυς (a corpse); dead (literal or figurative; also as noun): — dead.

(3499) νεκρόω, — nek-ro’-o; from (3498) (νεκρός); to deaden, i.e. (figurative) to subdue: — be dead, mortify.
(3500) νεκρωσις, — nek’-ro-sis; from (3499) (νεκρόω); decease; figurative impotency: — deadness, dying.

(3501) νεος, — neh’-os; including the comparative νεώτερος, neh-o’-ter-os; a primary word; “new”, i.e. (of persons) youthful, or (of things) fresh; figurative regenerate: — new, young.

(3502) νεοσσός, — neh-os-sos’; from (3501) (νέος); a youngling (nestling): — young.

(3503) νεότης, — neh-o’t-ace; from (3501) (νέος); newness, i.e. youthfulness: — youth.

(3504) νεώφυτος, — neh-of’-oo-tos; from (3501) (νέος) and a derivative of (5453) (φύω); newly planted, i.e. (figurative) a young convert (“neophyte”): — novice.

(3505) Νέρων, — ner’-ohn; of Latin origin; Neron (i.e. Nero), a Roman emperor: — Nero.

(3506) νεύω, — nyoo’-o; apparently a primary verb; to “nod”, i.e. (by analogy) to signal: — beckon.

(3507) νεφέλη, — nef-el’-ay; from (3509) (νέφος); properly cloudiness, i.e. (concrete) a cloud: — cloud.

(3508) Νεφθαλιμ, — nef-thal-ime’; of Hebrew origin [Hebrew {5321} (Naphtaliy)]; Nephthaleim (i.e. Naphthali), a tribe in Palestine: — Nephthalim.

(3509) νέφος, — nef’-os; apparently a primary word; a cloud: — cloud.

(3510) νεφρός, — nef-ros’; of uncertain affinity; a kidney (plural), i.e. (figurative) the inmost mind: — reins.

(3511) νεωκόρος, — neh-o-kor’-os; from a form of (3485) (ναός) and κορέω (to sweep); a temple-servant, i.e. (by implication) a votary: — worshipper.
(3512) νεωτερικός, — neh-o-ter’-ik-os; from the comparative of (3501) νέος; appertaining to younger persons, i.e. juvenile: — youthful.

(3513) νή, — nay; probably an intensive form of (3483) νοί; a particle of attestation (accompanied by the object invoked or appealed to in confirmation); as sure as: — I protest by.

(3514) νήθω, — nay’-tho; from νέω (of like meaning); to spin: — spin.

(3515) νηπιάζω, — nay-pe-az’-zo; from (3516) νήπιος; to act as a babe, i.e. (figurative) innocently: — be a child.

(3516) νήπιος, — nay’-pee-os; from an obsolete particle νη- (implying negation) and (2031) έπος; not speaking, i.e. an infant (minor); figurative a simple-minded person, an immature Christian: — babe, child (+ -ish).

(3517) Νηρεύς, — nare-yoos’; apparently from a derivative of the base of (3491) ναῦς (meaning wet); Nereus, a Christian: — Nereus.

(3518) Νηρί, — nay-ree’; of Hebrew origin [Hebrew {5374} (Neriyah)]; Neri (i.e. Nerijah), an Israelite: — Neri.

(3519) νησίον, — nay-see’-on; diminative of (3520) νῆσος; an islet: — island.

(3520) νῆσος, — nay’-sos; probably from the base of (3491) ναῦς; an island: — island, isle.

(3521) νηστεία, — nace-ti’-ah; from (3522) νηστείου; abstinence (from lack of food, or voluntary and religious); specially the fast of the Day of Atonement: — fast (-ing).

(3522) νηστείου, — nace-tyoo’-o; from (3523) νῆστις; to abstain from food (religiously): — fast.

(3523) νῆστις, — nace’-tis; from the inseparable negative particle νη- (not) and (2068) ἔσθιος; not eating, i.e. abstinent from food (religiously): — fasting.
(3524) ἁφάλεος, — nay-fal’-eh- os, or ἁφάλιος, nay-fal’-ee-os; from (3525) (νήφω); sober, i.e. (figurative) circumspect: — sober.

(3525) νήφω, — nay’-fo; of uncertain affinity; to abstain from wine (keep sober), i.e. (figurative) be discreet: — be sober, watch.

(3526) Νήγερ, — neeg’-er; of Latin origin; black; Niger, a Christian: — Niger.

(3527) Νικάνωρ, — nik-an’-ore; probably from (3528) (νικάω); victorious; Nicanor, a Christian: — Nicanor.

(3528) νικάω, — nik-ah’-o; from (3529) (νίκη); to subdue (literal or figurative): — conquer, overcome, prevail, get the victory.

(3529) νίκη, — nee’-kay; apparently a primary word; conquest (abstract), i.e. (figurative) the means of success: — victory.

(3530) Νικόδημος, — nik-od’-ay-mos; from (3534) (νίκος) and (1218) (δήμος); victorious among his people; Nicodemus, an Israelite: — Nicodemus.

(3531) Νικολαίτης, nik-ol-ah-ee’-tace; from (3532) (Νικόλαος); a Nicolaïte, i.e. adherent of Nicolau’s: — Nicolaitane.

(3532) Νικόλαος, — nik-ol’-ah-os; from (3534) (νίκος) and (2994) (Λαοδικεύς); victorious over the people; Nicolau’s, a heretic: — Nicolaus.

(3533) Νικόπολις, — nik-op’-ol-is; from (3534) (νίκος) and (4172) (πόλις); victorious city; Nicopolis, a place in Macedonia: — Nicopolis.

(3534) νίκος, — nee’-kos; from (3529) (νίκη); a conquest (concrete), i.e. (by implication) triumph: — victory.

(3535) Νινεβί, — nin-yoo-ee’; of Hebrew origin [Hebrew {5210}] (Niyneveh); Ninevi (i.e. Nineveh), the capital of Assyria: — Nineve.
(3536) Νινευίτης, nin-yoo-ee’-tace; from (3535) (Νινευί); a Ninevite, i.e. inhabitant of Nineveh: — of Nineve, Ninevite.

(3537) νιπτήρ, — nip-tare’; from (3538) (νίπτω); a ewer: — bason.

(3538) νίπτω, — nip’-to; to cleanse (especially the hands or the feet or the face); ceremony to perform ablution: — wash. Compare (3068) (λούω).

(3539) νοιέω, — noy-eh’-o; from (3563) (νοῦς); to exercise the mind (observe), i.e. (figurative) to comprehend, heed: — consider, perceive, think, understand.

(3540) νόημα, — no’-ay-mah; from (3539) (νοιέω); a perception, i.e. purpose, or (by implication) the intellect, disposition, itself: — device, mind, thought.

(3541) νόθος, — noth’-os; of uncertain affinity; a spurious or illegitimate son: — bastard.

(3542) νομή, — nom-ay’; feminine from the same as (3551) (νόμος); pasture, i.e. (the act) feeding (figurative spreading of a gangrene), or (the food) pasturage: — x eat, pasture.

(3543) νομίζω, — nom-id’-zo; from (3551) (νόμος); properly to do by law (usage), i.e. to accustom (passive be usual); by extension to deem or regard: — suppose, think, be wont.

(3544) νομικός, — nom-ik-os’; from (3551) (νόμος); according (or pertaining) to law, i.e. legal (ceremony); as noun, an expert in the (Mosaic) law: — about the law, lawyer.

(3545) νομίμως, — nom-im’-oce; adverb from a derivative of (3551) (νόμος); legitimately (specially agreeably to the rules of the lists): — lawfully.

(3546) νόμισμα, — nom’-is-mah; from (3543) (νομίζω); what is reckoned as of value (after the Latin numisma), i.e. current coin: — money.
(3547) νομοδιδάσκαλος, — nom-od-id-’as’-kal-os; from (3551) (νόμος) and (1320) (διδάσκαλος); an expounder of the (Jewish) law, i.e. a Rabbi: — doctor (teacher) of the law.

(3548) νομοθεσία, — nom-oth-es-ee’-ah; from (3550) (νομοθέτης); legislation (specially the institution of the Mosaic code): — giving of the law.

(3549) νομοθετέω, — nom-oth-et-eh’-o; from (3550) (νομοθέτης); to legislate, i.e. (passive) to have (the Mosaic) enactments injoined, be sanctioned (by them): — establish, receive the law.

(3550) νομοθέτης, — nom-oth-et’-ace; from (3551) (νόμος) and a derivative of (5087) (τίθημι); a legislator: — lawgiver.

(3551) νόμος, — nom’-os; from a primary νέμω (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), general (regulation), special (of Moses [including the volume]; also of the Gospel), or figurative (a principle): — law.

(3552) νοσέω, — nos-eh’-o; from (3554) (νόσος); to be sick, i.e. (by implication of a diseased appetite) to hanker after (figurative to harp upon): — dote.

(3553) νόσημα, — nos’-ay-ma; from (3552) (νοσέω); an ailment: — disease.

(3554) νόσος, — nos’-os; of uncertain affinity; a malady (rarely figurative of moral disability): — disease, infirmity, sickness.

(3555) νοσσιά, — nos-see-ah’; from (3502) (νεότης); a brood (of chickens): — brood.

(3556) νοσσίον, — nos-see’-on; diminative of (3502) (νεότης); a birdling: — chicken.

(3557) νοσφίζομαι, — nos-fid’-zom-ahee; middle from νοσπη (apart or clandestinely); to sequestrate for oneself, i.e. embezzle: — keep back, purloin.
(3558) νότος, — not’-os; of uncertain affinity; the south (-west) wind; by extension the southern quarter itself: — south (wind).

(3559) νοοθεσία, — noo-thes-ee’-ah; from (3563) (νοῦς) and a derivative of (5087) (τίθημι); calling attention to, i.e. (by implication) mild rebuke or warning: — admonition.

(3560) νοοθετέω, — noo-thet-eh’-o; from the same as (3559) (νοοθεσία); to put in mind, i.e. (by implication) to caution or reprove gently: — admonish, warn.

(3561) νοομηνία, — noo-may-nee’-ah; feminine of a compound of (3501) (νέος) and (3376) (μήν) (as noun by implication of (2250) (ήμερα)); the festival of new moon: — new moon.

(3562) νοονεχος, — noon-ekh-oce’; adverb from a compound of the accusative of (3563) (νοῦς) and (2192) (ἔχω); in a mind-having way, i.e. prudently: — discreetly.

(3563) νοῦς, — nooce; probably from the base of (1097) (γινώσκω); the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication meaning: — mind, understanding. Compare (5590) (ψυχή).

(3564) Νυμφᾶς, — noom-fas’; probably contracted for a compound of (3565) (νύμφη) and (1435) (δῶρον); nymph-given (i.e. - born); Nymphas, a Christian: — Nymphas.

(3565) νύμφη, — noom-fay’; from a primary but obsolete verb νύπτω (to veil as a bride; compare Latin “nupto,” to marry); a young married woman (as veiled), including a betrothed girl; by implication a son’s wife: — bride, daughter-in-law.

(3566) νυμφίος, — noom-fee’-os; from (3565) (νύμφη); a bridegroom (literal or figurative): — bridegroom.

(3567) νυμφών, — noom-fohn’; from (3565) (νύμφη); the bridal room: — bridechamber.
(3568) νῦν, — noon; a primary particle of present time; “now” (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: — henceforth, + hereafter, of late, soon, present, this (time). See also (3569) (τανῦν), (3570) (νυνί).

(3569) τανῦν, — tan-oon’; or τὰ νῦν, tah noon; from neuter plural of (3588) (Ὅ) and (3568) (νῦν); the things now, i.e. (adverb) at present: — (but) now.

(3570) νυνί, — noo-nee’; a prolonged form of (3568) (νῦν) for emphasis; just now: — now.

(3571) νῦξ, — noox; a primary word; “night” (literal or figurative): — (mid-) night.

(3572) νῦσσω, — noos’-so; apparently a primary word; to prick (“nudge”): — pierce.

(3573) νυστᾶξω, — noos-tad’-zo; from a presumed derivative of (3506) (νεύω); to nod, i.e. (by implication) to fall asleep; figurative to delay: — slumber.

(3574) νυχθήμερον, — nookh-thay’-mer-on; from (3571) (νῦξ) and (2250) (ἡμέρα); a day-and-night, i.e. full day of twenty-four hours: — night and day.

(3575) Νῶς, — no’-eh; of Hebrew origin [Hebrew {5146}] (Noach)]; Noe`, (i.e. Noa`ch), a patriarch: — Noe.

(3576) νωθρός, — no-thros’; from a derivative of (3541) (νόθος); sluggish, i.e. (literal) lazy, or (figurative) stupid: — dull, slothful.

(3577) νῶτος, — no’-tos; of uncertain affinity; the back: — back.
(3578) ξένια, — xen-ee’-ah; from (3581) (ξένος); hospitality, i.e. (by implication) a place of entertainment: — lodging.

(3579) ξένις, — xen-id’-zo; from (3581) (ξένος); to be a host (passive a guest); by implication be (make, appear) strange: — entertain, lodge, (think it) strange.

(3580) ξένοδοχείο, — xen-od-okh-e’-o; from a compound of (3581) (ξένος) and (1209) (δέχομαι); to be hospitable: — lodge strangers.

(3581) ξένος, — xen’-os; apparently a primary word; foreign (literal alien, or figurative novel); by implication a guest or (vice-versa) entertainer: — host, strange (-r).

(3582) ξέστης, — xes’-tace; as if from ξέω (properly to smooth; by implication [of friction] to boil or heat); a vessel (as fashioned or for cooking) [or perhaps by corruption from the Latin sextarius, the sixth of a modius, i.e. about a pint], i.e. (special) a measure for liquids or solids, (by analogy a pitcher): — pot.

(3583) ξηραϊνω, — xay-rah’ee-no; from (3584) (ξηρός); to desiccate; by implication to shrivel, to mature: — dry up, pine away, be ripe, wither (away).

(3584) ξηρός, — xay-ros’; from the base of (3582) (ξέστης) (through the idea of scorching); arid; by implication shrunken, earth (as opposed to water): — dry, land, withered.

(3585) ξύλινος, — xoo’-lin-os; from (3586) (ξύλον); wooden: — of wood.

(3586) ξύλον, — xoo’-lon; from another form of the base of Greek (3582) (ξέστης); timber (as fuel or material); by implication a stick, club or tree or other wooden article or substance: — staff, stocks, tree, wood.
(3587) ἄραμιν, — xoo-rah’-o; from a derivative of the same as (3586) (ξύλον) (meaning a razor); to shave or “shear” the hair: — shave.
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(3588) ὁ, — *ho*; including the feminine ἡ, hay; and the neuter τό, to; in all their inflections; the definite article; *the* (sometimes to be supplied, at others omitted, in English idiom): — the, this, that, one, he, she, it, etc.

ὁ. See (3739) (ὁς).

(3589) ὁγδοήκοντα, — *og-do-ay’-kon-tah*; from (3590) (ὁγδοος); *ten times eight*: — fourscore.

(3590) ὁγδοος, — *og’-do-os*; from (3638) (ὁκτώ); the *eighth*: — eighth.

(3591) ὁγκός, — *ong’-kos*; probably from the same as (43) (ὁγκάλη); a *mass* (as bending or bulging by its load), i.e. *burden* (hindrance): — weight.

(3592) ὠδε, — *hod’-eh*; including the feminine ἡδε, hay’-deh; and the neuter τόδε, tod’-e; from (3588) (ὁ) and (1161) (δέ); the *same*, i.e. *this* or *that* one (plural *these* or *those*); often used as personal pronoun: — he, she, such, these, thus.

(3593) ὠδεύω, — *hod-yoo’-o*; from (3598) (ὁδός); to *travel*: — journey.

(3594) ὠδηγέω, — *hod-ayg-eh’-o*; from (3595) (ὁδηγός); to *show* the *way* (literal or figurative [teach]): — guide, lead.

(3595) ὠδηγός, — *hod-ayg-os’*; from (3598) (ὁδός) and (2233) (ἡγέομαι); a *conductor* (literal or figurative [teacher]): — guide, leader.

(3596) ὠδοιπορέω, — *hod-oy-por-eh’-o*; from a compound of (3598) (ὁδός) and (4198) (πορεύομαι); to *be a wayfarer*, i.e. *travel*: — go on a journey.

(3597) ὠδοιπορία, — *hod-oy-por-ee’-ah*; from the same as (3596) (ὁδοιπορέω); *travel*: — journey (-ing).
(3598) ὁδὸς, — *hod-os*’; apparently a primary word; a *road*; by implication a *progress* (the route, act or distance); figurative a *mode* or *means*: — journey, (high-) way.

(3599) ὁδοῦς, — *od-ooce*; perhaps from the base of (2068) (ἐσθίω); a “*tooth*”: — tooth.

(3600) ὁδυνάω, — *od-oo-nah’-o*; from (3601) (ὁδύνη); to *grieve*: — sorrow, torment.

(3601) ὁδύνη, — *od-oo’-nay*; from (1416) (ὁδύνω); *grief* (as *dejecting*: — sorrow.

(3602) ὁδυρμός, — *od-oor-mos’*; from a derivative of the base of (1416) (ὁδύνω); *moaning*, i.e. *lamentation*: — mourning.

(3603) ἐστί, — *ho es-tee*’; from the neuter of (3739) (ὄς) and the third person singular presumed indicative of (1510) (ἐμί); *which is*: — called, which is (make), that is (to say).

(3604) Ὄζίας, — *od-zee’-as*; of Hebrew origin [Hebrew {5818} (‘Uzziyah)]; *Ozias* (i.e. *Uzzijah*), an Israelite: — Ozias.

(3605) ὤζω, — *od’-zo*; a primary verb (in a strengthened form); to *scent* (usually an ill “odor”): — stink.

(3606) ὤθεν, — *hoth’-en*; from (3739) (ὄς) with the directive enclitic of source; *from which* place or source or cause (adverb or conjecture): — from thence, (from) whence, where (-by, -fore, -upon).

(3607) ὤθόνη, — *oth-on’-ay*; of uncertain affinity; a *linen* cloth, i.e. (especially) a *sail*: — sheet.

(3608) ὤθόνιον, — *oth-on’-ee-on*; neuter of a presumed derivative of (3607) (ὁθόνη); a linen *bandage*: — linen clothes.

(3609) ὤκεῖος, — *oy-ki’-os*; from (3624) (ὁικος); *domestic*, i.e. (as noun), a *relative, adherent*: — (those) of the (his own) house (-hold).
(3610) οἴκετης, — oy-ket’-ace; from (3611) (οἰκέω); a fellow resident, i.e. menial domestic; — (household) servant.

(3611) οἰκέω, — oy-keh’-o; from (3624) (οἶκος); to occupy a house, i.e. reside (figurative inhabit, remain, inhere); by implication to cohabit: — dwell. See also (3625) (οἴκουμένη).

(3612) οἰκημα, — oy’-kay-mah; from (3611) (οἰκέω); a tenement, i.e. (special) a jail: — prison.

(3613) οἰκητήριον, — oy-kay-tay’-ree-on; neuter of a presumed derivative of (3611) (οἰκέω) (equivalent to (3612) (οἰκημα)); a residence (literal or figurative): — habitation, house.

(3614) οἰκία, — oy-kee’-ah; from (3624) (οἶκος); properly residence (abstract), but usually (concrete) an abode (literal or figurative); by implication a family (especially domestics): — home, house (-hold).

(3615) οἰκιακός, — oy-kee-ak-os’; from (3614) (οἰκία); familiar, i.e. (as noun) relatives: — they (them) of (his own) household.

(3616) οἰκοδεσποτέω, — oy-kod-es-pot-eh’-o; from (3617) (οἰκοδεσπότης); to be the head of (i.e. rule) a family: — guide the house.

(3617) οἰκοδεσπότης, — oy-kod-es-pot’-ace; from (3624) (οἶκος) and (1203) (δеспότης); the head of a family: — goodman (of the house), householder, master of the house.

(3618) οἰκοδομέω, — oy-kod-om-eh’-o; from the same as (3619) (οἰκοδομή); to be a house-builder, i.e. construct or (figurative) confirm: — (be in) build (-er, -ing, up), edify, embolden.

(3619) οἰκοδομή, — oy-kod-om-ay’; feminine (abstract) of a compound of (3624) (οἶκος) and the base of (1430) (δῶμα); architecture, i.e. (concrete) a structure; figurative confirmation: — building, edify (-ication, -ing).
(3620) οἰκοδομία, — oy-kod-om-ee’-ah; from the same as (3619) (οἰκοδομή); confirmation: — edifying.

(3621) οἰκονομέω, — oy-kon-om-eh’-o; from (3623) (οἰκονόμος); to manage (a house, i.e. an estate): — be steward.

(3622) οἰκονομία, — oy-kon-om-ee’-ah; from (3623) (οἰκονόμος); administration (of a household or estate); specially a (religious) “economy”: — dispensation, stewardship.

(3623) οἰκονόμος, — oy-kon-om’-os; from (3624) (οἶκος) and the base of (3551) (νόμος); a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension a fiscal agent (treasurer); figurative a preacher (of the Gospel): — chamberlain, governor, steward.

(3624) οἶκος, — oy’-kos; of uncertain affinity; a dwelling (more or less extensive, literal or figurative); by implication a family (more or less related, literal or figurative): — home, house (-hold), temple.

(3625) οἰκουμένη, — oy-kou-men’-ay; feminine participle presumed passive of (3611) (οἰκέω) (as noun, by implication of (1093) (γῆ)); land, i.e. the (terrene part of the) globe; specially the Roman empire: — earth, world.

(3626) οἰκουρὸς, — oy-koo-ros’; from (3624) (οἶκος) and οὐρος (a guard; be “ware”); a stayer at home, i.e. domestically inclined (a “good housekeeper”): — keeper at home.

(3627) οἰκτείρω, — oyk-ti’-ro; also (in certain tenses) prolonged οἰκτερέω, oyk-ter-eh’-o; from οἰκτος (pity); to exercise pity: — have compassion on.

(3628) οἰκτείρμος, — oyk-tir-mos’; from (3627) (οἰκτείρω); pity: — mercy.

(3629) οἰκτήρμων, — oyk-tir’-mone; from (3627) (οἰκτείρω); compassionate: — merciful, of tender mercy.

οἶμαι. See (3633) (οἶομαι).
(3630) οἶνοπότης, — oy-nop-ot’-ace; from (3631) (οἶνος) and a derivative of the alternate of (4095) (πίνω); a tippler: — winebibber.

(3631) οἶνος, — oy’-nos; a primary word (or perhaps of Hebrew origin [Hebrew {3196} (yayin)]); “wine” (literal or figurative): — wine.

(3632) οἴνοφλυγία, — oy-nof-loog-ee’-ah; from (3631) (οἶνος) and a form of the base of (5397) (φλύγιος); an overflow (or surplus) of wine, i.e. vinolency (drunkenness): — excess of wine.

(3633) οἵματι, — oy’-om-ahee; or (shorter) ὁίματι, oy’-mahee; middle apparently from Greek (3634) (ὁίος); to make like (oneself), i.e. imagine (be of the opinion): — suppose, think.

(3634) οἵος, — hoy’-os; probably akin to (3588) (ὁ), (3739) (ὄς), and (3745) (ὄσος); such or what sort of (as a correlation or exclamation); especially the neuter (adverb) with negative not so: — so (as), such as, what (manner of), which.

οἴω. See (5342) (φέρω).

(3635) οἴκνέω, — ok-neh’-o; from ὠκνος (hesitation); to be slow (figurative loath): — delay.

(3636) οἴκνηρός, — ok-nay-ros’; from (3635) (οἴκνέω); tardy, i.e. indolent; (figurative) irksome: — grievous, slothful.

(3637) οἴκταήμερος, — ok-tah-ay’-mer-os; from (3638) (ὁκτώ) and (2250) (ἡμέρα); an eight-day old person or act: — the eighth day.

(3638) οἴκτω, — ok-to’; a primary numeral; “eight”: — eight.

(3639) οἴλεθρος, — ol’-eth-ros; from a primary ὠλλυμι (to destroy; a prolonged form); ruin, i.e. death, punishment: — destruction.
(3640) ὀλιγόπιστος, — *ol-ig-op’-is-tos*; from (3641) (ὁλίγος) and (4102) (πίστις); *incredulous*, i.e. *lacking confidence* (in Christ): — of little faith.

(3641) ὀλίγος, — *ol-ee’-gos*; of uncertain affinity; *puny* (in extent, degree, number, duration or value); especially neuter (adverb) *somewhat*: — + almost, brief [-ly], few, (1) (α) little, + long, a season, short, small, a while.

(3642) ὀλιγόψυχος, — *ol-ig-op’-soo-khos*; from (3641) (ὁλίγος) and (5590) (ψυχή); *little-spirited*, i.e. *faint-hearted*: — feebleminded.

(3643) ὀλιγωφρέω, — *ol-ig-o-reh’-o*; from a compound of (3641) (ὁλίγος) and ὀρα ("care"); to *have little regard* for, i.e. to *disesteem*: — despise.

(3644) ὀλοθρευτής, — *ol-oth-ryoo-tace’*; from (3645) (ὁλοθρεύω); a *ruiner*, i.e. (special) a venomous *serpent*: — destroyer.

(3645) ὀλοθρεύω, — *ol-oth-ryoo’-o*; from (3639) (ὁλεθρος); to *spoil*, i.e. *slay*: — destroy.

(3646) ὀλοκαύτωμα, — *hol-ok-ow’-to-mah*; from a derivative of a compound of (3650) (ὁλος) and a derivative of (2545) (καύω); a *wholly-consumed* sacrifice (“holocaust”): — (whole) burnt offering.

(3647) ὀλοκληρία, — *hol-ok-lay-ree’-ah*; from (3648) (ὁλοκληρος); *integrity*, i.e. physical *wholeness*: — perfect soundness.

(3648) ὀλοκληρος, — *hol-ok’-lay-ros*; from (3650) (ὁλος) and (2819) (κλήρος); *complete* in every *part*, i.e. perfectly *sound* (in body): — entire, whole.

(3649) ὀλολύζω, — *ol-ol-ood’-zo*; a reduplicated primary verb; to “*howl*” or “*halloo*”, i.e. *shriek*: — howl.

(3650) ὀλος, — *hol’-os*; a primary word; “*whole*” or “*all*”, i.e. *complete* (in extent, amount, time or degree), especially (neuter) as noun or adverb: — all, altogether, every whit, + throughout, whole.
(3651) ὀλοτελής, — hol-ot-el-ace’; from (3650) (ὁλος) and (5056) (τέλος); complete to the end, i.e. absolutely perfect: — wholly.

(3652) Ὄλυμπᾶς, — ol-oom-pas’; probably a contracted from Ὅλυμπιόδωρος (Olympian-bestowed, i.e. heaven-descended); Olympas, a Christian: — Olympas.

(3653) ὀλυνθός, — ol’-oon-thos; of uncertain derivative; an unripe (because out of season) fig: — untimely figurative

(3654) ὀλως, — hol’-oce; adverb from (3650) (ὁλος); completely, i.e. altogether; (by analogy) everywhere; (negative) not by any means: — at all, commonly, utterly.

(3655) ὀμβρος, — om’-bros; of uncertain affinity; a thunder storm: — shower.

(3656) ὀμιλέω, — hom-il-eh’-o; from (3658) (ὁμιλος); to be in company with, i.e. (by implication) to converse: — commune, talk.

(3657) ὀμιλία, — hom-il-ee’-ah; from (3658) (ὁμιλος); companionship (“homily”), i.e. (by implication) intercourse: — communication.

(3658) ὀμιλος, — hom’-il-os; from the base of (3674) (ὁμοῦ) and a derivative of the alternate of (138) (αιρέωμαι) (meaning a crowd); association together, i.e. a multitude: — company.

(3659) ὀμμα, — om’-mah; from (3700) (ὁπτάνομαι); a sight, i.e. (by implication) the eye: — eye.

(3660) ὀμνῦω, — om-noo’-o; a prolonged form of a primary but obsolete ὀμω, for which another prolonged form (ὁμῶ, om-o’-o) is used in certain tenses; to swear, i.e. take (or declare on) oath: — swear.

(3661) ὀμοθυμαδόν, — hom-oth-oo-mad-on’; adverb from a compound of the base of (3674) (ὁμοῦ) and (2372) (θυμός); unanimously: — with one accord (mind).
(3662) ὁμοιάζω, — hom-øy-ad’-zo; from (3664) (ὁμοιός); to resemble: — agree.

(3663) ὁμοιόπαθής, — hom-øy-op-ath-ace’; from (3664) (ὁμοιός) and the alternate of (3958) (πάσχω); similarly affected: — of (subject to) like passions.

(3664) ὁμοιός, — hom-øy-os; from the base of (3674) (ὁμοῦ); similar (in appearance or character): — like, + manner.

(3665) ὁμοιότης, — hom-øy-ot’-ace; from (3664) (ὁμοιός); resemblance: — like as, similitude.

(3666) ὁμοιῶ, — hom-øy-o’-o; from (3664) (ὁμοιός); to assimilate, i.e. compare; passive to become similar: — be (make) like, (in the) liken (-ess), resemble.

(3667) ὁμοίωμα, — hom-øy’-o-mah; from (3666) (ὁμοιῶ); a form; abstract resemblance: — made like to, likeness, shape, similitude.

(3668) ὁμοίως, — hom-øy’-oce; adverb from (3664) (ὁμοιός); similarly: — likewise, so.

(3669) ὁμοίωσις, — hom-øy’-o-sis; from (3666) (ὁμοιῶ); assimilation, i.e. resemblance: — similitude.

(3670) ὁμολογέω, — hom-ol-og-eh’-o; from a compound of the base of (3674) (ὁμοῦ) and (3056) (λόγος); to assent, i.e. covenant, acknowledge: — con- (pro-) fess, confession is made, give thanks, promise.

(3671) ὁμολογία, — hom-ol-og-ee’-ah; from the same as (3670) (ὁμολογέω); acknowledgment: — con- (pro-) fession, professed.

(3672) ὁμολογουμένος, — hom-ol-og-ow-men’-oce; adverb of presumed passive participle of (3670) (ὁμολογέω); confessedly: — without controversy.
(3673) ὅμότεχνος, — hom-ot’-ekh-nos; from the base of (3674) (ὁμοῦ) and (5078) (téchnē); a fellow-artificer: — of the same craft.

(3674) ὅμοῦ, — hom-oo’; generic of ὅμος (the same;-kin to (260) (ὁμα); as adverb; at the same place or time: — together.

(3675) ὅμόφρων, — hom-of’-rone; from the base of (3674) (ὁμοῦ) and (5424) (φρήν); like-minded, i.e. harmonious: — of one mind.

ὅμόω. See (3660) (ὁμνώω).

(3676) ὅμως, — hom’-oce; adverb from the base of (3674) (ὁμοῦ); at the same time, i.e. (conjecture) notwithstanding, yet still: — and even, nevertheless, though, but.

(3677) ὄναρ, — on’-ar; of uncertain derivative; a dream: — dream.

(3678) ὄναριον, — on-ar’-ee-on; neuter of a presumed derivative of (3688) (ὄνος); a little ass: — young ass.

ὄναω. See (3685) (ὄνίνημι).

(3679) ὄνειδίζω, — on-i-did’-zo; from (3681) (ὀνείδος); to defame, i.e. rail at, chide, taunt: — cast in teeth, (suffer) reproach, revile, upbraid.

(3680) ὄνειδισμός, — on-i-dis-mos’; from (3679) (ὀνείδίζω); contumely: — reproach.

(3681) ὄνειδος, — on’-i-dos; probably akin to the base of (3686) (ὄνομα); notoriety, i.e. a taunt (disgrace): — reproach.

(3682) Ὅνησιμος, — on-ay’-sim-os; from (3685) (ὄνίνημι); profitable; Onesimus, a Christian: — Onesimus.

(3683) Ὅνησίφορος, — on-ay-sif’-or-os; from a derivative of (3685) (ὄνινημι) and (5411) (φόρος); profit-bearer; Onesiphorus, a Christian: — Onesiphorus.

(3684) Ὅνικος, — on-ik-os’; from (3688) (ὄνος); belonging to an ass, i.e. large (so as to be turned by an ass): — millstone.
(3685) ὀνίνημι, — on-in’-ay-mee; a prolonged form of an apparent 
primary verb (ὁνομαί, to slur); for which another prolonged 
form (ὁνάω) is used as an alternate in some tenses [unless 
indeed it be identical with the base of (3686) ὀνομαῖ] through 
the idea of notoriety]; to gratify, i.e. (middle) to derive pleasure 
or advantage from: — have joy.

(3686) ὀνομαῖ, — on’-om-ah; from a presumed derivative of the base of 
(1097) (γινώσκω) (compare (3685) ὀνίνημι); a “name” 
(literal or figurative) [authority, character]: — called, (+ sur-) 
name (-d).

(3687) ὀνομάζω, — on-om-ad’-zo; from (3686) ὀνομαῖ); to name, i.e. 
assign an appellation; by extension to utter, mention, profess: — 
call, name.

(3688) ὀνος, — on’-os; apparently a primary word; a donkey: — ass.

(3689) ὀντως, — on’-toce; adverb of the oblique cases of (5607) (ὁν); really: — certainly, clean, indeed, of a truth, verily.

(3690) ὀξος, — ox’-os; from (3691) (ὁξός); vinegar, i.e. sour wine: — 
vinegar.

(3691) ὀξύς, — ox-oos’; probably akin to the base of (188) (ἀκμήν) 
[“acid”]; keen; by analogy rapid: — sharp, swift.

(3692) ὀπή, — op-ay’; probably from (3700) (ὁπτάνομαι); a hole (as if 
for light), i.e. cavern; by analogy a spring (of water): — cave, 
place.

(3693) ὀπισθεν, — op’-is-then; from ὀπις (regard; from (3700) 
(ὁπτάνομαι)) with enclitic of source; from the rear (as a 
secure aspect), i.e. at the back (adverb and preposition of place 
or time): — after, backside, behind.

(3694) ὀπίσω, — op-is’-o; from the same as (3693) (ὁπισθεν) with 
enclitic of direction; to the back, i.e. aback (as adverb or 
presentation of time or place; or as noun): — after, back (-ward), 
(+ get) behind, + follow.
(3695) ὁπλίζω, — hop-lid’-zo; from (3696) (ὁπλον); to equip (with weapons [middle and figurative]): — arm self.

(3696) ὁπλον, — hop’-lon; probably from a primary ἐπω (to be busy about); an implement or utensil or tool (literal or figurative, especially offensive for war): — armour, instrument, weapon.

(3697) ὁποίος, — hop-oy’-os; from (3739) (ὁς) and (4169) (ποῖος); of what kind that, i.e. how (as) great (excellent) (specially as indefinite correlation to antecedent definite (5108) (τοιοῦτος) of quality): — what manner (sort) of, such as, whatsoever.

(3698) ὁπότε, — hop-ot’-eh; from (3739) (ὁς) and (4218) (ποτέ); what (-ever) then, i.e. (of time) as soon as: — when.

(3699) ὁπου, — hop’-oo; from (3739) (ὁς) and (4225) (πού); what (-ever) where, i.e. at whichever spot: — in what place, where (-as, -soever), whither (+ soever).

(3700) ὁπτάνομαι, — op-tan’-om-ahee; a (middle) prolonged form of the primary (middle) ὁπτομαι, op’tom-ah; which is used for it in certain tenses; and both as alternate of (3708) (ὁράω); to gaze (i.e. with wide-open eyes, as at something remarkable; and thus differing from (991) (βλέπω), which denotes simply voluntary observation; and from (1492) (ἐίδω), which expresses merely mechanical, passive or casual vision; while (2300) (θεάμαι), and still more emphatically its intensive (2334) (θεωρέω), signifies an earnest but more continued inspection; and (4648) (σκοπέω) a watching from a distance): — appear, look, see, shew self.

(3701) ὁπτασία, — op-tas-ee’-ah; from a presumed derivative of (3700) (ὁπτάνομαι); visuality, i.e. (concretely) an apparition: — vision.

ὁπτομαί. See (3700) (ὁπτάνομαι).

(3702) ὁπτός, — op-tos’; from an obsolete verb akin to ἐψω (to “steep”); cooked, i.e. roasted: — broiled.
(3703) ὀπώρα, — op-o’-rah; apparently from the base of (3796) ὑψὲ and (5610) ὀρά; properly even-tide of the (summer) season (dog-days), i.e. (by implication) ripe fruit: — fruit.

(3704) ὀπωζ, — hop’-oce; from (3739) ὂζ and (4459) πωζ; what (ever) how, i.e. in the manner that (as adverb or conjecture of coincidence, intentional or actual): — because, how, (so) that, to, when.

(3705) ὀμαμα, — hor’-am-ah; from (3708) ὀράω; something gazed at, i.e. a spectacle (especially supernatural): — sight, vision.

(3706) ὀμασιζ, — hor’-as-is; from (3708) ὀράω; the act of gazing, i.e. (external) an aspect or (internal) an inspired appearance: — sight, vision.

(3707) ὀματοζ, — hor-at-os’; from (3708) ὀράω; gazed at, i.e. (by implication) capable of being seen: — visible.

(3708) ὀράω, — hor-ah’-o; properly to stare at [compare (3700) ὀπτάνομαι], i.e. (by implication) to discern clearly (physical or mental); by extension to attend to; by Hebrew to experience; passive to appear: — behold, perceive, see, take heed.

(3709) ὀργή, — or-gay’; from (3713) ὀρέγομαι; properly desire (as a reaching forth or excitement of the mind), i.e. (by analogy) violent passion (ire, or [justifiable] abhorrence); by implication punishment: — anger, indignation, vengeance, wrath.

(3710) ὀργίζω, — or-gid’-zo; from (3709) ὀργή; to provoke or enrage, i.e. (passive) become exasperated: — be angry (wroth).

(3711) ὀργίλος, — org-ee’-los; from (3709) ὀργή; irascible: — soon angry.

(3712) ὀργυιά, — org-wee-ah’; from (3713) ὀρέγομαι; a stretch of the arms, i.e. a fathom: — fathom.
(3713) ὀρέγομαι, — or-eg’-om-ahee; middle of apparently a prolonged form of an obsolete primary [compare (3735) (ὁρος)]; to stretch oneself, i.e. reach out after (long for): — covet after, desire.

(3714) ὀρεινός, — or-i-nos’; from (3735) (ὁρος); mountainous, i.e. (feminine by implication of (5561) (χώρα)) the Highlands (of Jud’a): — hill country.

(3715) ὀρεξίς, — or’-ex-is; from (3713) (ὁρέγομαι); excitement of the mind, i.e. longing after: — lust.

(3716) ὀρθοποδέω, — or-thop-od-eh’-o; from a compound of (3717) (ὁρθός) and (4228) (πούς); to be straight-footed, i.e. (figurative) to go directly forward: — walk uprightly.

(3717) ὀρθός, — or-thos’; probably from the base of (3735) (ὁρος); right (as rising), i.e. (perpendicularly) erect (figurative honest), or (horizontally) level or direct: — straight, upright.

(3718) ὀρθοτομέω, — or-thot-om-eh’-o; from a compound of (3717) (ὁρθός) and the base of (5114) (τομώτερος); to make a straight cut, i.e. (figurative) to dissect (expound) correctly (the divine message): — rightly divide.

(3719) ὀρθρίζω, — or-thrid’-zo; from (3722) (ὁρθρος); to use the dawn, i.e. (by implication) to repair betimes: — come early in the morning.

(3720) ὀρθρινός, — or-thrin-os’; from (3722) (ὁρθρος); relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day): — morning.

(3721) ὀρθριός, — or’-three-os; from (3722) (ὁρθρος); in the dawn, i.e. up at day-break: — early.

(3722) ὀρθρος, — or’-thros; from the same as (3735) (ὁρος); dawn (as sun-rise, rising of light); by extension morn: — early in the morning.
(3723) ὀρθῶς, — or-thoce'; adverb from (3717) (ὁρθός); in a straight manner, i.e. (figurative) correctly (also morally): — plain, right (-ly).

(3724) ὀρίζω, — hor-id'-zo; from (3725) (ὁρίον); to mark out or bound ("horizon"), i.e. (figurative) to appoint, decree, specify: — declare, determine, limit, ordain.

(3725) ὁρίον, — hor'-ee-on; neuter of a derivative of an apparently primary ὀρος (a bound or limit); a boundary-line, i.e. (by implication) a frontier (region): — border, coast.

(3726) ὀρκίζω, — hor-kid'-zo; from (3727) (ὁρκος); to put on oath, i.e. make swear; by analogy to solemnly enjoin: — adjure, charge.

(3727) ὁρκος, — hor'-kos; from ἐρκος (a fence; perhaps akin to (3725) (ὁρίον)); a limit, i.e. (sacred) restraint (special oath): — oath.

(3728) ὁρκωμοσία, — hor-ko-mos-ee'-ah; from a compound of (3727) (ὁρκος) and a derivative of (3660) (ὁμνύω); asseveration on oath: — oath.

(3729) ὁρμάω, — hor-mah'-o; from (3730) (ὁρμή); to start, spur or urge on, i.e. (reflexive) to dash or plunge: — run (violently), rush.

(3730) ὁρμή, — hor-may'; of uncertain affinity; a violent impulse, i.e. onset: — assault.

(3731) ὁρμημα, — hor'-may-mah; from (3730) (ὁρμή); an attack, i.e. (abstract) precipitancy: — violence.

(3732) ὁρνεων, — or'-neh-on; neuter of a presumed derivative of (3733) (ὁρνις); a birdling: — bird, fowl.

(3733) ὁρνις, — or'-nis; probably from a prolonged form of the base of (3735) (ὁρος); a bird (as rising in the air), i.e. (special) a hen (or female domestic fowl): — hen.
(3734) ὀροθεσία, — *hor-oth-es-ee’-ah*; from a compound of the base of (3725) (ὁριον) and a derivative of (5087) (τιθημι); a *limit-placing*, i.e. (concrete) *boundary-line*: — bound.

(3735) ὀρος, — *or’-os*; probably from an obsolete ὀρω (to *rise* or “*rear*”; perhaps akin to (142) (αἰρω); compare (3733) (Ὀρνις); a *mountain* (as *lifting* itself above the plain): — hill, mount (-ain).

(3736) ὀρύσσω, — *or-oos’-so*; apparently a primary verb; to “*burrow*” in the ground, i.e. *dig*: — *dig*.

(3737) ὀρφανός, — *or-fan-os’*; of uncertain affinity; *bereaved* (“*orphan*”), i.e. *parentless*: — comfortless, fatherless.

(3738) ὀρχέομαι, — *or-kheh’-om-ahee*; middle from ὀρχος (a *row* or *ring*); to *dance* (from the *ranklike* or *regular* motion): — *dance*.

(3739) ὄς, — *hos*; including feminine ἥ, *hay*; and neuter ὁ, ho; probably a primary word (or perhaps a form of the article (3588) (ὁ)); the relative (sometimes demonstrative) pronoun, *who, which, what, that*: — one, (an-, the) other, some, that, what, which, who (-m, -se), etc. See also (3757) (ὁ ὁ).

(3740) ὀσάκις, — *hos-ak’-is*; multiple adverb from (3739) (ός); *how* (i.e. with (302) (ἀν), *so*) *many times* as: — as oft (-en) as.

(3741) ὀσίος, — *hos’-ee-os*; of uncertain affinity; properly *right* (by *intrinsic* or divine character; thus distinguished from (1342) (δίκαιος), which refers rather to *human* statutes and relations; from (2413) (ἵερος), which denotes *formal consecration*; and from (40) (ἅγιος), which relates to *purity from defilement*), i.e. *hallowed* (*pious, sacred, sure*): — holy, mercy, shalt be.

(3742) ὀσιότης, — *hos-ee-ot’-ace*; from (3741) (ὅσιος); *piety*: — *holiness*.

(3743) ὀσίως, — *hos-ee-oce’*; adverb from (3741) (ὅσιος); *piously*: — *holily*.
(3744) ὀσμή, — *os-may’; from (3605) (ὀζω); *fragrance* (literal or figurative): — odour, savour.

(3745) ὀσος, — *hos’-os*; by reduplicated from (3739) (ὀς); *as* (*much, great, long, etc.*) *as*: — all (that), as (long, many, much) (as), how great (many, much), [in-] as much as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, x while, who (-soever).

(3746) ὀσπερ, — *hos’-per*; from (3739) (ὀς) and (4007) (περ); *who especially*: — whomsoever.

(3747) ὀστέον, — *os-te’-on*; or contrete ὀστοῦν, os-toon’; of uncertain affinity; a *bone*: — bone.

(3748) ὀστίς, — *hos’-tis*; including the feminine ἣτις, hay’-tis; and the neuter Ὠ, — τί, hot’-ee; from (3739) (ὀς) and (5100) (τίς); *which some*, i.e. *any that*; also (definite) *which same*: — x and (they), (such) as, (they) that, in that they, what (-soever), whereas ye, (they) which, who (-soever). Compare (3754) (ὅτι).

(3749) ὀστράκινος, — *os-tra’-kin-os*; from ὀστρακόν ['“oyster”] (a *tile, i.e. terra cotta*); *earthen-ware, i.e. clayey; by implication frail*: — of earth, earthen.

(3750) ὀσφρησις, — *os’-fray-sis*; from a derivative of (3605) (ὀζω); *smell* (the sense): — smelling.

(3751) ὀσφῦς, — *os-foos’*; of uncertain affinity; the *loin* (external), i.e. the *hip*; internal (by extension) *procreative power*: — loin.

(3752) ὀταν, — *hot’-an*; from (3753) (ὅτε) and (302) (ἂν); *whenever* (implying hypothesis or more or less uncertainty); also causative (conjecture) *inasmuch as*: — as long (soon) as, that, + till, when (-soever), while.
(3753) ὅτε, — hot’-eh; from (3739) (ὅς) and (5037) (τε); at which (thing) too, i.e. when: — after (that), as soon as, that, when, while. ὅ, — τε, ho’-teh; also feminine Ἡ, — τε, hay’-teh; and neuter τό, — τε, tot’-eh; simply the article (3588) (ὁ) followed by (5037) (τε); so written (in some editions) to distinguish them from (3752) (ὅταν) and (5119) (τότε).

(3754) ὅτι, — hot’-ee; neuter of (3748) (ὅστις) as conjecture; demonstrative that (sometimes redundant); causative because: — as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

(3755) ὅτου, — hot’-oo; for the generic of (3748) (ὅστις) (as adverb); during which same time, i.e. whilst: — whiles.

(3756) οὖ, — oo; also (before a vowel) οὖκ, ook; and (before an aspirate) οὖχ, ookh; a primary word; the absolute negative [compare (3361) (μή)] adverb; no or not: — + long, nay, neither, never, no (x man), none, [can-] not, + nothing, + special, un ([-worthy]), when, + without, + yet but. See also (3364) (οὕ μή), (3372) (μὴκος).

(3757) οὖ, — hoo; generic of (3739) (ὁς) as adverb; at which place, i.e. where: — where (-in), whither ([soever]).

(3758) οὖά', — oo-ah’; a primary exclamation of surprise; “ah”: — ah.

(3759) οὖά', — oo-ah’ee; a primary exclamation of grief; “woe”: — alas, woe.

(3760) οὖδαμώς, — oo-dam-oce’; adverb from (the feminine) of (3762) (οὐδείς); by no means: — not.

(3761) οὖδέ, — oo-deh’; from (3756) (οὖ) and (1161) (δέ); not however, i.e. neither, nor, not even: — neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.
(3762) οὐδείς, — oo-dice’; including feminine οὐδεμία, oo-dem-ee’-ah; and neuter οὐδέν, oo-den’; from (3761) (οὐδέ) and (1520) (εἶς); not even one (man, woman or thing), i.e. none, nobody, nothing: — any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

(3763) οὐδεποτε, — oo-dep’-ot-eh; from (3761) (οὐδέ) and (4218) (ποτέ); not even at any time, i.e. never at all: — neither at any time, never, nothing at any time.

(3764) οὐδέπω, — oo-dep’-o; from (3761) (οὐδέ) and (4452) (-πω); not even yet: — as yet not, never before (yet), (not) yet.

(3765) οὐκέτι, — ook-et’-ee; also (separately) οὐκ έτι, ook et’-ee; from (3756) (οὐ) and (2089) (έτι); not yet, no longer: — after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

(3766) οὐκοὖν, — ook-oon’; from (3756) (οὐ) and (3767) (οὖν); is it not therefore that, i.e. (affirmative) hence or so: — then.

(3767) οὖν, — oon; apparently a primary word; (adverb) certainly, or (conjecture) accordingly: — and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

(3768) οὖπο, — oo’-po; from (3756) (ο网首页) and (4452) (-πω); not yet: — hitherto not, (no ... as yet, not yet.

(3769) οὖρά, — oo-rah’; apparently a primary word; a tail: — tail.

(3770) οὔράνιος, — oo-ran’-ee-os; from (3772) (οὔρανός); celestial, i.e. belonging to or coming from the sky: — heavenly.

(3771) οὔρανόθεν, — oo-ran-oth’en; from (3772) (οὔρανός) and the enclitic of source; from the sky: — from heaven.
(3772) οὐρανός, — oo-ran-os’; perhaps from the same as (3735) ὄρος (through the idea of elevation); the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specially the Gospel (Christianity): — air, heaven ([-ly]), sky.


(3774) Οὐρίας, — oo-ree’-as; of Hebrew origin [Hebrew {223} (‘Uwriyah)]; Urías (i.e. Urijah), a Hittite: — Urias.

(3775) οὖς, — ooce; apparently a primary word; the ear (physical or mental): — ear.

(3776) οὖσία, — oo-see’-ah; from the feminine of (5607) ὄν; substance, i.e. property (possessions): — goods, substance.

(3777) οὔτε, — oo’-teh; from (3756) (οὐ) and (5037) (τε); not too, i.e. neither or nor; by analogy not even: — neither, none, nor (yet), (no, yet) not, nothing.

(3778) οὔτος, — hoo’-tos; including nominal masculine plural οὔτοι, hoo’-toy; nominal feminine singular αὐτή, how’-tay; and nominal feminine plural αὐταί, how’-tahee; from the article (3588) (ὁ) and (846) (αὐτός); the he (she or it), i.e. this or that (often with article repeated): — he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

(3779) οὔτω, — hoo’-to; or (before a vowel) οὔτως, hoo’-toce; adverb from (3778) (οὔτος); in this way (referring to what precedes or follows): — after that, after (in) this manner, as, even (so), for all that, like (-wise), no more, on this fashion (-wise), so (in like manner), thus, what.

(3780) οὐχί, — oo-khee’; intensive of (3756) (οὐ); not indeed: — nay, not.
(3781) ὄφειλέτης, — of-i-let'-ace; from (3784) (ὁφείλω); an ower, i.e. person indebted; figurative a delinquent; morally a transgressor (against God): — debtor, which owed, sinner.

(3782) ὄφειλή, — of-i-lay'; from (3784) (ὁφείλω); indebtedness, i.e. (concrete) a sum owed; figurative obligation, i.e. (conjugal) duty: — debt, due.

(3783) ὄφειλημα, — of-i'-lay-mah; from (the alternate of) (3784) (ὁφείλω); something owed, i.e. (figurative) a due; morally a fault: — debt.

(3784) ὄφειλω, — of-i’-lo; or (in certain tenses) its prolonged form ὄφειλέω, of-i-leh’-o; probably from the base of (3786) (ὁφελος) (through the idea of accruing); to owe (pecuniarily); figurative to be under obligation (ought, must, should); morally to fail in duty: — behove, be bound, (be) debt (-or), (be) due (-ty), be guilty (indebted), (must) need (-s), ought, owe, should. See also (3785) (ὁφελον).

(3785) ὀφελον, — of’-el-on; first person singular of a past tense of (3784) (ὁφείλω); I ought (wish), i.e. (interjection) oh that!: — would (to God).

(3786) ὀφελος, — of’-el-os; from ὀφέλλω (to heap up, i.e. accumulate or benefit); gain: — advantageth, profit.

(3787) ὁφθαλμοδουλεία, — of-thal-mod-oo-li’-ah; from (3788) (ὁφθαλμός) and (1397) (δουλεία); sight-labor, i.e. that needs watching (remissness): — eye-service.

(3788) ὁφθαλμός, — of-thal-mos’; from (3700) (ὁπτάνομαι); the eye (literal or figurative); by implication vision; figurative envy (from the jealous side-glance): — eye, sight.

(3789) ὄφις, — of’-is; probably from (3700) (ὁπτάνομαι) (through the idea of sharpness of vision); a snake, figurative (as a type of sly cunning) an artful malicious person, especially Satan: — serpent.
(3790) ὄφρος, — of-roos’; perhaps from (3700) (ὁπτάνομαι) (through the idea of the shading or proximity to the organ of vision); the eye-”brow” or forehead, i.e. (figurative) the brink of a precipice: — brow.

(3791) ὄχλεω, — okh-leh’-o; from (3793) (ὁχλος); to mob, i.e. (by implication) to harass: — vex.

(3792) ὄχλοποιέω, — okh-lop-oy-eh’-o; from (3793) (ὁχλος) and (4160) (ποιέω); to make a crowd, i.e. raise a public disturbance: — gather a company.

(3793) ὀχλος, — okh’-los; from a derivative of (2192) (ἐχω) (meaning a vehicle); a throng (as borne along); by implication the rabble; by extension a class of people; figurative a riot: — company, multitude, number (of people), people, press.

(3794) ὀχύρωμα, — okh-oo’-ro-mah; from a remote derivative of (2192) (ἐχω) (meaning to fortify, through the idea of holding safely); a castle (figurative argument): — stronghold.

(3795) ὀψάριον, — op-sar’-ee-on; neuter of a presumed derivative of the base of (3702) (ὁπτός); a relish to other food (as if cooked sauce), i.e. (special) fish (presumably salted and dried as a condiment): — fish.

(3796) ὀψέ, — op-seh’; from the same as (3694) (ὁπίσω) (through the idea of backwardness); (adverb) late in the day; by extension after the close of the day: — (at) even, in the end.

(3797) ὀψιμος, — op’-sim-os; from (3796) (ὁψέ); later, i.e. vernal (showering): — latter.

(3798) ὀψιός, — op’-see-os; from (3796) (ὁψέ); late; feminine (as noun) afternoon (early eve) or nightfall (later eve): — even (-ing, [-tide]).

(3799) ὀψις, — op’-sis; from (3700) (ὁπτάνομαι); properly sight (the act), i.e. (by implication) the visage, an external show: — appearance, countenance, face.
(3800) ὁψῶνιον, — op-so'-nee-on; neuter of a presumed derivative of the same as (3795) ὁψάριον; rations for a soldier, i.e. (by extension) his stipend or pay: — wages.

(3801) ὁ ὅν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, — ho own kahee ho ane kahee ho er-khom'-en-os; a phrase combining (3588) ὁ with the presumed participle and imperfect of (1510) ἐμί and the presumed participle of (2064) ἔρχομαι by means of (2532) (καὶ); the one being and the one that was and the one coming, i.e. the Eternal, as a divine ephebet of Christ: — which art (is, was), and (which) wast (is, was), and art (is) to come (shalt be).
(3802) παγιδεύω, — pag-id-yoo’-o; from (3803) (παγίς); to ensnare (figurative): — entangle.

(3803) παγίς, — pag-ece’; from (4078) (πήγνυμι); a trap (as fastened by a noose or notch); figurative a trick or strategem (temptation): — snare.

Πάγος. See (697) (”Αρείος Πάγος).

(3804) πάθημα, — path’-ay-mah; from a presumed derivative of (3806) (πάθος); something undergone, i.e. hardship or pain; subject an emotion or influence: — affliction, affliction, motion, suffering.

(3805) πάθητος, — path-ay-tos’; from the same as (3804) (πάθημα); liable (i.e. doomed) to experience pain: — suffer.

(3806) πάθος, — path’-os; from the alternate of (3958) (πάσχω); properly suffering (“pathos”), i.e. (subject) a passion (especially concupiscence): — (inordinate) affection, lust.

πάθω. See (3958) (πάσχω).

(3807) παιδαγωγός, — pahee-dag-o-gos’; from (3816) (παις) and a reduplicated form of (71) (ἀγω); a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication [figurative] a tutor [“paedagogue”]): — instructor, schoolmaster.

(3808) παιδάριον, — pahee-dar’-ee-on; neuter of a presumed derivative of (3816) (παις); a little boy: — child, lad.

(3809) παιδεία, — pahee-di’-ah; from (3811) (παιδεύω); tutorage, i.e. education or training; by implication disciplinary correction: — chastening, chastisement, instruction, nurture.
(3810) παιδευτής, — pahee-dyoo-tace’; from (3811) (παιδεύω); a
trainer, i.e. teacher or (by implication) discipliner: — which
corrected, instructor.

(3811) παιδεύω, — pahee-dyoo’-o; from (3816) (παῖς); to train
up a child, i.e. educate, or (by implication) discipline (by
punishment): — chasten (-ise), instruct, learn, teach.

(3812) παιδιόθεν, — pahee-dee-oth’-en; adverb (of source) from
(3813) (παιδίον); from infancy: — of a child.

(3813) παιδίον, — pahee-dee’-on; neuter diminative of (3816) (παῖς);
a childling (of either sex), i.e. (properly) an infant, or (by
extension) a half-grown boy or girl; figurative an immature
Christian: — (little, young) child, damsel.

(3814) παιδίσκη, — pahee-dis’-kay; feminine diminative of (3816)
(παῖς); a girl, i.e. (special) a female slave or servant: —
bondmaid (-woman), damsel, maid (-en).

(3815) παιζω, — paheed’-zo; from (3816) (παῖς); to sport (as a boy):
— play.

(3816) παῖς, — paheece; perhaps from (3817) (παῖσ); a boy (as often
beaten with impunity), or (by analogy) a girl, and (genitive) a
child; specially a slave or servant (especially a minister to a
king; and by eminence to God): — child, maid (-en), (man)
servant, son, young man.

(3817) παίω, — pah’-yo; a primary verb; to hit (as if by a single blow
and less violently than (5180) (τύπτω)); specially to sting (as a
scorpion): — smite, strike.

(3818) Πακατιάνη, — pak-at-ee-an-ay’; feminine of an adjective of
uncertain derivative; Pacatianian, a section of Phrygia: —
Pacatiana.
(3819) πάλαι, — pal’-ahee; probably another form for (3825) (πάλιν) (through the idea of retrocession); (adverb) formerly, or (by relative) sometime since; (elliptis as adjective) ancient: — any while, a great while ago, (of) old, in time past.

(3820) παλαιός, — pal-ah-yos’; from (3819) (πάλαι); antique, i.e. not recent, worn out: — old.

(3821) παλαιότης, — pal-ah-yot’-ace; from (3820) (παλαιός); antiquatedness: — oldness.

(3822) παλαιόω, — pal-ah-yo’-o; from (3820) (παλαιός); to make (passive become) worn out, or declare obsolete: — decay, make (wax) old.

(3823) πάλη, — pal’-ay; from πάλλω (to vibrate; another form for (906) (βάλλω)); wrestling: — + wrestle.

(3824) παλιγγενεσία, — pal-ing-ghen-es-ee’-ah; from (3825) (πάλιν) and (1078) (γένεσις); (spiritual) rebirth (the state or the act), i.e. (figurative) spiritual renovation; specially Messianic restoration: — regeneration.

(3825) πάλιν, — pal’-in; probably from the same as (3823) (πάλη) (through the idea of oscillatory repetition); (adverb) anew, i.e. (of place) back, (of time) once more, or (conjecture) furthermore or on the other hand: — again.

(3826) παμπληθεί, — pam-play-thi’; dative (adverb) of a compound of (3956) (πᾶς) and (4128) (πληθος); in full multitude, i.e. concertedly or simultaneously: — all at once.

(3827) παμπολυς, — pam-pol-ooce; from (3956) (πᾶς) and (4183) (πολύς); full many, i.e. immense: — very great.

(3828) Παμφύλια, — pam-fool-ee’-ah; from a compound of (3956) (πᾶς) and (5443) (φυλή); every-tribal, i.e. heterogeneous ((5561) (χώρα) being implication); Pamphylia, a region of Asia Minor: — Pamphylia.
(3829) πανδοχείον, — *pan-dokh-i’-on*; neuter of a presumed compound of (3956) (πᾶς) and a derivative of (1209) (δέχομαι); *all-receptive*, i.e. a public *lodging-place* (*caravanserai* or *khan*): — inn.

(3830) πανδοχεύς, — *pan-dokh-yoos’*; from the same as (3829) (πανδοχείον); an *innkeeper* (*warden of a caravanserai*): — host.

(3831) πανήγυρις, — *pan-ay’-goo-ris*; from (3956) (πᾶς) and a derivative of (58) (ἀγωρα); a *mass-meeting*, i.e. (figurative) *universal companionship*: — general assembly.

(3832) πανοικί, — *pan-oy-kee’*; adverb from (3956) (πᾶς) and (3624) (ὁίκος); *with the whole family*: — with all his house.

(3833) πανοπλία, — *pan-op-lee’-ah*; from a compound of (3956) (πᾶς) and (3696) (ὁπλον); *full armor* (“panoply”): — all (whole) armour.

(3834) πανοφργία, — *pan-oorg-ee’-ah*; from (3835) (πανοφργος); *adroitness*, i.e. (in a bad sense) *trickery or sophistry*: — (cunning) craftiness, subtlety.

(3835) πανοφργος, — *pan-oor’-gos*; from (3956) (πᾶς) and (2041) (ἔργον); *all-working*, i.e. *adroit* (shrewd): — crafty.

(3836) πανταχόθεν, — *pan-takh-oth’-en*; adverb (of *source*) from (3837) (πανταχοῦ); *from all* directions: — from every quarter.

(3837) πανταχοῦ, — *pan-takh-oo’*; generic (as adverb of *place*) of a presumed derivative of (3956) (πᾶς); *universally*: — in all places, everywhere.

(3838) παντελής, — *pan-tel-ace’*; from (3956) (πᾶς) and (5056) (τέλος); *full-ended*, i.e. *entire* (neuter as noun, *completion*): — + in [no] wise, uttermost.
(3839) πάντη, — pan’-tay; adverb (of manner) from (3956) (πᾶς); wholly: — always.

(3840) παντόθεν, — pan-toth’en; adverb (of source) from (3956) (πᾶς); from (i.e. on) all sides: — on every side, round about.

(3841) παντοκράτωρ, — pan-tok-rat’-ore; from (3956) (πᾶς) and (2904) (κράτος); the all-ruling, i.e. God (as absolute and universal sovereign): — Almighty, Omnipotent.

(3842) πάντοτε, — pan’-tot-eh; from (3956) (πᾶς) and (3753) (ὅτε); every when, i.e. at all times: — alway (-s), ever (-more).

(3843) πάντως, — pan’-toce; adverb from (3956) (πᾶς); entirely; specially at all events, (with negative following) in no event: — by all means, altogether, at all, needs, no doubt, in [no] wise, surely.

(3844) παρά, — par-ah’; a primary preposition; properly near, i.e. (with general) from beside (literal or figurative), (with dative) at (or in) the vicinity of (object or subject), (with accusative) to the proximity with (local [especially beyond or opposed to] or causal [on account of]): — above, against, among, at, before, by, contrary to, x friend, from, + give [such things as they], + that [she] had, x his, in, more than, nigh unto, (out) of, past, save, side ... by, in the sight of, than, [there-] fore, with. In compounds it retains the same variety of application.

(3845) παραβαίνω, — par-ab’ee-no; from (3844) (παρά) and the base of (939) (βαίνω); to go contrary to, i.e. violate a command: — (by) transgress (-ion).

(3846) παραβάλλω, — par-ab’-lo; from (3844) (παρά) and (906) (βάλλω); to throw alongside, i.e. (reflexive) to reach a place, or (figurative) to liken: — arrive, compare.

(3847) παραβασίς, — par-ab’-as-is; from (3845) (παραβαίνω); violation: — breaking, transgression.
(3848) παραβάτης, — par-ab-at’-ace; from (3845) (παραβαίνω); a violator: — breaker, transgress (-or).

(3849) παραβιάζω, — par-ab-ee-ad’-zom-ahee; from (3844) (παρά) and the middle of (971) (βιάζω); to force contrary to (nature), i.e. compel (by entreaty): — constrain.

(3850) παραβολή, — par-ab-ol-ay’; from (3846) (παραβάλλω); a similitude (“parable”), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage: — comparison, figure, parable, proverb.

(3851) παραβουλεύω, — par-ab-ool-yoo’-om-ahee; from (3844) (παρά) and the middle of (1011) (βουλέω); to misconsult, i.e. disregard: — not (to) regard (-ing).

(3852) παραγγελία, — par-ang-gel-ee’-ah; from (3853) (παραγγέλλω); a mandate: — charge, command.

(3853) παραγγέλλω, — par-ang-gel’-lo; from (3844) (παρά) and the base of (32) (ἀγγέλος); to transmit a message, i.e. (by implication) to enjoin: — (give in) charge, (give) command (-ment), declare.

(3854) παραγίνομαι, — par-ag-in’-om-ahee; from (3844) (παρά) and (1096) (γίνομαι); to become near, i.e. approach (have arrived); by implication to appear publicly: — come, go, be present.

(3855) παράγω, — par-ag’-o; from (3844) (παρά) and (71) (ἀγω); to lead near, i.e. (reflexive or intransitive) to go along or away: — depart, pass (away, by, forth).

(3856) παραδείγματιζω, — par-ad-igue-mat-id’-zo; from (3844) (παρά) and (1165) (δειγματίζω); to show alongside (the public), i.e. expose to infamy: — make a public example, put to an open shame.
(3857) παράδεισος, — par-ad’-i-sos; of Oriental origin [compare Hebrew (6508) (pardec)]; a park, i.e. (special) an Eden (place of future happiness, “paradise”): — paradise.

(3858) παραδέχομαι, — par-ad-ekh’-om-ahee; from (3844) (παρά) and (1209) (δέχομαι); to accept near, i.e. admit or (by implication) delight in: — receive.

(3859) παραδιατριβή, — par-ad-ee-at-ree-bay’; from a compound of (3844) (παρά) and (1304) (διατρίβω); misemployment, i.e. meddlesomeness: — perverse disputing.

(3860) παραδίδωμι, — par-ad-id’-o-mee; from (3844) (παρά) and (1325) (δίδωμι); to surrender, i.e. yield up, intrust, transmit: — betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

(3861) παράδοξος, — par-ad’-ox-os; from (3844) (παρά) and (1391) (δόξα) (in the sense of seeming); contrary to expectation, i.e. extraordinary (“paradox”): — strange.

(3862) παράδοσις, — par-ad’-os-is; from (3860) (παραδίδωμι); transmission, i.e. (concrete) a precept; specially the Jewish traditional law: — ordinance, tradition.

(3863) παραξηλώ, — par-ad-zay-lo’-o; from (3844) (παρά) and (2206) (ξηλώ); to stimulate alongside, i.e. excite to rivalry: — provoke to emulation (jealousy).

(3864) παραθαλάσσιος, — par-ath-al-as’-see-os; from (3844) (παρά) and (2281) (θάλασσα); along the sea, i.e. maritime (lacustrine): — upon the sea coast.

(3865) παραθεωρέω, — par-ath-eh-o-reh’-o; from (3844) (παρά) and (2334) (θεωρέω); to overlook or disregard: — neglect.

(3866) παραθήκη, — par-ath-ay’-kay; from (3908) (παρατίθημι); a deposit, i.e. (figurative) trust: — committed unto.
(3867) παρανεώ, — par-ah-nee-oh’; from (3844) (παρά) and (134) (ανέω); to mispraise, i.e. recommend or advise (a different course): — admonish, exhort.

(3868) παραπτέομαι, — par-ah-teh-oh-ah-ee; from (3844) (παρά) and the middle of (154) (απέω); to beg off, i.e. deprecate, decline, shun: — avoid, (make) excuse, entreat, refuse, reject.

(3869) παρακαθίζω, — par-ah-keh-ee-oh; from (3844) (παρά) and (2523) (καθίζω); to sit down near: — sit.

(3870) παρακαλέω, — par-ah-ka-lay-oh’; from (3844) (παρά) and (2564) (καλέω); to call near, i.e. invite, invoke (by imploration, hortation or consolation): — beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), entreat, pray.

(3871) παρακαλύπτω, — par-ah-ka-lay-oop-to; from (3844) (παρά) and (2572) (καλύπτω); to cover alongside, i.e. veil (figurative): — hide.

(3872) παρακαταθήκη, — par-ah-ka-tah-thay-kee; from a compound of (3844) (παρά) and (2698) (καταθήκη); something put down alongside, i.e. a deposit (sacred trust): — that (thing) which is committed (un-) to (trust).

(3873) παράκειμαι, — par-ah-ke-ee-may; from (3844) (παρά) and (2749) (κείμαι); to lie near, i.e. be at hand (figurative be prompt or easy): — be present.

(3874) παράκλησις, — par-ah-klay-sis; from (3870) (παρακαλέω); imploration, hortation, solace: — comfort, consolation, exhortation, entreaty.

(3875) παράκλητος, — par-ah-klay-tos; an intercessor, consoler: — advocate, comforter.

(3876) παρακοή, — par-ah-kow’; from (3878) (παρακούω); inattention, i.e. (by implication) disobedience: — disobedience.
(3877) παρακολούθεω, — par-ak-ol-oo-the’-o; from (3844) (παρά) and (190) (άκολουθέω); to follow near, i.e. (figurative) attend (as a result), trace out, conform to: — attain, follow, fully know, have understanding.

(3878) παρακούω, — par-ak-oo’-o; from (3844) (παρά) and (191) (άκούω); to mishear, i.e. (by implication) to disobey: — neglect to hear.

(3879) παρακάπτω, — par-ak-oop’-to; from (3844) (παρά) and (2955) (κύπτω); to bend beside, i.e. lean over (so as to peer within): — look (into), stoop down.

(3880) παραλαμβάνω, — par-al-am-ban’-o; from (3844) (παρά) and (2983) (λαμβάνω); to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy to assume an office; figurative to learn: — receive, take (unto, with).

(3881) παραλέγομαι, — par-al-eg’-om-ahee; from (3844) (παρά) and the middle of (3004) (λέγω) (inits original sense); (special) to lay one’s course near, i.e. sail past: — pass, sail by.

(3882) παράλιος, — par-al’e-os; from (3844) (παρά) and (251) (奥林); beside the salt (sea), i.e. maritime: — sea coast.

(3883) παραλλαγή, — par-al-lag’-ay”; from a compound of (3844) (παρά) and (236) (αλλάσσω); transmutation (of phase or orbit), i.e. (figurative) fickleness: — variableness.

(3884) παραλογίζομαι, — par-al-og-id’-zom-ahee; from (3844) (παρά) and (3049) (λογίζομαι); to misreckon, i.e. delude: — beguile, deceive.

(3885) παραλυτικός, — par-al-oo-tee-kos”; from a derivative of (3886) (παραλύω); as if dissolved, i.e. “paralytic”: — that had (sick of) the palsy.
(3886) παραλύω, — par-al-o’-o; from (3844) (παρά) and (3089) (λύω); to loosen beside, i.e. relax (perfixed passive participle paralyzed or enfeebled): — feeble, sick of the (taken with) palsy.

(3887) παραμένω, — par-am-en’-o; from (3844) (παρά) and (3306) (μένω); to stay near, i.e. remain (literal tarry; or figurative be permanent, persevere): — abide, continue.

(3888) παραμυθέομαι, — par-am-o-theh’-om-ahee; from (3844) (παρά) and the middle of a derivative of (3454) (μυθος); to relate near, i.e. (by implication) encourage, console: — comfort.

(3889) παραμυθία, — par-am-oo-thee’-ah; from (3888) (παραμυθέομαι); consolation (properly abstract): — comfort.

(3890) παραμύθιον, — par-am-o’-thee-on; neuter of (3889) (παραμυθία); consolation (properly concrete): — comfort.

(3891) παρανομέω, — par-an-om-eh’-o; from a compound of (3844) (παρά) and (3551) (νόμος); to be opposed to law, i.e. to transgress: — contrary to law.

(3892) παρανομία, — par-an-om-ee’-ah; from the same as (3891) (παρανομέω); transgression: — iniquity.

(3893) παραπικραίνω, — par-ap-ik-rah’ee-no; from (3844) (παρά) and (4087) (πικραίνω); to embitter alongside, i.e. (figurative) to exasperate: — provoke.

(3894) παραπικρασμός, — par-ap-ik-ras-mos’; from (3893) (παραπικραίνω); irritation: — provocation.

(3895) παραπιτίπτω, — par-ap-ip’-to; from (3844) (παρά) and (4098) (πίπτω); to fall aside, i.e. (figurative) to apostatize: — fall away.

(3896) παραπλέω, — par-ap-leh’-o; from (3844) (παρά) and (4126) (πλέω); to sail near: — sail by.
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(3897) παραπλήσιον, — *par-ap-lay’-see-on*; neuter of a compound of (3844) (παρά) and the base of (4139) (πλησίον) (as adverb); close by, i.e. (figurative) *almost*: — nigh unto.

(3898) παραπλησίως, — *par-ap-lay-see’-oce*; adverb from the same as (3897) (παραπλήσιον); in a manner near by, i.e. (figurative) *similarly*: — likewise.

(3899) παραπορεύομαι, — *par-ap-or-yoo’-om-ahee*; from (3844) (παρά) and (4198) (πορεύομαι); to travel near by, i.e. (figurative) similarly: — likewise.

(3900) παράπτωμα, — *par-ap’-to-mah*; from (3895) (παραπίπτω); a side-slip (lapse or deviation), i.e. (unintentional) error or (willful) transgression: — fall, fault, offence, sin, trespass.

(3901) παραρήμνεω, — *par-ar-hroo-eh’-o*; from (3844) (παρά) and the alternate of (4482) (ρέω); to flow by, i.e. (figurative) carelessly pass (miss): — let slip.

(3902) παράσεμος, — *par-as’-ay-mos*; from (3844) (παρά) and the base of (4591) (σημαίνω); side-marked, i.e. labelled (with a badge [figure-head] of a ship): — sign.

(3903) παρασκευάζω, — *par-ask-yoo-ad’-zo*; from (3844) (παρά) and a derivative of (4632) (σκεῦος); to furnish aside, i.e. get ready: — prepare self, be (make) ready.

(3904) παρασκευή, — *par-ask-yoo-ay’*; as if from (3903) (παρασκευάζω); *readiness*: — preparation.

(3905) παρατέίνω, — *par-at-i’-no*; from (3844) (παρά) and τείνω (to stretch); to extend along, i.e. prolong (in point of time): — continue.

(3906) παρατηρέω, — *par-at-ay-reh’-o*; from (3844) (παρά) and (5083) (τηρέω); to inspect alongside, i.e. note insidiously or scrupulously: — observe, watch.
(3907) παρατήρησις, — par-at-ay’-ray-sis; from (3906) (παρατηρέω); inspection, i.e. ocular evidence: — observation.

(3908) παρατήρηση, — par-at-ith’-ay-mee; from (3844) (παρά) and (τίθημι); to place alongside, i.e. present (food, truth); by implication to deposit (as a trust or for protection): — allege, commend, commit (the keeping of), put forth, set before.

(3909) παρατυγχάνω, — par-at-oong-khan’-o; from (3844) (παρά) and (5177) (τυγχάνω); to chance near, i.e. fall in with: — meet with.

(3910) παραυτίκα, — par-ow-tee'-kah; from (3844) (παρά) and a derivative of (846) (αὐτός); at the very instant, i.e. momentary: — but for a moment.

(3911) παραφέρω, — par-af-er’-o; from (3844) (παρά) and (5342) (φέρω) (including its alternate forms); to bear along or aside, i.e. carry off (literal or figurative); by implication to avert: — remove, take away.

(3912) παραφρονέω, — par-af-ron-eh’-o; from (3844) (παρά) and (5426) (φρονέω); to misthink, i.e. be insane (silly): — as a fool.

(3913) παραφρονία, — par-af-ron-ee’-ah; from (3912) (παραφρονέω); insanity, i.e. foolhardiness: — madness.

(3914) παραχειμάζω, — par-akh-i-mad’-zo; from (3844) (παρά) and (5492) (χειμάζω); to winter near, i.e. stay with over the rainy season: — winter.

(3915) παραχειμασία, — par-akh-i-mas-ee’-ah; from (3914) (παραχειμάζω); a wintering over: — winter in.

(3916) παραχρήμα, — par-akh-ray’-mah; from (3844) (παρά) and (5536) (χρήμα) (in its original sense); at the thing itself, i.e. instantly: — forthwith, immediately, presently, straightway, soon.
(3917) πάρδαλις, — par'-dal-is; feminine of πάρδος (a panther); a leopard: — leopard.

(3918) πάρειμι, — par'-i-mee; from (3844) (παρά) and (1510) (εἴμι) (including its various forms); to be near, i.e. at hand; neuter presumed participle (singular) time being, or (plural) property: — come, x have, be here, + lack, (be here) present.

(3919) παρεισάγω, — par-ice-ag'-o; from (3844) (παρά) and (1521) (ἐίσάγω); to lead in aside, i.e. introduce surreptitiously: — privily bring in.

(3920) παρείσακτος, — par-ice'-ak-tos; from (3919) (παρεισάγω); smuggled in: — unwares brought in.

(3921) παρεισδύνω, — par-ice-doo'-no; from (3844) (παρά) and a compound of (1519) (ἐίς) and (1416) (δύνω); to settle in alongside, i.e. lodge stealthily: — creep in unwares.

(3922) παρεισέρχομαι, — par-ice-er'-khom-ahee; from (3844) (παρά) and (1525) (ἐισέρχομαι); to come in alongside, i.e. supervene additionally or stealthily: — come in privily, enter.

(3923) παρεισφέρω, — par-ice-fer'-o; from (3844) (παρά) and (1533) (ἐισφέρω); to bear in alongside, i.e. introduce simultaneously: — give.

(3924) παρεκτός, — par-ek-tos'; from (3844) (παρά) and (1622) (ἐκτός); near outside, i.e. besides: — except, saving, without.

(3925) παρεμβολή, — par-em-bol-ay'; from a compound of (3844) (παρά) and (1685) (emballo); a throwing in beside (juxtaposition); i.e. (special) battle-array, encampment or barracks (tower Antonia): — army, camp, castle.

(3926) παρενοχλέω, — par-en-okh-leh'-o; from (3844) (παρά) and (1776) (ἐνοχλέω); to harass further, i.e. annoy: — trouble.
(3927) παρεπίδημος, — *par-ep-id’-ay-mos*; from (3844) (παρά) and the base of (1927) (ἐπιδημέω); an *alien alongside*, i.e. a *resident foreigner*: — pilgrim, stranger.

(3928) παρέρχομαι, — *par-er’-khom-ahee*; from (3844) (παρά) and (2064) (ἐρχομαι); to *come near or aside*, i.e. to *approach* (arrive), *go by* (or away), (figurative) *perish* or *neglect*, (causative) *avert*: — come (forth), go, pass (away, by, over), past, transgress.

(3929) πάρεσις, — *par’-es-is*; from (2935) (κτήτωρ); *praetermission*, i.e. *toleration*: — remission.

(3930) παρέχω, — *par-ekh’-o*; from (3844) (παρά) and (2192) (ἐχω); to *hold near*, i.e. *present, afford, exhibit, furnish occasion*: — bring, do, give, keep, minister, offer, shew, + trouble.

(3931) παρηγορία, — *par-ay-gor-ee’-ah*; from a compound of (3844) (παρά) and a derivative of (58) (ἀγορα) (meaning to harangue an assembly); an *address alongside*, i.e. (special) *consolation*: — comfort.

(3932) παρθενία, — *par-then-ee’-ah*; from (3933) (παρθένος); *maidenhood*: — virginity.

(3933) παρθένος, — *par-then’-os*; of unknown origin; a *maiden*; by implication an unmarried *daughter*: — virgin.

(3934) Πάρθος, — *par’-thos*; probably of foreign origin; a *Parthian*, i.e. inhabitant of Parthia: — Parthian.

(3935) παρίημι, — *par-ee’-ay-mi*; from (3844) (παρά) and ἰημι (to send); to *let by*, i.e. *relax*: — hang down.
(3936) παρίστημι, — par-is’-tay-mee; or prolonged παριστάνω, par-is-tan’-o; from (3844) (παρά) and (2476) (ϊστημι); to stand beside, i.e. (transitive) to exhibit, proffer, (special) recommend, (figurative) substantiate; or (intransitive) to be at hand (or ready), aid: — assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

(3937) Παρμενάς, — par-men-as'; probably by contraction for Παρμενίδης (a derivative of a compound of (3844) (παρά) and (3306) (μένω)); constant; Parmenas, a Christian: — Parmenas.

(3938) πάροδος, — par’-od-os; from (3844) (παρά) and (3598) (ὁδός); a by-road, i.e. (active) a route: — way.

(3939) παροικέω, — par-oy-keh’-o; from (3844) (παρά) and (3611) (ὁικέω); to dwell near, i.e. reside as a foreigner: — sojourn in, be a stranger.

(3940) παροικία, — par-oy-kee’-ah; from (3941) (πάροικος); foreign residence: — sojourning, x as strangers.

(3941) παροίκος, — par’-oy-kos; from (3844) (παρά) and (3624) (ὁικός); having a home near, i.e. (as noun) a by-dweller (alien resident): — foreigner, sojourn, stranger.

(3942) παροιμία, — par-oy-mee’-ah; from a compound of (3844) (παρά) and perhaps a derivative of (3633) (οῖομαι); apparently a state alongside of supposition, i.e. (concrete) an adage; specially an enigmatical or fictitious illustration: — parable, proverb.

(3943) πάροινος, — par’-oy-nos; from (3844) (παρά) and (3631) (ὁίνος); staying near wine, i.e. tippling (a toper): — given to wine.

(3944) παρόιχομαι, — par-o’y’-khom-ahee; from (3844) (παρά) and οίχομαι (to depart); to escape along, i.e. be gone: — past.
(3945) παρομοίαζω, — *par-om-oy-ad'-zo*; from (3946) (παρόμοιος); to *resemble*: — be like unto.

(3946) παρόμοιος, — *par-om'-oy-os*; from (3944) (παρά) and (3664) (ὁμόιος); alike nearly, i.e. *similar*: — like.

(3947) παροξύνω, — *par-ox-oo'-no*; from (3844) (παρά) and a derivative of (3691) (ὁξύς); to *sharpen alongside*, i.e. (figurative) to *exasperate*: — easily provoke, stir.

(3948) παροξυσμός, — *par-oos-mos’*; from (3947) (παροξύνω) ("paroxysm"); *incitement* (to good), or *dispute* (in anger): — contention, provoke unto.

(3949) παροργίζω, — *par-org-id'-zo*; from (3844) (παρά) and (3710) (ὁργίζω); to *anger alongside*, i.e. *enrage*: — anger, provoke to wrath.

(3950) παροργισμός, — *par-org-is-mos’*; from (3949) (παροργίζω); *rage*: — wrath.

(3951) παροτρύνω, — *par-ot-roo'-no*; from (3844) (παρά) and (ὁτρύνω) (to spur); to *urge along*, i.e. *stimulate* (to hostility): — stir up.

(3952) παρουσία, — *par-oo-see’-ah*; from the presumed participle of (3918) (παρέμει); a *being near*, i.e. *advent* (often, *return*; specially of Christ to punish Jerusalem, or finally the wicked); (by implication) physical *aspect*: — coming, presence.

(3953) παροψίς, — *par-op-sis’*; from (3844) (παρά) and the base of (3795) (ὁψάριον); a *side-dish* (the receptacle): — platter.

(3954) παράθυρος, — *par-rhay-see’-ah*; from (3956) (πατζ) and a derivative of (4483) (ῥέω); all *out-spokenness*, i.e. *frankness, bluntness, publicity*; by implication *assurance*: — bold (x -ly, -ness, -ness of speech), confidence, x freely, x openly, x plainly (-ness).
(3955) παράρησιάζομαι, — par-hray-see-ad’-zom-ahee; middle from (3954) (παράρησία); to be frank in utterance, or confident in spirit and demeanor: — be (wax) bold, (preach, speak) boldly.

(3956) πᾶς, — pas; including all the forms of declension; apparently a primary word; all, any, every, the whole: — all (manner of, means), alway (-s), any (one), x daily, + ever, every (one, way), as many as, + no (-thing), x thoroughly, whatsoever, whole, whosoever.

(3957) πάσχα, — pas’-khah; of Chaldee origin [compare Hebrew {6453} (pecach)]; the Passover (the meal, the day, the festival or the special sacrifices connected with it): — Easter, Passover.

(3958) πάσχω, — pas’-kho; including the forms (πάθω, path’-o) and (πένθω, pen’-tho), used only in certain tenses for it; apparently a primary verb; to experience a sensation or impression (usually painful): — feel, passion, suffer, vex.

(3959) Πάταρα, — pat’-ar-ah; probably of foreign origin; Patara, a place in Asia Minor: — Patara.

(3960) πατάσσω, — pat-as’-so; probably prolonged from (3817) (παίω); to knock (gently or with a weapon or fatally): — smite, strike. Compare (5180) (τύπτω).

(3961) πατέω, — pat-eh’-o; from a derivative probably of (3817) (παίω) (meaning a “path”); to trample (literal or figurative): — tread (down, under foot).

(3962) πατήρ, — pat-ayr’; apparently a primary word; a “father” (literal or figurative, near or more remote): — father, parent.

(3963) Πάτμος, — pat’-mos; of uncertain derivative; Patmus, an islet in the Mediterranean: — Patmos.

(3964) πατραλφίας, — pat-ral-o’-as; from (3962) (πατήρ) and the same as the latter part of (3389) (μητραλφίας); a parricide: — murderer of fathers.
(3965) πατριά, — pat-ree-ah’; as if feminine of a derivative of (3962) (πατήρ); paternal descent, i.e. (concretely) a group of families or a whole race (nation): — family, kindred, lineage.

(3966) πατριάρχης, — pat-ree-arkh’-ace; from (3965) (πατριά) and (757) (ἄρχω); a progenitor (“patriarch”): — patriarch.

(3967) πατρικός, — pat-ree-kos’; from (3962) (πατήρ); paternal, i.e. ancestral: — of fathers.

(3968) πατρίς, — pat-rece’; from (3962) (πατήρ); a father-land, i.e. native town; (figurative) heavenly home: — (own) country.

(3969) Πατρόβας, — pat-ro’-as; perhaps contracted for Πατρόβιος (a compound of (3962) (πατήρ) and (979) (βίος)); father’s life; Patrobas, a Christian: — Patrobas.

(3970) πατροπαράδοτος, — pat-rop-ar-ad’-ot-os; from (3962) (πατήρ) and a derivative of (3860) (παραδίδωμι) (in the sense of handing over or down); traditionary: — received by tradition from fathers.

(3971) πατρόφος, — pat-ro’-os; from (3962) (πατήρ); paternal, i.e. hereditary: — of fathers.

(3972) Παυλός, — pow’-los; of Latin origin; (little; but remotely from a derivative of (3973) (παύω), meaning the same); Paulus, the name of a Roman and of an apostle: — Paul, Paulus.

(3973) παύω, — pow’-o; a primary verb (“pause”); to stop (transitive or intransitive), i.e. restrain, quit, desist, come to an end: — cease, leave, refrain.

(3974) Πάφος, — paf’-os; of uncertain derivative; Paphus, a place in Cyprus: — Paphos.

(3975) παχύνω, — pakh-oo’-no; from a derivative of (4078) (πήγνυμι) (meaning thick); to thicken, i.e. (by implication) to fatten (figurative stupefy or render callous): — wax gross.
(3976) πέδη, — ped’-ay; ultimately from (4228) (πούς); a *shackle* for the feet: — fetter.

(3977) πεδίνως, — ped-ee-nos’; from a derivative of (4228) (πούς) (meaning the *ground*; *level* (as easy for the *feet*): — plain.

(3978) πεζέω, — ped-zyoo’-o; from the same as (3979) (πεζη); to *foot* a journey, i.e. *travel* by land: — go afoot.

(3979) πεζη, — ped-zay’; dative feminine of a derivative of (4228) (πούς) (as adverb); *foot-wise*, i.e. by *walking*: — a- (on) foot.

(3980) πείθαρχεω, — pi-tharkh-eh’-o; from a compound of (3982) (πείθω) and (757) (ἀρχω); to *be persuaded* by a *ruler*, i.e. (general) to *submit* to authority; by analogy to *conform* to advice: — hearken, obey (magistrates).

(3981) πείθος, — pi-thos’; from (3982) (πείθω); *persuasive*: — enticing.

(3982) πείθω, — pi’-tho; a primary verb; to *convince* (by argument, true or false); by analogy to *pacify* or *conciliate* (by other fair means); reflexive or passive to *assent* (to evidence or authority), to *rely* (by inward certainty): — agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

(3983) πεινάω, — pi-nah’-o; from the same as (3993) (πένης) (through the idea of pinching *toil*; “pine”); to *famish* (absolute or comparatively); figurative to *crave*: — be an hungered.

(3984) πείρα, — pi’-rah; from the base of (4008) (πέραν) (through the idea of *piercing*); a *test*, i.e. *attempt, experience*: — assaying, trial.

(3985) πείραζω, — pi-rad’-zo; from (3984) (πείρα); to *test* (object), i.e. *endeavor, scrutinize, entice, discipline*: — assay, examine, go about, prove, tempt (-er), try.
(3986) πειρασμός, — *pi-ras-mos*; from (3985) (πειράζω); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication adversity: — temptation, x try.

(3987) πειράω, — *pi-rah’-o*; from (3984) (πείρα); to test (subject), i.e. (reflexive) to attempt: — assay.

(3988) πεισμονή, — *pice-mon-ay’*; from a presumed derivative of (3982) (πείθω); persuadableness, i.e. credulity: — persuasion.

(3989) πέλαγος, — *pel’-ag-os*; of uncertain affinity; deep or open sea, i.e. the main: — depth, sea.

(3990) πέλεκίζω, — *pel-ek-id’-zo*; from a derivative of (4141) (πλήσσω) (meaning an axe); to chop off (the head), i.e. truncate: — behead.

(3991) πέμπτος, — *pemp’-tos*; from (4002) (πέντε); fifth: — fifth.

(3992) πέμπω, — *pem’-po*; apparently a primary verb; to dispatch (from the subject view or point of departure, whereas ἐμι [as a stronger form of ἐμι] refers rather to the object point or terminus ad quem, and (4724) (στέλλω) denotes properly the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield: — send, thrust in.

(3993) πένης, — *pen’-ace*; from a primary πένω (to toil for daily subsistence); starving, i.e. indigent: — poor. Compare (4434) (πτωχός).

(3994) πενθερά, — *pen-ther-ah’*; feminine of (3995) (πενθερός); a wife’s mother: — mother-in-law, wife’s mother.

(3995) πενθερός, — *pen-ther-os’*; of uncertain affinity; a wife’s father: — father-in-law.

(3996) πενθέω, — *pen-theh’-o*; from (3997) (πένθος); to grieve (the feeling or the act): — mourn, (be-) wail.
(3997) πένθος, — pen’-thos; strengthened from the alternate of (3958) (πάσχω); grief: — mourning, sorrow.

(3998) πεντιχρός, — pen-tikh-ros’; prolonged from the base of (3993) (πένης); necessitous: — poor.

(3999) πεντακίς, — pen-tak-ece’; multiple adverb from (4002) (πέντε); five times: — five times.

(4000) πεντακισχίλιοι, — pen-tak-is-khil’-ee-oy; from (3999) (πεντακίς) and (5507) (χίλιοι); five times a thousand: — five thousand.

(4001) πεντακόσιοι, — pen-tak-ös’-ee-oy; from (4002) (πέντε) and (1540) (ἐκατόν); five hundred: — five hundred.

(4002) πέντε, — pen’-teh; a primary number; “five”: — five.

(4003) πεντεκαίδεκατος, — pen-tek-ahdee-dek’-at-os; from (4002) (πέντε) and (2532) (καί) and (1182) (δεκατος); five and tenth: — fifteenth.

(4004) πεντήκοντα, — pen-tay’-kon-tah; multiple of (4002) (πέντε); fifty: — fifty.

(4005) πεντηκοστή, — pen-tay-kos-tay’; feminine of the order of (4004) (πεντήκοντα); fiftieth ((2250) ἡμέρα) being implied) from Passover, i.e. the festival of “Pentecost”: — Pentecost.

(4006) πεποίθεσις, — pep-oy’-thay-sis; from the prefix of the alternate of (3958) (πάσχω); reliance: — confidence, trust.

(4007) περ, — per; from the base of (4008) (πέραν); an enclitic particle significant of abundance (thoroughness), i.e. emphasis; much, very or ever: — [whom-] soever.

(4008) πέραν, — per’-an; apparently accusative of an obsolete derivative of πείρω (to “pierce”); through (as adverb or prep.), i.e. across: — beyond, farther (other) side, over.
(4009) πέρας, — *per-*as; from the same as (4008) (πέραν); an extremity: — end, ut- (ter-) most participle

(4010) Πέργαμος, — *per’-gam-os; from (4444) (πύργος): fortified; Pergamus, a place in Asia Minor: — Pergamos.

(4011) Πέργα, — *perg’-ay; probably from the same as (4010) (Πέργαμος); a tower; Perga, a place in Asia Minor: — Perga.

(4012) περί, — *per-ee’; from the base of (4008) (πέραν); properly through (all over), i.e. around; figurative with respect to; used in various applications, of place, cause or time (with the generic denoting the subject or occasion or superlative point; with the accusative the locality, circuit, matter, circumstance or general period): — (there-) about, above, against, at, on behalf of, x and his company, which concern, (as) concerning, for, x how it will go with, ([there-, where-]) of, on, over, pertaining (to), for sake, x (e-) state, (as) touching, [where-] by (in), with. In comparison it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through).

(4013) περιάγω, — *per-ee-ag’-o; from (4012) (περί) and (71) (αγω); to take around (as a companion); reflex. to walk around: — compass, go (round) about, lead about.

(4014) περιαρέω, — *per-ee-ahee-reh’-o; from (4012) (περί) and (138) (αίρεσθαι) (including its alternate); to remove all around, i.e. unveil, cast off (anchor); figurative to expiate: — take away (up).

(4015) περιαστράπτω, — *per-ee-as-trap’-to; from (4012) (περί) and (797) (αστράπτω); to flash all around, i.e. envelop in light: — shine round (about).

(4016) περιβάλλω, — *per-ee-bal’-lo; from (4012) (περί) and (906) (βάλλω); to throw all around, i.e. invest (with a palisade or with clothing): — array, cast about, clothe (-d me), put on.

(4017) περιβλέπω, — *per-ee-blep’-o; from (4012) (περί) and (991) (βλέπω); to look all around: — look (round) about (on).
(4018) περιβόλαιον, — per-ib-ol’-ah-yon; neuter of a presumed derivative of (4016) (περιβάλλω); something thrown around one, i.e. a mantle, veil: — covering, vesture.

(4019) περιδέω, — per-ee-deh’-o; from (4012) (περί) and (1210) (δέω); to bind around one, i.e. enwrap: — bind about.

περιδέμω. See (4063) (περιτρέχω).

περιέλλω. See (4014) (περιαιρέω).

περιέλθω. See (4022) (περιέρχομαι).

(4020) περιεργάζομαι, — per-ee-er-gad’-zom-ahee; from (4012) (περί) and (2038) (ἐργάζομαι); to work all around, i.e. bustle about (meddle): — be a busybody.

(4021) περίεργος, — per-ee’-er-gos; from (4012) (περί) and (2041) (ἐργον); working all around, i.e. officious (meddlesome, neuter plural magic): — busybody, curious arts.

(4022) περιέρχομαι, — per-ee-er’-khom-ahee; from (4012) (περί) and (2064) (ἐρχόμαι) (includ. its alternate); to come all around, i.e. stroll, vacillate, veer: — fetch a compass, vagabond, wandering about.

(4023) περιέχω, — per-ee-ekh’-o; from (4012) (περί) and (2192) (ἐχω); to hold all around, i.e. include, clasp (figurative): — + astonished, contain, after [this manner].

(4024) περιζώνυμμι, — per-id-zone’-noo-mee; from (4012) (περί) and (2224) (ζώνυμμι); to gird all around, i.e. (middle or passive) to fasten on one’s belt (literal or figurative): — gird (about, self).

(4025) περίθεσις, — per-ith’-es-is; from (4060) (περιτίθημι); a putting all around, i.e. decorating oneself with: — wearing.
(4026) περιέστημι, — *per-ee-is'-tay-mee*; from (4012) (περί) and (2476) (ἰστημι); to *stand all around*, i.e. (near) to *be a bystander*, or (aloof) to *keep away* from: — avoid, shun, stand by (round about).

(4027) περικάθαρμα, — *per-ee-kath'-ar-mah*; from a compound of (4012) (περί) and (2508) (καθαρόω); something *cleaned* off all *around*, i.e. *refuse* (figurative): — filth.

(4028) περικαλύπτω, — *per-ee-kal-oop'-to*; from (4012) (περί) and (2572) (καλύπτω); to *cover all around*, i.e. *entirely* (the face, a surface): — blindfold, cover, overlay.

(4029) περίκειμαι, — *per-ik'-i-mahee*; from (4012) (περί) and (2749) (κείμαι); to *lie all around*, i.e. *inclose, encircle, hamper* (literal or figurative): — be bound (compassed) with, hang about.

(4030) περικεφαλία, — *per-ee-kef-al-ah'-yah*; feminine of a compound of (4012) (περί) and (2776) (κεφάλη); *encirclement of the head*, i.e. a *helmet*: — helmet.

(4031) περικρατής, — *per-ee-krat-ace'*; from (4012) (περί) and (2904) (κρατός); *strong all around*, i.e. a *master (manager)*: — + come by.

(4032) περικρύπτω, — *per-ee-kroop'-to*; from (4012) (περί) and (2928) (κρύπτω); to *conceal all around*, i.e. *entirely*: — hide.

(4033) περικυκλόω, — *per-ee-koo-klo'-o*; from (4012) (περί) and (2944) (κυκλόω); to *encircle all around*, i.e. *blockade completely*: — compass round.

(4034) περιλάμπω, — *per-ee-lam'-po*; from (4012) (περί) and (2989) (λάμπω); to *illuminate all around*, i.e. *invest with a halo*: — shine round about.

(4035) περιλείπω, — *per-ee-li'-po*; from (4012) (περί) and (3007) (λείπω); to *leave all around*, i.e. (passive) *survive*: — remain.
(4036) περίλυπος, — per-il’-oo-pos; from (4012) (περί) and (3077) (λύπη); grieved all around, i.e. intensely sad: — exceeding (very) sorry (-owful).

(4037) περιμένω, — per-e-men’-o; from (4012) (περί) and (3306) (μένω); to stay around, i.e. await: — wait for.

(4038) πέριξ, — per’-ix; adverb from (4012) (περί); all around, i.e. (as adjective) circumjacent: — round about.

(4039) περιοικέω, — per-ee-oy-keh’-o; from (4012) (περί) and (3611) (οἰκέω); to reside around, i.e. be a neighbor: — dwell round about.

(4040) περιοικός, — per-ee’-oy-kos; from (4012) (περί) and (3611) (οἰκέω); housed around, i.e. neighboring (elliptis as noun): — neighbour.

(4041) περιούσιος, — per-ee-oo’-see-os; from the presumed participle feminine of a compound of (4012) (περί) and (1510) (εἴμι); being beyond usual, i.e. special (one’s own): — peculiar.

(4042) περιοχή, — per-ee-okh-ay’; from (4023) (περιέχω); a being held around, i.e. (concretely) a passage (of Scripture, as circumscribed): — place.

(4043) περιπατέω, — per-ee-pat-eh’-o; from (4012) (περί) and (3961) (πατέω); to tread all around, i.e. walk at large (especially as proof of ability); figurative to live, deport oneself, follow (as a companion or votary): — go, be occupied with, walk (about).

(4044) περιπείρω, — per-ee-pi’-ro; from (4012) (περί) and the base of (4008) (πέραν); to penetrate entirely, i.e. transfix (figurative): — pierce through.

(4045) περιπίπτω, — per-ee-pip’-to; from (4012) (περί) and (4098) (πίπτω); to fall into something that is all around, i.e. light among or upon, be surrounded with: — fall among (into).
(4046) περιποιέομαι, — per-ee-poy-eh’-om-ahee; middle from (4012) (περί) and (4160) (ποιέω); to make around oneself, i.e. acquire (buy): — purchase.

(4047) περιποίησις, — per-ee-poy’-ay-sis; from (4046) (περιποιέομαι); acquisition (the act or the thing); by extension preservation: — obtain (-ing), peculiar, purchased, possession, saving.

(4048) περιρήγνυμι, — per-ir-hrayg’-noo-mee; from (4012) (περί) and (4486) (ῥήγνυμι); to tear all around, i.e. completely away: — rend off.

(4049) περισσάω, — per-ee-spah’-o; from (4012) (περί) and (4685) (σπάω); to drag all around, i.e. (figurative) to distract (with care): — cumber.

(4050) περισσεία, — per-is-si’-ah; from (4052) (περισσεύω); surplusage, i.e. superabundance: — abundance (-ant, [-ly]), superfluous.

(4051) περισσευμα, — per-is’-syoo-mah; from (4052) (περισσεύω); a surplus, or superabundance: — abundance, that was left, over and above.

(4052) περισσεύω, — per-is-syoo’-o; from (4053) (περισσός); to superabound (in quantity or quality), be in excess, be superfluous; also (transposed) to cause to superabound or excel: — (make, more) abound, (have, have more) abundance, (be more) abundant, be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above).

(4053) περισσός, — per-is-sos’; from (4012) (περί) (in the sense of beyond); superabundant (in quantity) or superior (in quality); by implication excessive; adverb (with (1537) (ἐκ)) violently; neuter (as noun) preeminence: — exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement [-ly].
(4054) περισσότερον, — *per-is-sot'-er-on*; neuter of (4055) (περισσότερος) (as adverb); in a more superabundant way: — more abundantly, a great deal, far more.

(4055) περισσότερος, — *per-is-sot'-er-os*; comparative of (4053) (περισσός); more superabundant (in number, degree or character): — more abundant, greater (much) more, overmuch.

(4056) περισσότερως, — *per-is-sot-er'-os*; adverb from (4055) (περισσότερος); more superabundantly: — more abundant (ly), x the more earnest, (more) exceedingly, more frequent, much more, the rather.

(4057) περισσώς, — *per-is-soce’*; adverb from (4053) (περισσός); superabundantly: — exceedingly, out of measure, the more.

(4058) περιστηρά, — *per-is-ter-ah’*; of uncertain derivative; a pigeon: — dove, pigeon.

(4059) περιτέμνω, — *per-ee-tem’-no*; from (4012) (περί) and the base of (5114) (τομώτερος); to cut around, i.e. (special) to circumcise: — circumcise.

(4060) περιτίθημι, — *per-ee-tith’-ay-mee*; from (4012) (περί) and (5087) (τίθημι); to place around; by implication to present: — bestow upon, hedge round about, put about (on, upon), set about.

(4061) περιτομή, — *per-it-om-ay’*; from (4059) (περιτέμνω); circumcision (the rite, the condition or the people, literal or figurative): — x circumcised, circumcision.

(4062) περιτρέπω, — *per-ee-trep’-o*; from (4012) (περί) and the base of (5157) (τρόπη); to turn around, i.e. (mental) to craze: — make mad.

(4063) περιτρέχω, — *per-ee-trekh’-o*; from (4012) (περί) and (5143) (τρέχω) (including its alternate); to run around, i.e. traverse: — run through.
(4064) περιφέρω, — per-ee-fer’-o; from (4012) (περί) and (5342) (φέρω); to convey around, i.e. transport hither and thither: — bear (carry) about.

(4065) περιφρονέω, — per-ee-fron-eh’-o; from (4012) (περί) and (5426) (φρονέω); to think beyond, i.e. depreciate (condemn): — despise.

(4066) περίχωρος, — per-ikh’-o-ros; from (4012) (περί) and (5561) (χώρα); around the region, i.e. circumjacent (as noun, with (1093) (γῆ) implication vicinity): — country (round) about, region (that lieth) round about.

(4067) περιψωμα, — per-ip’-so-mah; from a compound of (4012) (περί) and ψάω (to rub); something brushed all around, i.e. off-scrapings (figurative scum): — offscouring.

(4068) περπερεύομαι, — per-per-yoo’-om-ahee; middle from πέρπερος (braggart; perhaps by reduplication of the base of (4008) (πέραν)); to boast: — vaunt itself.

(4069) Περσίς, — per-sece’; a Persian woman; Persis, a Christian female: — Persis.

(4070) πέροςι, — per’-oo-si; adverb from (4009) (πέρας); the by-gone, i.e. (as noun) last year: — + a year ago.

πετάομαι. See (4072) (πέτομαι).

(4071) πετεινόν, — pet-i-non’; neuter of a derivative of (4072) (πέτομαι); a flying animal, i.e. bird: — bird, fowl.

(4072) πέτομαι, — pet’-om-ahee, or prolonged πετάομαι, pet-ah’-om-ahee; or contracted πτάομαι, ptah’-om-ahee; middle of a primary verb; to fly: — fly (-ing).

(4073) πέτρα, — pet’-ra; feminine of the same as (4074) (Πέτρος); a (mass of) rock (literal or figurative): — rock.
(4074) Πέτρος, — pet’-ros; apparently a primary word; a (piece of) rock (larger than (3037) (λίθος)); as a name, Petrus, an apostle: — Peter, rock. Compare (2786) (Κηφᾶς).

(4075) πετρώδης, — pet-ro’-dace; from (4073) (πέτρα) and (1491) (ἐίδος); rock-like, i.e. rocky: — stony.

(4076) πήγανον, — pay’-gan-on; from (4078) (πήγυμι); rue (from its thick or fleshy leaves): — rue.

(4077) πηγή, — pay-gay’; probably from (4078) (πήγυμι) (through the idea of gushing plumply); a fount (literal or figurative), i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring): — fountain, well.

(4078) πήγυμι, — payg’-noo-mee; a prolonged form of a primary verb (which in its simpler form occurs only as an alternate in certain tenses); to fix (“peg”), i.e. (special) to set up (a tent): — pitch.

(4079) πηδάλιον, — pay-dal’-ee-on; neuter of a (presumed) derivative of πηδόν (the blade of an oar; from the same as (3976) (πέδη)); a “pedal”, i.e. helm: — rudder.

(4080) πηλίκος, — pay-lee’-kos; a quantitative form (the feminine) of the base of (4225) (ποῦ); how much (as indefinite), i.e. in size or (figurative) dignity: — how great (large).

(4081) πηλός, — pay-los’; perhaps a primary word; clay: — clay.

(4082) πήρα, — pay’-rah; of uncertain affinity; a wallet or leather pouch for food: — scrip.

(4083) πήχυς, — pay’-khoos; of uncertain affinity; the fore-arm, i.e. (as a measure) a cubit: — cubit.

(4084) πιάζω, — pee-ad’-zo; probably another form of (971) (βιάζω); to squeeze, i.e. seize (gently by the hand [press], or officially [arrest], or in hunting [capture]): — apprehend, catch, lay hand on, take. Compare (4085) (πιέζω).
(4085) πιέζω, — *pee-ed’-zo*; another form for (4084) (πιάζω); to **pack**: — press down.

(4086) πιθανολογία, — *pith-an-ol-og-ee’-ah*; from a compound of a derivative of (3982) (πείθω) and (3056) (λόγος); **persuasive language**: — enticing words.

(4087) πικρόνω, — *pik-rah’ee-no*; from (4089) (πικρός); to **embitter** (literal or figurative): — be (make) bitter.

(4088) πικρία, — *pik-ree’-ah*; from (4089) (πικρός); **acridity** (especially *poison*), literal or figurative: — bitterness.

(4089) πικρός, — *pik-ros’*; perhaps from (4078) (πήγνυμι) (through the idea of piercing); **sharp** (*pungent*), i.e. **acrid** (literal or figurative): — bitter.

(4090) πικρῶζ, — *pik-roce’*; adverb from (4089) (πικρός); **bitterly**, i.e. (figurative) **violently**: — bitterly.

(4091) Πιλάτος, — *pil-at’-os*; of Latin origin; **close-pressed**, i.e. **firm**; Pilatus, a Roman: — Pilate.

πίμπλημι. See (4130) (πλήθω).

(4092) πίμπρημι, — *pim’-pray-mee*; a reduplicated and prolonged form of a primary πρέω, preh’-o (which occurs only as an alternate in certain tenses); to **fire**, i.e. **burn** (figurative and passive become inflamed with fever): — be (x should have) swollen.

(4093) πινακίδιον, — *pin-ak-id’-ee-on*; diminitive of (4094) (πίναξ); a **tablet** (for writing on): — writing table.

(4094) πίναξ, — *pin’-ax*; apparently a form of (4109) (πλάξ); a **plate**: — charger, platter.

(4095) πίνω, — *pee’-no*; a prolonged form of πίω, pee’-o, which (together with another form πόω, po’-o) occurs only as an alternate in certain tenses; to **imbibe** (literal or figurative): — drink.
(4096) πιότης, — pee-ot’-ace; from πίων (fat; perhaps akin to the alternate of (4095) (πίνω) through the idea of repletion); plumpness, i.e. (by implication) richness (oiliness): — fatness.

(4097) πιπράσκω, — pip-ras’-ko; a reduplicated and prolonged form of πράω, prah’-o (which occurs only as an alternate in certain tenses); contracted from περάω (to traverse; from the base of (4008) (πέραν)) to traffic (by travelling), i.e. dispose of as merchandise or into slavery (literal or figurative): — sell.

(4098) πίπτω, — pip’-to; a reduplicated and contracted form of πέτω, pet’-o (which occurs only as an alternate in certain tenses); probably akin to (4072) (πέτομαι) through the idea of alighting; to fall (literal or figurative): — fail, fall (down), light on.

(4099) Πισιδία, — pis-id-ee’-ah; probably of foreign origin; Pisidia, a region of Asia Minor: — Pisidia.

(4100) πιστεύω, — pist-yoo’-o; from (4102) (πίστις); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication to entrust (especially one’s spiritual well-being to Christ): — believe (-r), commit (to trust), put in trust with.

(4101) πιστικός, — pis-tik-os’; from (4102) (πίστις); trustworthy, i.e. genuine (unadulterated): — spike- [nard].

(4102) πίστις, — pis’-tis; from (3982) (πείθω); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstract constancy in such profession; by extensive the system of religious (Gospel) truth itself: — assurance, belief, believe, faith, fidelity.

(4103) πιστός, — pis-tos’; from (3982) (πείθω); object trustworthy; subject trustful: — believe (-ing, -r), faithful (-ly), sure, true.

(4104) πιστόω, — pis-to’-o; from (4103) (πιστός); to assure: — assure of.
(4105) \(\pi\lambda\alpha\nu\acute{\omega}\), — \textit{plan-ah'-o}; from (4106) \(\pi\lambda\acute{\nu}\eta\); to (properly \textit{cause} to) \textit{roam} (from safety, truth, or virtue): — go astray, deceive, err, seduce, wander, be out of the way.

(4106) \(\pi\lambda\acute{\nu}\eta\), — \textit{plan'-ay}; feminine of (4108) \(\pi\lambda\acute{\nu}o\varsigma\) (as abstract); object \textit{fraudulence}; subject a \textit{straying} from orthodoxy or piety: — deceit, to deceive, delusion, error.

(4107) \(\pi\lambda\alpha\nu\acute{\eta}\tau\eta\varsigma\), — \textit{plan-ay'-tace}; from (4108) \(\pi\lambda\acute{\nu}o\varsigma\); a \textit{rover} ("planet"), i.e. (figurative) an \textit{erratic} teacher: — wandering.

(4108) \(\pi\lambda\acute{\nu}o\varsigma\), — \textit{plan'-os}; of uncertain affinity; \textit{roving} (as a \textit{tramp}), i.e. (by implication) an \textit{impostor} or \textit{misleader}: — deceiver, seducing.

(4109) \(\pi\lambda\acute{\alpha}\varsigma\), — \textit{plax}; from (4111) \(\pi\lambda\acute{\alpha}\varsigma\varsigma\omega\); a \textit{moulding-board}, i.e. \textit{flat} surface ("plate", or \textit{tablet}, literal or figurative): — table.

(4110) \(\pi\lambda\acute{\alpha}\varsigma\mu\alpha\), — \textit{plas'-mah}; from (4111) \(\pi\lambda\acute{\alpha}\varsigma\varsigma\omega\); something \textit{moulded}: — thing formed.

(4111) \(\pi\lambda\acute{\alpha}\varsigma\varsigma\omega\), — \textit{plas'-so}; a primary verb; to \textit{mould}, i.e. \textit{shape} or \textit{fabricate}: — form.

(4112) \(\pi\lambda\alpha\sigma\tau\acute{\omicron}\varsigma\), — \textit{plas-tos'}; from (4111) \(\pi\lambda\acute{\alpha}\varsigma\varsigma\omega\); \textit{moulded}, i.e. (by implication) \textit{artificial} or (figurative) \textit{fictitious} (false): — feigned.

(4113) \(\pi\lambda\alpha\tau\acute{i}e\iota\alpha\), — \textit{plat-i'-ah}, feminine of (4116) \(\pi\lambda\alpha\tau\acute{\omicron}\varsigma\); a \textit{wide} ("plat" or "place", i.e. open \textit{square}): — street.

(4114) \(\pi\lambda\alpha\tau\acute{o}\varsigma\), — \textit{plat'-os}; from (4116) \(\pi\lambda\alpha\tau\acute{\omicron}\varsigma\); \textit{width}: — breadth.

(4115) \(\pi\lambda\alpha\tau\acute{\upsilon}n\omega\), — \textit{plat-oov'-no}; from (4116) \(\pi\lambda\alpha\tau\acute{\omicron}\varsigma\); to \textit{widen} (literal or figurative): — make broad, enlarge.

(4116) \(\pi\lambda\alpha\tau\acute{\omicron}\varsigma\), — \textit{plat-oos'}; from (4111) \(\pi\lambda\acute{\alpha}\varsigma\varsigma\omega\); spread out "\textit{flat}" ("plot"), i.e. \textit{broad}: — wide.

(4117) \(\pi\lambda\acute{e}g\mu\alpha\), — \textit{pleg'-mah}; from (4120) \(\pi\lambda\acute{e}k\omega\); a \textit{plait} (of hair): — broidered hair.
πλεῖον. See (4119) (πλείον).

(4118) πλεῖστος, — plice’-tos; irregular superlative of (4183) (πολύς); the largest number or very large: — very great, most.

(4119) πλεῖων, — pli-own; neuter πλεῖον, pli’on; or πλέων, pleh’-on; comparative of (4183) (πολύς); more in quantity, number, or quality; also (in plural) the major portion: — x above, + exceed, more excellent, further, (very) great (-er), long (-er), (very) many, greater (more) part, + yet but.

(4120) πλέκω, — plek’-o; a primary word; to twine or braid: — plait.

πλέον. See (4119) (πλείον).

(4121) πλειονάζω, — pleh-on-ad’-zo; from (4119) (πλείον); to do, make or be more, i.e. increase (transitive or intransitive); by extension to superabound: — abound, abundant, make to increase, have over.

(4122) πλεονεκτέω, — pleh-on-ek-teh’-o; from (4123) (πλεονέκτης); to be covetous, i.e. (by implication) to overreach: — get an advantage, defraud, make a gain.

(4123) πλεονέκτης, — pleh-on-ek’-tace; from (4119) (πλείον) and (2192) ἐχω; holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder): — covetous.

(4124) πλεονεξία, — pleh-on-ex ee’-ah; from (4123) (πλεονέκτης); avarice, i.e. (by implication) fraudulency, extortion: — covetous (-ness) practices, greediness.

(4125) πλευρά, — plyoo-rah’; of uncertain affinity; a rib, i.e. (by extension) side: — side.

(4126) πλέω, — pleh’-o; another form for πλεῦω, plyoo’-o, which is used as an alternate in certain tenses; probably a form of (4150) (πλῦνω) (through the idea of plunging through the water); to pass in a vessel: — sail. See also (4130) (πλῆθω).
(4127) πληγή, — *play-gay*; from (4141) (πλήσσω); a *stroke*; by implication a *wound*; figurative a *calamity*: — plague, stripe, wound (-ed).

(4128) πλήθος, — *play-thos*; from (4130) (πλήθος); a *fullness*, i.e. a *large number, throng, populace*: — bundle, company, multitude.

(4129) πληθύνω, — *play-thoo’-no*; from another form of (4128) (πλήθος); to *increase* (transitive or intransitive): — abound, multiply.

(4130) πλήθω, — *play-tho*; a prolonged form of a primary πλέω, pleh’o (which appears only as an alternate in certain tenses and in the reduplication form πίμπλημι); to “*fill*” (literal or figurative [imbue, influence, supply]); specially to *fulfil* (time): — accomplish, full (...come), furnish.

(4131) πλήκτης, — *plake’-tace*; from (4141) (πλήσσω); a *smiter*, i.e. pugnacious (quarrelsome): — striker.

(4132) πλημμύρα, — *plame-moo’-rah*; prolonged from (4130) (πλήθος); *flood-tide*, i.e. (by analogy) a *freshet*: — flood.

(4133) πλήν, — *plane*; from (4119) (πλείων); *moreover (besides)*, i.e. *albeit, save that, rather, yet*: — but (rather), except, nevertheless, notwithstanding, save, than.

(4134) πλήρης, — *play’-race*; from (4130) (πλήθος); *replete, or covered over*; by analogy *complete*: — full.

(4135) πληροφορέω, — *play-rof-or-eh’-o*; from (4134) (πλήρης) and (5409) (φορέω); to *carry out* fully (in evidence), i.e. *completely assure* (or convince), *entirely accomplish*: — most surely believe, fully know (persuade), make full proof of.

(4136) πληροφορία, — *play-rof-or-ee’-ah*; from (4135) (πληροφορέω); *entire confidence*: — (full) assurance.
(4137) πληρόω, — play-ro’-o; from (4134) (πλήρης); to make replete, i.e. (literal) to cram (a net), level up (a hollow), or (figurative) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: — accomplish, x after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

(4138) πλήρωμα, — play’-ro-mah; from (4137) (πληρόω); repletion or completion, i.e. (subject) what fills (as contents, supplement, copiousness, multitude), or (object) what is filled (as container, performance, period): — which is put in to fill up, piece that filled up, fulfilling, full, fulness.

(4139) πλησίον, — play-see’-on; neuter of a derivative of πέλαξις (near); (adverb) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend): — near, neighbour.

(4140) πλησμόνη, — place-mon-ay’; from a presumed derivative of (4130) (πληθω); a filling up, i.e. (figurative) gratification: — satisfying.

(4141) πλησσω, — place’-so; apparently another form of (4111) (πλάσσω) (through the idea of flattening out); to pound, i.e. (figurative) to inflict with (calamity): — smite. Compare (5180) (τύπτω).

(4142) πλοιάριον, — ploy-ar’-ee-on; neuter of a presumed derivative of (4143) (πλοῖον); a boat: — boat, little (small) ship.

(4143) πλοῖον, — ploy’-on; from (4126) (πλέω); a sailor, i.e. vessel: — ship (-ping).

(4144) πλόος, — plo’-os; from (4126) (πλέω); a sail, i.e. navigation: — course, sailing, voyage.

(4145) πλούσιος, — ploo’-see-os; from (4149) (πλοῦτος); wealthy; figurative abounding with: — rich.

(4146) πλούσιως, — ploo-see’-oce; adverb from (4145) (πλούσιος); copiously: — abundantly, richly.
(4147) πλουτέω, — ploo-teh’-o; from (4148) (πλουτίζω); to be (or become) wealthy (literal or figurative): — be increased with goods, (be made, wax) rich.

(4148) πλουτίζω, — ploo-tid’-zo; from (4149) (πλούτος); to make wealthy (figurative): — en- (make) rich.

(4149) πλούτος, — ploo’tos; from the base of (4130) (πληθω); wealth (as fulness), i.e. (literal) money, possessions, or (figurative) abundance, richness, (special) valuable bestowment: — riches.

(4150) πλύνω, — ploo’-no; a prolonged form of an obsolete πλύω (to “flow”); to “plunge”, i.e. launder clothing: — wash. Compare (3068) (λούω), (3538) (νίπτω).

(4151) πνεῦμα, — pnyoo’-mah; from (4154) (πνέω); a current of air, i.e. breath (blast) or a breeze; by analogy or figurative a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ’s spirit, the Holy Spirit: — ghost, life, spirit (-ual, -ually), mind. Compare (5590) (ψυχή).

(4152) πνευματικός, — pnyoo-mat-ik’os’; from (4151) (πνεῦμα); non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious: — spiritual. Compare (5591) (ψυχικός).

(4153) πνευματικῶς, — pnyoo-mat-ik-os’; adverb from (4152) (πνευματικός); non-physically, i.e. divinely, figuratively: — spiritually.

(4154) πνέω, — pneh’-o; a primary word; to breathe hard, i.e. breathe: — blow. Compare (5594) (ψύχω).

(4155) πνίγω, — pnee’-go; strengthened from (4154) (πνέω); to wheeze, i.e. (causative by implication) to throttle or strangle (drown): — choke, take by the throat.
(4156) πνικτός, — *pnik-tos’*; from (4155) (πνίγω); throttled, i.e. (neuter concrete) an animal choked to death (not bled): — strangled.

(4157) πνοή, — *pno-ay’*; from (4154) (πνέω); respiration, a breeze: — breath, wind.

(4158) ποδήρης, — *pod-ay’-race*; from (4228) (πούς) and another element of uncertain affinity; a dress ((2066) (ἐσθής) implied) reaching the ankles: — garment down to the foot.

(4159) πόθεν, — *poth’-en*; from the base of (4213) (πόσις) with enclitic adverb of origin; from which (as interrogative) or what (as relative) place, state, source or cause: — whence.

(4160) ποιέω, — *poy-eh’-o*; apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): — abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield. Compare (4238) (πράσσω).

(4161) ποίημα, — *poy’-ay-mah*; from (4160) (ποιέω); a product, i.e. fabric (literal or figurative): — thing that is made, workmanship.

(4162) ποίησις, — *poy’-ay-sis*; from (4160) (ποιέω); action, i.e. performance (of the law): — deed.

(4163) ποιητής, — *poy-ay-tace’*; from (4160) (ποιέω); a performer; specially a “poet”: — doer, poet.

(4164) ποικίλος, — *poy-kee’-los*; of uncertain derivative; motley, i.e. various in character: — divers, manifold.
(4165) ποιμαίνω, — poy-mah’ee-no; from (4166) ποιμήν; to tend as a shepherd (or figurative supervisor): — feed (cattle), rule.

(4166) ποιμήν, — poy-mane’; of uncertain affinity; a shepherd (literal or figurative): — shepherd, pastor.

(4167) ποίμνη, — poy-m’-nay; contracted from (4165) ποιμαίνω; a flock (literal or figurative): — flock, fold.

(4168) ποίμνιον, — poym’-nee-on; neuter of a presumed derivative of (4167) ποίμνη; a flock, i.e. (figurative) group (of believers): — flock.

(4169) ποίος, — poy’-os; from the base of (4226) ποῦ and (3634) ὁ; individualizing interrogative (of character) what sort of, or (of number) which one: — what (manner of), which.

(4170) πολεμέω, — pol-em-eh’-o; from (4171) πόλεμος; to be (engaged) in warfare, i.e. to battle (literal or figurative): — fight, (make) war.

(4171) πόλεμος, — pol’-em-os; from πέλομαι (to bustle); warfare (literal or figurative; a single encounter or a series): — battle, fight, war.

(4172) πόλις, — pol’-is; probably from the same as (4171) πόλεμος, or perhaps from (4183) πόλυς; a town (properly with walls, of greater or less size): — city.

(4173) πολιτάρχης, — pol-it-ar’-khace; from (4172) πόλις and Greek (757) ἄρχω; a town-officer, i.e. magistrate: — ruler of the city.

(4174) πολίτεια, — pol-ee-ti’-ah; from (4177) πολίτης (“polity”); citizenship; concretely a community: — commonwealth, freedom.

(4175) πολίτευμα, — pol-it’-yoo-mah; from (4176) πολιτεύομαι; a community, i.e. (abstract) citizenship (figurative): — conversation.
(4176) πολιτεύομαι, —pol-it-yoo’-om-ahee; middle of a derivative of (4177) (πολίτης); to behave as a citizen (figurative): — let conversation be, live.

(4177) πολίτης, — pol-ee’-tace; from (4172) (πόλις); a townsman: — citizen.

(4178) πολλάκις, —pol-lak’-is; multiple adverb from (4183) (πολύς); many times, i.e. frequently: — oft (-en, -etimes, -times).

(4179) πολλαπλασίων, — pol-lap-las-ee’-ohn; from (4183) (πολύς) and probably a derivative of (4120) (πλέκω); manifold, i.e. (neuter as noun) very much more: — manifold more.

(4180) πολυλογία, — pol-oo-log-ee’-ah; from a compound of (4183) (πολύς) and (3056) (λόγος); loquacity, i.e. prolixity: — much speaking.

(4181) πολυμέρως, — pol-oo-mer’-oce; adverb from a compound of (4183) (πολύς) and (3313) (μέρος); in many portions, i.e. variously as to time and agency (piecemeal): — at sundry times.

(4182) πολυποίκιλος, — pol-oo-poy’-kil-os; from (4183) (πολύς) and (4164) (ποικίλος); much variegated, i.e. multifarious: — manifold.

(4183) πολύς, — pol-oos’; including the forms from the alternate πολλός; (singular) much (in any respect) or (plural) many; neuter (singular) as adverb largely; neuter (plural) as adverb or noun often, mostly, largely: — abundant, + altogether, common, + far (passed, spent), (+ be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly. Compare (4118) (πλείστος), (4119) (πλείων).

(4184) πολύςπλαγχνως, — pol-oo’-splankh-nos; from (4183) (πολύς) and (4698) (σπλάγχνον) (figurative); extremely compassionate: — very pitiful.
(4185) πολυτελής, — pol-oo-tel-ace’; from (4183) (πολύς) and (5056) (τέλος); extremely expensive: — costly, very precious, of great price.

(4186) πολύτιμος, — pol-oott’ee-mos; from (4183) (πολύς) and (5092) (τιμή); extremely valuable: — very costly, of great price.

(4187) πολυτρόπως, — pol-oott-rop’oce; adverb from a compound of (4183) (πολύς) and (5158) (τρόπος); in many ways, i.e. variously as to method or form: — in divers manners.

(4188) πόμα, — pom’-ah; from the alternate of (4095) (πίνω); a beverage: — drink.

(4189) πονηρία, — pon-ay-ree’-ah; from (4190) (πονηρός); depravity, i.e. (special) malice; plural (concrete) plots, sins: — iniquity, wickedness.

(4190) πονηρός, — pon-ay-ros’; from a derivative of (4192) (πόνος); hurtful, i.e. evil (properly in effect or influence, and thus differing from (2556) (κακός), which refers rather to essential character, as well as from (4550) (σαπρός), which indicates degeneracy from original virtue); figurative calamitous; also (passive) ill, i.e. diseased; but especially (morally) culpable, i.e. 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). See also (4191) (πονηρότερος).

(4191) πονηρότερος, — pon-ay-rot’er-os; comparative of (4190) (πονηρός); more evil: — more wicked.

(4192) πόνος, — pon’-os; from the base of (3993) (πένης); toil, i.e. (by implication) anguish: — pain.

(4193) Ποντικός, — pon-tik-os’; from (4195) (Πόντος); a Pontican, i.e. native of Pontus: — born in Pontus.
(4194) Πόντιος, — *pon-tee-os*; of Latin origin; apparently *bridged*; Pontius, a Roman: — Pontius.

(4195) Πόντος, — *pon'-tos*; a *sea*; Pontus, a region of Asia Minor: — Pontus.

(4196) Πόπλιος, — *pop'-lee-os*; of Latin origin; apparently “popular”; Poplius (i.e. Publius), a Roman: — Publius.

(4197) πορεία, — *por-i'-ah*; from (4198) (πορεύομαι); *travel* (by land); figurative (plural) *proceedings*, i.e. career: — journey [-ing], ways.

(4198) πορεύομαι, — *por-yoo'-om-ahee*; middle from a derivative of the same as (3984) (περά); to traverse, i.e. travel (literal or figurative; especially to remove [figurative die], live, etc.); depart, go (away, forth, one’s way, up), (make a, take a) journey, walk.

(4199) πορθέω, — *por-theh'-o*; prolonged from πέρθω (to sack); to ravage (figurative): — destroy, waste.

(4200) πορισμός, — *por-is-mos’*; from a derivative of πόρος (a way, i.e. means); furnishing (procuring), i.e. (by implication) money-getting (acquisition): — gain.

(4201) Πόρκιος, — *por'-kee-ohs*; of Latin origin; apparently *swinish*; Porcius, a Roman: — Porcius.

(4202) πορνεία, — *por-ni'-ah*; from (4203) (πορνεύω); harlotry (including adultery and incest); figurative idolatry: — fornication.

(4203) πορνεύω, — *porn-yoo'-o*; from (4204) (πόρνη); to *act* the harlot, i.e. (literal) indulge unlawful lust (of either sex), or (figurative) practise idolatry: — commit (fornication).

(4204) πόρνη, — *por'-nay*; feminine of (4205) (πόρνος); a *strumpet*; figurative an idolater: — harlot, whore.
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(4205) πόρνος, — por’-nos; from πέρνημι (to sell; akin to the base of (4097) (πιπράσκω)); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine): — fornicator, whoremonger.

(4206) πόρρῳ, — por’-rho; adverb from (4253) (πρό): forwards, i.e. at a distance: — far, a great way off. See also (4207) (πόρρῳθεν).

(4207) πόρρῳθεν, — por’-rho-then; from (4206) (πόρρῳ) with adverb enclitic of source; from far, or (by implication) at a distance, i.e. distantly: — afar off.

(4208) πορρωτέρῳ, — por-rho-ter’-o; adverb comparative of (4206) (πόρρῳ); farther, i.e. a greater distance: — further.

(4209) πορφύρα, — por-foo’-rah; of Latin origin; the “purple” mussel, i.e. (by implication) the red-blue color itself, and finally a garment dyed with it: — purple.

(4210) πορφυρόφυς, — por-foo-roo’; from (4209) (πορφύρα); purpureal, i.e. bluish red: — purple.

(4211) πορφυροπωλίς, — por-foo-rop’-o-lis; feminine of a compound of (4209) (πορφύρα) and (4453) (πωλέω); a female trader in purple cloth: — seller of purple.

(4212) ποσάκις, — pos-ak’-is; multiple from (4214) (πόσος); how many times: — how oft (-en).

(4213) πόσις, — pos’-is; from the alternate of (4095) (πίνω); a drinking (the act), i.e. (concretely) a draught: — drink.

(4214) πόσος, — pos’-os; from an obsolete πός (who, what) and (3739) (нный); interrogative pronoun (of amount) how much (large, long or [plural] many): — how great (long, many), what.

(4215) ποταμός, — pot-am-os’; probably from a derivative of the alternate of (4095) (πίνω) (compare (4224) (πότος)); a current, brook or freshet (as drinkable), i.e. running water: — flood, river, stream, water.
(4216) ποταμοφόρητος, — pot-am-of-or’-ay-tos; from (4215) (ποταμός) and a derivative of (5409) (φορέω); riverborne, i.e. overwhelmed by a stream: — carried away of the flood.

(4217) ποταπός, — pot-ap-os’; apparently from (4219) (πότε) and the base of (4226) (ποῦ); interrogative whatever, i.e. of what possible sort: — what (manner of).

(4218) πότε, — pot-eh’; from the base of (4225) (ποῦ) and (5037) (τε); indefinite adverb, at sometime, ever: — afore- (any, some-) time (-s), at length (the last), (+ n-) ever, in the old time, in time past, once, when.

(4219) πότε, — pot’-eh; from the base of (4225) (ποῦ) and (5037) (τε); interrogative adverb, at what time: — + how long, when.

(4220) πότερον, — pot’-er-on; neuter of a comparative of the base of (4226) (ποῦ); interrogative as adverb, which (of two), i.e. is it this or that: — whether.

(4221) ποτήριον, — pot-ay’-ree-on; neuter of a derivative of the alternate of (4095) (πίνω); a drinking-vessel; by extension the contents thereof, i.e. a cupful (draught); figurative a lot or fate: — cup.

(4222) ποτίζω, — pot-id’-zo; from a derivative of the alternate of (4095) (πίνω); to furnish drink, irrigate: — give (make) to drink, feed, water.

(4223) Ποτίολοι, — pot-ee’-ol-oy; of Latin origin; little wells, i.e. mineral springs; Potioli (i.e. Puteoli), a place in Italy: — Puteoli.

(4224) πότος, — pot’-os; from the alternate of (4095) (πίνω); a drinking-bout or carousal: — banqueting.

(4225) ποῦ, — poo; generic of an indefinite pronoun πός (some) otherwise obsolete (compare (4214) (πόσος)); as adverb of place, somewhere, i.e. nearly: — about, a certain place.
(4226) \( \pi\nu\delta, \) — *poo*; generic of an interrogative pronoun \( \pi\delta\varsigma (\textit{what}) \) otherwise obsolete (perhaps the same as (4225) \( \pi\nu\delta \) used with the rising slide of inquiry); as adverb of place; \( \textit{at} \) (by implication \textit{to}) \textit{what} locality: — where, whither.

(4227) \( \Pi\nu\delta\eta\varsigma, \) — *poo’-dace*; of Latin origin; \textit{modest}; \textit{Pudes} (i.e. \textit{Pudens}), a Christian: — Pudens.

(4228) \( \pi\nu\upsilon\varsigma, \) — *pooce*; a primary word; a “\textit{foot}” (figurative or literal): — foot (-stool).

(4229) \( \pi\rho\acute{a}\gamma\mu\alpha, \) — \textit{prag’-mah}; from (4238) \( \pi\rho\acute{a}\sigma\varsigma\omega \); a \textit{deed}; by implication an \textit{affair}; by extension an \textit{object} (material): — business, matter, thing, work.

(4230) \( \pi\rho\acute{a}\gamma\mu\alpha\tau\epsilon\iota\alpha, \) — \textit{prag-mat-i’-ah}; from (4231) \( \pi\rho\acute{a}\gamma\mu\alpha\tau\epsilon\omicron\omicron\omicron\alpha \); a \textit{transaction}, i.e. \textit{negotiation}: — affair.

(4231) \( \pi\rho\acute{a}\gamma\mu\alpha\tau\epsilon\omicron\omicron\omicron\alpha\iota \), — \textit{prag-mat-yoo’-om-ahee}; from (4229) \( \pi\rho\acute{a}\gamma\mu\alpha \); to \textit{busy oneself} with, i.e. to \textit{trade}: — occupy.

(4232) \( \pi\rho\alpha\iota\tau\omicron\omicron\omicron\omicron\nu, \) — \textit{prahee-to’-ree-on}; of Latin origin; the \textit{praetorium} or governor’s \textit{courtroom} (sometimes including the whole \textit{edifice} and \textit{camp}): — (common, judgment) hall (of judgment), palace, praetorium.

(4233) \( \pi\rho\acute{a}\kappa\tau\theta\rho\omicron, \) — \textit{prak’-tore}; from a derivative of (4238) \( \pi\rho\acute{a}\sigma\varsigma\omega \); a \textit{practiser}, i.e. (special) an official \textit{collector}: — officer.

(4234) \( \pi\rho\acute{a}\acute{z}\iota\varsigma, \) — \textit{prax’-is}; from (4238) \( \pi\rho\acute{a}\sigma\varsigma\omega \); \textit{practice}, i.e. (concretely) an \textit{act}; by extension a \textit{function}: — deed, office, work.

(4235) \( \pi\rho\acute{a}\iota\omicron\varsigma, \) — \textit{prah’-os}; a form of (4239) \( \pi\rho\acute{a}\upsilon\varsigma \), used in certain parts; \textit{gentle}, i.e. \textit{humble}: — meek.

(4236) \( \pi\rho\acute{a}\eta\iota\omicron\eta, \) — \textit{prah-ot’-ace}; from (4235) \( \pi\rho\acute{a}\iota\omicron\varsigma \); \textit{gentleness}; by implication \textit{humility}: — meekness.
(4237) πρασιά, — pras-ee-ah'; perhaps from πράσον (a leek, and so an onion-patch); a garden-plot, i.e. (by implication of regular beds) a row (repeated in plural by Hebrew to indicate an arrangement): — in ranks.

(4238) πράσσω, — pras'-so; a primary verb; to “practise”, i.e. perform repeatedly or habitually (thus differing from (4160) ποίεω, which properly refers to a single act); by implication to execute, accomplish, etc.; specially to collect (dues), fare (personally): — commit, deeds, do, exact, keep, require, use arts.

(4239) πράος, — prah-ooce'; apparently a primary word; mild, i.e. (by implication) humble: — meek. See also (4235) πράιος.

(4240) πράσσω, — prah-oo'-tace; from (4239) πράος; mildness, i.e. (by implication) humility: — meekness.

(4241) πρέπω, — prep'-o; apparently a primary verb; to tower up (be conspicuous), i.e. (by implication) to be suitable or proper (third person singular presumed indicative, often used impersonally, it is fit or right): — become, comely.

(4242) πρεσβεία, — pres-bi'-ah; from (4243) πρεσβεύω; seniority (eldership), i.e. (by implication) an embassy (concrete ambassadors): — ambassage, message.

(4243) πρεσβεύω, — pres-byoo'-o; from the base of Greek (4245) πρεσβύτερος; to be a senior, i.e. (by implication) act as a representative (figurative preacher): — be an ambassador.

(4244) πρεσβυτέριον, — pres-boot'-ee-on; neuter of a presumed derivative of (4245) πρεσβύτερος; the order of elders, i.e. (special) Israelite Sanhedrin or Christian “presbytery”: — (estate of) elder (-s), presbytery.

(4245) πρεσβύτερος, — pres-boot'-er-os; comparative of πρέσβυς (elderly); older; as noun, a senior; specially an Israelite Sanhedrist (also figurative member of the celestial council) or Christian “presbyter”: — elder (-est), old.
(4246) πρεσβύτης, — pres-boo’-tace; from the same as (4245) (πρεσβύτερος); an old man: — aged (man), old man.

(4247) πρεσβύτις, — pres-boo’-tis; feminine of (4246) (πρεσβύτης); an old woman: — aged woman.

πρήθω. See (4092) (π’μπρημι).

(4248) πρηνής, — pray-nace’; from (4253) (πρό); leaning (falling) forward (‘prone’), i.e. head foremost: — headlong.

(4249) πρίζω, — prid’-zo; a strengthened form of a primary πρίω (to saw); to saw in two: — saw asunder.

(4250) πρίν, — prin; adverb from (4253) (πρό); prior, sooner: — before (that), ere.

(4251) Πρίσκα, — pris’-kah; of Latin origin; feminine of Priscus, ancient; Priska, a Christian woman: — Prisca. See also (4252) (Πρίσκιλλα).

(4252) Πρίσκιλλα, — pris’-cil-lah; diminative of (4251) (Πρίσκα); Priscilla (i.e. little Prisca), a Christian woman: — Priscilla.

(4253) πρό, — pro; a primary preposition; "fore", i.e. in front of, prior (figurative superior) to: — above, ago, before, or ever. In comparative it retains the same significations.

(4254) προάγω, — pro-ag’-o; from (4253) (πρό) and (71) (ἄγω); to lead forward (magisterially); intransitive to precede (in place or time [participle previous]): — bring (forth, out), go before.

(4255) προαιρέομαι, — pro-ahee-reh’-om-ahee; from (4253) (πρό) and (138) (αἰρέομαι); to choose for oneself before another thing (prefer), i.e. (by implication) to propose (intend): — purpose.

(4256) προαιτιάομαι, — pro-ahee-tee-ah’-om-ahee; from (4253) (πρό) and a derivative of (156) (αἰτία); to accuse already, i.e. previously charge: — prove before.
(4257) προακούω, — pro-ak-o’-o; from (4253) (πρό) and (191) (ὁκούω); to hear already, i.e. anticipate: — hear before.

(4258) προαμαρτάνω, — pro-am-ar-tan’-o; from (4253) (πρό) and (264) (ἀμαρτάνω); to sin previously (to conversion): — sin already, heretofore sin.

(4259) προαύλιον, — pro-ow’-lee-on; neuter of a presumed compound of (4253) (πρό) and (833) (αὐλή); a forecourt, i.e. vestibule (alley-way): — porch.

(4260) προβαίνω, — prob-ah’ee-no; from (4253) (πρό) and the base of (939) (βάσις); to walk forward, i.e. advance (literally or in years): — + be of a great age, go farther (on), be well stricken.

(4261) προβάλλω, — prob-al’-lo; from (4253) (πρό) and (906) (βάλλω); to throw forward, i.e. push to the front, germinate: — put forward, shoot forth.

(4262) προβατικός, — prob-at-ik-os’; from (4263) (πρόβατον); relating to sheep, i.e. (a gate) through which they were led into Jerusalem: — sheep (market).

(4263) πρόβατον, — prob’-at-on; properly neuter of a presumed derivative of (4260) (προβαίνω); something that walks forward (a quadruped), i.e. (special) a sheep (literal or figurative): — sheep ([fold]).

(4264) προβιβάζω, — prob-ib-ad’-zo; from (4253) (πρό) and a reduplicated form of (971) (βιβάζω); to force forward, i.e. bring to the front, instigate: — draw, before instruct.

(4265) προβλέπω, — prob-lep’-o; from (4253) (πρό) and (991) (βλέπω); to look out beforehand, i.e. furnish in advance: — provide.

(4266) προγίνομαι, — prog-in’-om-ahee; from (4253) (πρό) and (1096) (γίνομαι); to be already, i.e. have previously transpired: — be past.
(4267) προγινώσκω, — prog-in-oce’-ko; from (4253) (πρό) and (1097) (γινώσκω); to know beforehand, i.e. foresee: — foreknow (ordain), know (before).

(4268) πρόγνωσις, — prog’-no-sis; from (4267) (προγινώσκω); forethought: — foreknowledge.

(4269) πρόγνονος, — prog’-on-os; from (4266) (προγίνομαι); an ancestor, (grand-) parent: — forefather, parent.

(4270) προγράφω, — prog-raf’-o; from (4253) (πρό) and (1125) (γράφω); to write previously; figurative to announce, prescribe: — before ordain, evidently set forth, write (afore, aforetime).

(4271) προδηλος, — prod’-ay-los; from (4253) (πρό) and (1212) (δηλος); plain before all men, i.e. obvious: — evident, manifest (open) beforehand.

(4272) προδιδωμι, — prod-id’-o-mee; from (4253) (πρό) and (1325) (δίδωμι); to give before the other party has given: — first give.

(4273) προδότης, — prod-ot’-ace; from (4272) (προδιδωμι) (in the sense of giving forward into another’s [the enemy’s] hands); a surrender: — betrayer, traitor.

προδρέμω. See (4390) (προτρέχω).

(4274) προδρόμος, — prod’-rom-os; from the alternate of (4390) (προτρέχω); a runner ahead, i.e. scout (figurative precursor): — forerunner.

(4275) προεὶδω, — pro-i’-do; from (4253) (πρό) and (1492) (εἰδω); foresee: — foresee, saw before.

(4276) προελπίζω, — pro-el-pid’-zo; from (4253) (πρό) and (1679) (ἐλπίζω); to hope in advance of other confirmation: — first trust.
(4277) **προέπω,** — *pro-ep'-o:* from (4253) (**πρό**) and (2036) (**ἐπώ**); to *say already,* to *predict.* — forewarn, say (speak, tell) before. Compare (4280) (**προερέω**).

(4278) **προενάρχомαι,** — *pro-en-ar'-khom-ahee:* from (4253) (**πρό**) and (1728) (**ἐνάρχομαι**); to *commence already:* — begin (before).

(4279) **προεπαγγέλλομαι,** — *pro-ep-ang-ghel'-lom-ahee:* middle from (4253) (**πρό**) and (1861) (**ἐπαγγέλλω**); to *promise of old:* — promise before.

(4280) **προερέω,** — *pro-er-eh'-o:* from (4253) (**πρό**) and (2046) (**ἐρέω**); used as alternate of (4277) (**προέπω**); to *say already,* *predict.* — foretell, say (speak, tell) before.

(4281) **προέρχομαι,** — *pro-er'-khom-ahee:* from (4253) (**πρό**) and (2064) (**ἐρχομαι**)(including its alternate); to *go onward,* *precede* (in place or time): — go before (farther, forward), outgo, pass on.

(4282) **πρετοιμάζω,** — *pro-et-oy-mad'-zo:* from (4253) (**πρό**) and (2090) (**ἐτοιμάζω**); to *fit up in advance* (literal or figurative): — ordain before, prepare afore.

(4283) **προευαγγέλιζομαι,** — *pro-yoo-ang-ghel-id'-zom-ahee:* middle from (4253) (**πρό**) and (2097) (**ἐυαγγέλιζω**); to *announce glad news in advance:* — preach before the gospel.

(4284) **προέχομαι,** — *pro-ekh-om-ahee:* middle from (4253) (**πρό**) and (2192) (**ἐχο**); to *hold oneself before* others, i.e. (figurative) to *excel:* — be better.

(4285) **προηγείομαι,** — *pro-ay-geh'-om-ahee:* from (4253) (**πρό**) and (2233) (**ηγέομαι**); to *lead the way* for others, i.e. *show deference:* — prefer.
(4286) πρόθεσις, — proth’-es-is; from (4388) (πρόθυμια); a setting forth, i.e. (figurative) proposal (intention); specially the show-bread (in the Temple) as exposed before God: — purpose, shew [-bread].

(4287) προθέσμιος, — proth-es’-mee-os; from (4253) (πρό) and a derivative of (5087) (τίθημι); fixed beforehand, i.e. (feminine with (2250) (ἡμέρα) implication) a designated day: — time appointed.

(4288) προθυμία, — proth-oo-mee’-ah; from (4289) (πρόθυμος); predisposition, i.e. alacrity: — forwardness of mind, readiness (of mind), ready (willing) mind.

(4289) πρόθυμος, — proth’-oo-mos; from (4253) (πρό) and (2372) (θυμός); forward in spirit, i.e. predisposed; neuter (as noun) alacrity: — ready, willing.

(4290) προθύμως, — proth-oo’-moce; adverb from (4289) (πρόθυμος); with alacrity: — willingly.

(4291) προϊστημι, pro-is’-tay-mee; from (4253) (πρό) and (2476) (ἵστημι); to stand before, i.e. (in rank) to preside, or (by implication) to practise: — maintain, be over, rule.

(4292) προκαλέσμαι, — prok-al-eh’-om-ahhee; middle from (4253) (πρό) and (2564) (καλέω); to call forth to oneself (challenge), i.e. (by implication to irritate: — provoke.

(4293) προκαταγγέλλω, — prok-at-ang-ghel’-lo; from (4253) (πρό) and (2605) (καταγγέλλω); to announce beforehand, i.e. predict, promise: — foretell, have notice, (shew) before.

(4294) προκαταρτίζω, — prok-at-ar-tid’-zo; from (4253) (πρό) and (2675) (καταρτίζω); to prepare in advance: — make up beforehand.
(4295) πρόκειμαι, — prok’-i-mahee; from (4253) (πρό) and (2749) (κείμαι); to lie before the view, i.e. (figurative) to be present (to the mind), to stand forth (as an example or reward): — be first, set before (forth).

(4296) προκηρύσσω, — prok-ay-rooce’-so; from (4253) (πρό) and (2784) (κηρύσσω); to herald (i.e. proclaim) in advance: — before (first) preach.

(4297) προκοπή, — prok-op’; from (4298) (προκόπτω); progress, i.e. advancement (subject or object): — furtherance, profit.

(4298) προκόπτω, — prok-op’-to; from (4253) (πρό) and (2875) (κόπτω); to drive forward (as if by beating), i.e. (figurative and intransitive) to advance (in amount, to grow; in time, to be well along): — increase, proceed, profit, be far spent, wax.

(4299) πρόκριμα, — prok’-ree-mah; from a compound of (4253) (πρό) and (2919) (κρίνω); a prejudgment (prejudice), i.e. prepossession: — prefer one before another.

(4300) προκυρόω, — prok-oo-ro’-o; from (4253) (πρό) and (2964) (κυρόω); to ratify previously: — confirm before.

(4301) προλαμβάνω, — prol-am-ban’-o; from (4253) (πρό) and (2983) (λαμβάνω); to take in advance, i.e. (literal) eat before others have an opportunity; (figurative) to anticipate, surprise: — come aforehand, overtake, take before.

(4302) προλέγω, — prol-eg’-o; from (4253) (πρό) and (3004) (λέγω); to say beforehand, i.e. predict, forewarn: — foretell, tell before.

(4303) προμαρτύρομαι, — prom-ar-too’-rom-ahee; from (4253) (πρό) and (3143) (marturomai); to be a witness in advance, i.e. predict: — testify beforehand.

(4304) προμελετάω, — prom-el-et-ah’-o; from (4253) (πρό) and (3191) (μελετάω); to premeditate: — meditate before.
(4305) προμεριμνάω, — prom-er-im-nah’-o; from (4253) (πρό) and (3309) (μεριμνάω); to care (anxiously) in advance: — take thought beforehand.

(4306) προνοέω, — pron-o-eh’-o; from (4253) (πρό) and (3539) (νοιέω); to consider in advance, i.e. look out for beforehand (active by way of maintenance for others; middle by way of circumspection for oneself): — provide (for).

(4307) πρόνοια, — pron’-oy-ah; from (4306) (προνοέω); forethought, i.e. provident care or supply: — providence, provision.

(4308) προοράω, — pro-or-ah’-o; from (4253) (πρό) and (3708) (ὁράω); to behold in advance, i.e. (active) to notice (another) previously, or (middle) to keep in (one’s own) view: — foresee, see before.

(4309) προορίζω, — pro-or-id’-zo; from (4253) (πρό) and (3724) (ὁρίζω); to limit in advance, i.e. (figurative) predetermine: — determine before, ordain, predestinate.

(4310) προπόσχω, — prop-as’-kho; from (4253) (πρό) and (3958) (πάσχω); to undergo hardship previously: — suffer before.

(4311) προπέμπω, — prop-em’-po; from (4253) (πρό) and (3992) (πέμπω); to send forward, i.e. escort or aid in travel: — accompany, bring (forward) on journey (way), conduct forth.

(4312) προπετής, — prop-et-ace’; from a compound of (4253) (πρό) and (4098) (πίπτω); falling forward, i.e. headlong (figurative precipitate): — heady, rash [-ly].

(4313) προπορεύομαι, — prop-or-yoo’-om-ahee; from (4253) (πρό) and (4198) (πορεύομαι); to precede (as guide or herald): — go before.
(4314) πρός, — pros; a strengthened form of (4253) (πρό); a preposition of direction; forward to, i.e. toward (with the genitic the side of, i.e. pertaining to; with the dative by the side of, i.e. near to; usually with the accusative the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated): — about, according to, against, among, at, because of, before, between, ([where-]) by, for, x at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), + together, to ([you]) -ward, unto, with (-in). In comparative it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

(4315) προσάββατον, — pros-ab’-bat-on; from (4253) (πρό) and (4521) (σάββατον); a fore-sabbath, i.e. the Sabbath-eve: — day before the sabbath. Compare (3904) (παρασκευή).

(4316) προσαγορεύω, — pros-ag-or-yoo’-o; from (4314) (πρός) and a derivative of (58) (ἀγορα) (meaning to harangue); to address, i.e. salute by name: — call.

(4317) προσάγω, — pros-ag’-o; from (4314) (πρός) and (71) (ἀγω); to lead towards, i.e. (transitive) to conduct near (summon, present), or (intransitive) to approach: — bring, draw near.

(4318) προσαγωγή, — pros-ag-ogue-ay’; from (4317) (προσάγω) (compare (72) (ἀγωγή)); admission: — access.

(4319) προσαιτέω, — pros-ahee-teh’-o; from (4314) (πρός) and (154) (αἰτέω); to ask repeatedly (importune), i.e. solicit: — beg.

(4320) προσαναβαίνω, — pros-an-ab-ah’ee-no; from (4314) (πρός) and (305) (ἀναβαίνω); to ascend farther, i.e. be promoted (take an upper [more honorable] seat): — go up.

(4321) προσαναλίσκω, — pros-an-al-is’-ko; from (4314) (πρός) and (355) (ἀναλίσκω); to expend further: — spend.
(4322) προσαναπληρώ, — pros-an-ap-lay-ro’-o; from (4314) (πρός) and (378) (ἀναπληρώ); to fill up further, i.e. furnish fully: — supply.

(4323) προσανατίθημι, — pros-an-at-ith’-ay-mee; from (4314) (πρός) and (394) (ἀνατίθημι); to lay up in addition, i.e. (middle and figurative) to impart or (by implication) to consult: — in conference add, confer.

(4324) προσαπειλέω, — pros-ap-i-leh’-o; from (4314) (πρός) and (546) (ἀπειλέω); to menace additionally: — threaten further.

(4325) προσδαπανάω, — pros-dap-an-ah’-o; from (4314) (πρός) and (1159) (δαπανάω); to expend additionally: — spend more.

(4326) προσδέομαι, — pros-deh’-om-ahee; from (4314) (πρός) and (1189) (δέομαι); to require additionally, i.e. want further: — need.

(4327) προσδέχομαι, — pros-dekh’-om-ahee; from (4314) (πρός) and (1209) (δέχομαι); to admit (to intercourse, hospitality, credence or [figurative] endurance); by implication to await (with confidence or patience): — accept, allow, look (wait) for, take.

(4328) προσδοκάω, — pros-dok-ah’-o; from (4314) (πρός) and δοκεύω (to watch); to anticipate (in thought, hope or fear); by implication to await: — (be in) expect (-ation), look (for), when looked, tarry, wait for.

(4329) προσδοκία, — pros-dok-ee’-ah; from (4328) (προσδοκάω); apprehension (of evil); by implication infliction anticipated: — expectation, looking after.

προσδρέμω. See (4370) (προστρέχω).

(4330) προσεάω, — pros-eh-ah’-o; from (4314) (πρός) and (1439) (ἐάω); to permit further progress: — suffer.
(4331) προσεγγίζω, — pros-eng-ghid’-zo; from (4314) (πρός) and (1448) (ἐγγίζω); to approach near: — come nigh.

(4332) προσεδρεύω, — pros-ed-ryoo’-o; from a compound of (4314) (πρός) and the base of (1476) (ἐδραίος); to sit near, i.e. attend as a servant: — wait at.

(4333) προσεργάζομαι, — pros-er-gad’-zom-ahee; from (4314) (πρός) and (2038) (ἐργάζομαι); to work additionally, i.e. (by implication) acquire besides: — gain.

(4334) προσέρχομαι, — pros-er’-khom-ahee; from (4314) (πρός) and (2064) (ἐρχόμαι) (including its alternate); to approach, i.e. (literal) come near, visit, or (figurative) worship, assent to: — (as soon as he) come (unto), come thereunto, consent, draw near, go (near, to, unto).

(4335) προσευχή, — pros-yoo-khay’; from (4336) (προσεύχομαι); prayer (worship); by implication an oratory (chapel): — x pray earnestly, prayer.

(4336) προσεύχομαι, — pros-yoo’-khom-ahee; from (4314) (πρός) and (2172) (ἐυχόμαι); to pray to God, i.e. supplicate, worship: — pray (x earnestly, for), make prayer.

(4337) προσέχω, — pros-ekh’-o; from (4314) (πρός) and (2192) (ἔχω); (figurative) to hold the mind ((3563) (νοῦς) implication) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to: — (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to, unto) have regard.

(4338) προσηλώω, — pros-ay-lo’-o; from (4314) (πρός) and a derivative of (2247) (ἥλως); to peg to, i.e. spike fast: — nail to.

(4339) προσήλυτος, — pros-ay’-loo-tos; from the alternate of (4334) (προσέρχομαι); an arriver from a foreign region, i.e. (special) an acceder (convert) to Judaism (“proselyte”): — proselyte.
(4340) πρόσκαιρος, — pros’-kahee-ros; from (4314) (πρός) and (2540) (καιρός); for the occasion only, i.e. temporary: — dur- [eth] for awhile, endure for a time, for a season, temporal.

(4341) προσκαλέομαι, — pros-kal-eh’-om-ahee; middle from (4314) (πρός) and (2564) (καλέω); to call toward oneself, i.e. summon, invite: — call (for, to, unto).

(4342) προσκαρτερέω, — pros-kar-ter-eh’-o; from (4314) (πρός) and (2594) (καρτερέω); to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor): — attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).

(4343) προσκαρτέρησις, — pros-kar-ter’-ay-sis; from (4342) (προσκαρτερέω); persistency: — perseverance.

(4344) προσκεφάλαιον, — pros-kef-al’-ahee-on; neuter of a presumed compound of (4314) (πρός) and (2776) (κεφαλή); something for the head, i.e. a cushion: — pillow.

(4345) προσκληρόω, — pros-klay-ro’-o; from (4314) (πρός) and (2820) (κληρόω); to give a common lot to, i.e. (figurative) to associate with: — consort with.

(4346) πρόσκλησις, — pros’-klis-is; from a compound of (4314) (πρός) and (2827) (κλίνω); a leaning towards, i.e. (figurative) proclivity (favoritism): — partiality.

(4347) προσκολλάω, — pros-kol-lah’-o; from (4314) (πρός) and (2853) (κολλάω); to glue to, i.e. (figurative) to adhere: — cleave, join (self).

(4348) πρόσκομμα, — pros’-kom-mah; from (4350) (προσκόμμα); a stub, i.e. (figurative) occasion of apostasy: — offence, stumbling (-block, [-stone]).
(4349) προσκοπή, — pros-kop-ay'; from (4350) (προσκόπτω); a stumbling, i.e. (figurative and concrete) occasion of sin: — offence.

(4350) προσκόπτω, — pros-kop'-to; from (4314) (πρός) and (2875) (κόπτω); to strike at, i.e. surge against (as water); specially to stub on, i.e. trip up (literal or figurative): — beat upon, dash, stumble (at).

(4351) προσκυλίω, — pros-koo-lee’-o; from (4314) (πρός) and (2947) (κυλίόω); to roll towards, i.e. block against: — roll (to).

(4352) προσκυνέω, — pros-koo-neh’-o; from (4314) (πρός) and a probably derivative of (2965) (κύων) (meaning to kiss, like a dog licking his master’s hand); to fawn or crouch to, i.e. (literal or figurative) prostrate oneself in homage (do reverence to, adore): — worship.

(4353) προσκυνητής, — pros-koo-nay-tace’; from (4352) (προσκυνέω); an adorer: — worshipper.

(4354) προσλαλέω, — pros-lal-eh’-o; from (4314) (πρός) and (2980) (λαλέω); to talk to, i.e. converse with: — speak to (with).

(4355) προσλαμβάνω, — pros-lam-ban’-o; from (4314) (πρός) and (2983) (λαμβάνω); to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality): — receive, take (unto).

(4356) πρόσληψις, — pros’-lape-sis; from (4355) (προσλαμβάνω); admission: — receiving.

(4357) προσμένω, — pros-men’-o; from (4314) (πρός) and (3306) (μένω); to stay further, i.e. remain in a place, with a person: figurative to adhere to, persevere in: — abide still, be with, cleave unto, continue in (with).
(4358) προσομιξω, — pros-or-mid’-zo; from (4314) (πρός) and a derivative of the same as (3730) (ὁρμή) (meaning to tie [anchor] or lull); to moor to, i.e. (by implication) land at: — draw to the shore.

(4359) προσοφείλω, — pros-of-i’-lo; from (4314) (πρός) and (3784) (ὁφείλω); to be indebted additionally: — over besides.

(4360) προσοχθίξω, — pros-okh-thid’-zo; from (4314) (πρός) and a form of ὄχθεω (to be vexed with something irksome); to feel indignant at: — be grieved with.

(4361) πρόσπεινος, — pros’-pi-nos; from (4314) (πρός) and the same as (3983) (πεινάω); hungering further, i.e. intensely hungry: — very hungry.

(4362) προσπήγνυμι, — pros-payg’-noo-mee; from (4314) (πρός) and (4078) (πήγνυμι); to fasten to, i.e. (special) to impale (on a cross): — crucify.

(4363) προσπίπτω, — pros-pip’-to; from (4314) (πρός) and (4098) (πίπτω); to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm): — beat upon, fall (down) at (before).

(4364) προσποιέομαι, — pros-poy-eh’-om-ahee; middle from (4314) (πρός) and (4160) (ποιέω); to do forward for oneself, i.e. pretend (as if about to do a thing): — make as though.

(4365) προσπορεύομαι, — pros-por-yoo’-om-ahee; from (4314) (πρός) and (4198) (πορεύομαι); to journey towards, i.e. approach [not the same as (4313) (προπορεύομαι)]: — go before.

(4366) προσρήγνυμι, — pros-rayg’-noo-mee; from (4314) (πρός) and (4486) (ῥήγνυμι); to tear towards, i.e. burst upon (as a tempest or flood): — beat vehemently against (upon).
(4367) προστάσσω, — pros-tas’-so; from (4314) (πρός) and (5021) (τάσσω); to arrange towards, i.e. (figurative) enjoin: — bid, command.

(4368) προστάτις, — pros-tat’-is; feminine of a derivative of (4291) (προΐστημι); a patroness, i.e. assistant: — succourer.

(4369) προστίθημι, — pros-tith’-ay-mee; from (4314) (πρός) and (5087) (τίθημι); to place additionally, i.e. lay beside, annex, repeat: — add, again, give more, increase, lay unto, proceed further, speak to any more.

(4370) προστρέχω, — pros-treh’-o; from (4314) (πρός) and (5143) (τρέχω) (including its alternate); to run towards, i.e. hasten to meet or join: — run (thither to, to).

(4371) προσφάγιον, — pros-fag’-ee-on; neuter of a presumed derivative of a compound of (4314) (πρός) and (5315) (φάγω); something eaten in addition to bread, i.e. a relish (specially fish; compare (3795) (ὄψαριον)): — meat.

(4372) πρόσφατος, — pros’-fat-os; from (4253) (πρό) and a derivative of (4969) (σφάζω); previously (recently) slain (fresh), i.e. (figurative) lately made: — new.

(4373) προσφάτως, — pros-fat’-oce; adverb from (4372) (πρόσφατος); recently: — lately.

(4374) προσφέρω, — pros-fer’-o; from (4314) (πρός) and (5342) (φέρω) (including its alternate); to bear towards, i.e. lead to, tender (especially to God), treat: — bring (to, unto) deal with, do, offer (unto, up), present unto, put to.

(4375) προσφιλής, — pros-fee-lace’; from a presumed compound of (4314) (πρός) and (5368) (φιλέω); friendly towards, i.e. acceptable: — lovely.

(4376) προσφορά, — pros-for-ah’; from (4374) (προσφέρω); presentation; concretely an oblation (bloodless) or sacrifice: — offering (up).
(4377) προσφωνέω, — pros-fo-neh’-o; from (4314) (πρός) and (5455) (φωνέω); to sound towards, i.e. address, exclaim, summon: — call unto, speak (un-) to.

(4378) πρόσχυσις, — pros’-khoo-sis; from a compound of (4314) (πρός) and χέω (to pour); a shedding forth, i.e. affusion: — sprinkling.

(4379) προσψαύω, — pros-psow’-o; from (4314) (πρός) and ψαύω (to touch); to impinge, i.e. lay a finger on (in order to relieve): — touch.

(4380) προσωποληπτέω, — pros-o-pol-ape-teh’-o; from (4381) (προσωπολήπτης); to favor an individual, i.e. show partiality: — have respect to persons.

(4381) προσωπολήπτης, — pros-o-pol-ape’tace; from (4383) (πρόσωπον) and (2983) (λαμβάνω); an accepter of a face (individual), i.e. (special) one exhibiting partiality: — respecter of persons.

(4382) προσωποληψία, — pros-o-pol-ape’-ah; from (4381) (προσωπολήπτης); partiality, i.e. favoritism: — respect of persons.

(4383) πρόσωπον, — pros’-o-pon; from (4314) (πρός) and ὁψ (the visage; from (3700) (ὅπτανομαι)); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication presence, person: — (outward) appearance, x before, countenance, face, fashion, (men’s) person, presence.

(4384) προτάσσω, — prot-as’-so; from (4253) (πρό) and (5021) (τάσσω); to pre-arrange, i.e. prescribe: — before appoint.

(4385) προτείνω, — prot-i’-no; from (4253) (πρό) and τείνω (to stretch); to pretend, i.e. tie prostrate (for scourging): — bind.

(4386) πρότερον, — prot’-er-on; neuter of (4387) (πρότερος) as adverb (with or without the article); previously: — before, (at the) first, former.
(4387) πρότερος, — prot’-er-os; comparative of (4253) (πρό); prior or previous: — former.

(4388) προτίθεμαι, — prot-ith’-em-ahee; middle from (4253) (πρό) and (5087) (τίθημι); to place before, i.e. (for oneself) to exhibit; (to oneself) to propose (determine): — purpose, set forth.

(4389) προτρέπομαι, — prot-rep’-om-ahee; middle from (4253) (πρό) and the base of (5157) (προπή); to turn forward for oneself, i.e. encourage: — exhort.

(4390) προτρέχω, — prot-rekh’-o; from (4253) (πρό) and (5143) (τρέχω) (including its alternate); to run forward, i.e. outstrip, precede: — outrun, run before.

(4391) προούπάρχω, — pro-oop-ar’-kho; from (4253) (πρό) and (5225) (ὑπάρχω); to exist before, i.e. (adverb) to be or do something previously: — + be before (-time).

(4392) προφασίς, — prof’-as-is; from a compound of (4253) (πρό) and (5316) (φαίνω); an outward showing, i.e. pretext: — cloak, colour, pretence, show.

(4393) προφέρω, — prof-er’-o; from (4253) (πρό) and (5342) (φέρω); to bear forward, i.e. produce: — bring forth.

(4394) προφητεία, — prof-ay-ti’-ah; from (4396) (προφήτης) (“prophecy”); prediction (scriptural or other): — prophecy, prophesying.

(4395) προφητεύω, — prof-ate-yoo’-o; from (4396) (προφήτης); to foretell events, divine, speak under inspiration, exercise the prophetic office: — prophesy.

(4396) προφήτης, — prof-ay’-tace; from a compound of (4253) (πρό) and (5346) (φημί); a foreteller (“prophet”); by analogy an inspired speaker; by extension a poet: — prophet.
(4397) προφητικός, — prof-ay-tik-os’; from (4396) (προφήτης); pertaining to a foreteller (“prophetic”): — of prophecy, of the prophets.

(4398) προφήτις, — prof-ay’-tis; feminine of (4396) (προφήτης); a female foreteller or an inspired woman: — prophetess.

(4399) προφθάνω, — prof-than’-o; from (4253) (πρό) and (5348) (φθάνω); to get an earlier start of, i.e. anticipate: — prevent.

(4400) προχειρίζομαι, — prokh-i-rid’-zom-ahee; middle from (4253) (πρό) and a derivative of (5495) (χείρ); to handle for oneself in advance, i.e. (figurative) to purpose: — choose, make.

(4401) προχειροτονέω, — prokh-i-rot-on-eh’-o; from (4253) (πρό) and (5500) (χειροτονέω); to elect in advance: — choose before.

(4402) Πρόχορος, — prokh’-or-os; from (4253) (πρό) and (5525) (χορός); before the dance; Prochorus, a Christian: — Prochorus.

(4403) πρόμνα, — proom’-nah; feminine of προμνύς (hindmost); the stern of a ship: — hinder part, stern.

(4404) πρωί, — pro-ee’; adverb from (4253) (πρό); at dawn; by implication the day-break watch: — early (in the morning), (in the) morning.

(4405) πρωία, pro-ee’-ah; feminine of a derivative of (4404) (πρωί) as noun; day-dawn: — early, morning.

(4406) πρωίμος, pro’-ee-mos; from (4404) (πρωί); dawning, i.e. (by analogy) autumnal (showering, the first of the rainy season): — early.

(4407) πρωίνος, pro-ee-nos’; from (4404) (πρωί); pertaining to the dawn, i.e. matutinal: — morning.
(4408) πρώρα, — pro’-ra; feminine of a presumed derivative of (4253) (πρό) as noun; the prow, i.e. forward part of a vessel: — forepart (-ship).

(4409) πρωτεύω, — prote-yoo’-o; from (4413) (πρῶτος); to be first (in rank or influence): — have the preeminence.

(4410) πρωτοκαθεδρία, — pro-tok-ath-ed-ree’-ah; from (4413) (πρῶτος) and (2515) (καθεδρα); a sitting first (in the front row), i.e. preeminence in council: — chief (highest, uppermost) seat.

(4411) πρωτοκλισία, — pro-tok-lis-ee’-ah; from (4413) (πρῶτος) and (2828) (κλισία); a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals: — chief (highest, uppermost) room.

(4412) πρῶτον, — pro’-ton; neuter of (4413) (πρῶτος) as adverb (with or without (3588) (ὁ)); firstly (in time, place, order, or importance): — before, at the beginning, chiefly, (at, at the) first (of all).

(4413) πρῶτος, — pro’-tos; contracted superlative of (4253) (πρό); foremost (in time, place, order or importance): — before, beginning, best, chief (-est), first (of all), former.

(4414) πρωτοστάτης, — pro-tos-tat’-ace; from (4413) (πρῶτος) and (2476) (ιστήμη); one standing first in the ranks, i.e. a captain (champion): — ringleader.

(4415) πρωτοτόκια, — pro-tot’-ee-ah; from (4416) (πρωτοτόκος); primogeniture (as a privilege): — birthright.

(4416) πρωτοτόκος, — pro-tot-ok’-os; from (4413) (πρῶτος) and the alternate of (5088) (τίκτω); first-born (usually as noun, literal or figurative): — firstbegotten (-born).

(4417) πταίω, — ptah’-yo; a form of (4098) (πίπτω); to trip, i.e. (figurative) to err, sin, fail (of salvation): — fall, offend, stumble.
(4418) πτέρνα, — pter’-nah; of uncertain derivative; the heel (figurative): — heel.

(4419) πτερύγιον, — pter-oog’-ee-on; neuter of a presumed derivative of (4420) (πτέρυξ); a winglet, i.e. (figurative) extremity (top corner): — pinnacle.

(4420) πτέρυξ, — pter’-oox; from a derivative of (4072) (πέτομα) (meaning a feather); a wing: — wing.

(4421) πτηνόν, — ptay-non’; contracted for (4071) (πετεινόν); a bird: — bird.

(4422) πτοέω, — pto-eh’-o; probably akin to the alternate of (4098) (πίπτω) (through the idea of causing to fall) or to (4072) (πέτομα) (through that of causing to fly away); to scare: — frighten.

(4423) πτόησις, — pto’-ay-sis; from (4422) (πτοέω); alarm: — amazement.

(4424) Πτολεμαῖς, ptol-em-ah-is’; from Πτολεμαῖς (Ptolemy, after whom it was named); Ptolemaïs, a place in Palestine: — Ptolemais.

(4425) πτόον, — ptoo’-on; from (4429) (πτόω); a winnowing-fork (as scattering like spittle): — fan.

(4426) πτόρω, — ptoo’-ro; from a presumed derivative of (4429) (πτόω) (and thus akin to (4422) (πτοέω)); to frighten: — terrify.

(4427) πτόσμα, — ptoos’-mah; from (4429) (πτόω); saliva: — spittle.

(4428) πτόσσω, — ptoos’-so; probably akin to πετάννυμι (to spread; and thus apparently allied to (4072) (πέτομα) through the idea of expansion, and to (4429) (πτόω) through that of flattening; compare (3961) (πατέω)); to fold, i.e. furl a scroll: — close.
(4429) πτύω, — ptoo’-o; a primary verb (compare (4428) (πτύσσω)); to spit: — spit.

(4430) πτῶμα, — pto’-mah; from the alternate of (4098) (πίπτω); a ruin, i.e. (special) lifeless body (corpse, carrion): — dead body, carcase, corpse.

(4431) πτῶσις, — pto’-sis; from the alternate of (4098) (πίπτω); a crash, i.e. downfall (literal or figurative): — fall.

(4432) πτωχεία, — pto-khi’-ah; from (4433) (πτωχεύω); beggary, i.e. indigence (literal or figurative): — poverty.

(4433) πτωχεύω, — pto-khyoo’-o; from (4434) (πτωχός); to be a beggar, i.e. (by implication) to become indigent (figurative): — become poor.

(4434) πτωχός, — pto-khos’; from πτώσσω (to crouch; akin to (4422) (πτοέω) and the alternate of (4098) (πίπτω)); a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense; whereas (3993) (πένης) properly means only straitened circumstances in private), literal (often as noun) or figurative (distressed): — beggar (-ly), poor.

(4435) πυγμή, — poog-may’; from a primary πύξ (the fist as a weapon); the clenched hand, i.e. (figurative) frequent; neuter plural (as adverb) frequently: — oft.

(4436) Πύθων, — poo’-thone; from Πυθώ (the name of the region where Delphi, the seat of the famous oracle, was located); a Python, i.e. (by analogy with the supposed diviner there) inspiration (soothsaying): — divination.

(4437) πυκνός, — pook-nos’; from the same as (4635) (σκηνοποιός); clasped (thick), i.e. (figurative) frequent, neuter plural (as adverb) frequently: — often (-er).
(4438) πυκτέω, — pook-teh'-o; from a derivative of the same as (4435) (πυγμή); to box (with the fist), i.e. contend (as a boxer) at the games (figurative): — fight.

(4439) πύλη, — poo'-lay; apparently a primary word; a gate, i.e. the leaf or wing of a folding entrance (literal or figurative): — gate.

(4440) πυλόν, — poo-lone’; from (4439) (πύλη); a gateway, door-way of a building or city; by implication a portal or vestibule: — gate, porch.

(4441) πυνθάνομαι, — poon-than'-om-ahhee; middle prolonged from a primary πύθω (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from (2065) (ἐρωτάω), which properly means a request as a favor; and from (154) (αἰτέω), which is strictly a demand of something due; as well as from (2212) (ζητέω), which implies a search for something hidden; and from (1189) (δέομαι), which involves the idea of urgent need); by implication to learn (by casual intelligence): — ask, demand, enquire, understand.

(4442) πῦρ, — poor; a primary word; “fire” (literal or figurative, specially lightning): — fiery, fire.

(4443) πυρά, — poo-rah’; from (4442) (πῦρ); a fire (concrete): — fire.

(4444) πύργος, — poor’-gos; apparently a primary word (“burgh”); a tower or castle: — tower.

(4445) πυρέσσω, — poo-res’-so; from (4443) (πυρά); to be on fire, i.e. (special) to have a fever: — be sick of a fever.

(4446) πυρετός, — poo-ret-os’; from (4445) (πυρέσσω); inflamed, i.e. (by implication) feverish (as noun, fever): — fever.

(4447) πῦρινος, — poo’-ree-nos; from (4443) (πυρά); fiery, i.e. (by implication) flaming: — of fire.
(4448) πυρόω, — poo-ro’-o; from (4442) (πῦρ); to kindle, i.e. (passive) to be ignited, glow (literal), be refined (by implication), or (figurative) to be inflamed (with anger, grief, lust): — burn, fiery, be on fire, try.

(4449) πυρράζω, — poor-hrad’-zo; from (4450) (πυρρός); to redden (intransitive): — be red.

(4450) πυρρός, — poor-hros’; from (4442) (πῦρ); fire-like, i.e. (special) flame-colored: — red.

(4451) πύρωσις, — poo’-ro-sis; from (4448) (πυρόω); ignition, i.e. (special) smelting (figurative conflagration, calamity as a test): — burning, trial.

(4452) -πω, — po; another form of the base of (4458) (-πῶς); an enclitic particle of indefiniteness; yet, even; used only in comparative See (3369) (μηδέπω), (3380) (μήπω), (3764) (οὐδέπω), (3768) (οὔπω), (4455) (πόποτε).

(4453) πωλέω, — po-leh’-o; probably ultimately from πέλομαι (to be busy, to trade); to barter (as a pedlar), i.e. to sell: — sell, whatever is sold.

(4454) πῶλος, — po’-los; apparently a primary word; a “foal” or “filly”, i.e. (special) a young ass: — colt.

(4455) πῶποτε, — po’-pot-e; from (4452) (-πω) and (4218) (ποτέ); at any time, i.e. (with negative particle) at no time: — at any time, + never (...to any man), + yet never man.

(4456) πωρόω, — po-ro’-o; apparently from πῶρος (a kind of stone); to petrify, i.e. (figurative) to indurate (render stupid or callous): — blind, harden.

(4457) πῶρωσις, — po’-ro-sis; from (4456) (πωρόω); stupidity or callousness: — blindness, hardness.
(4458) -πωζ, — poce; adverb from the base of (4225) (πού); an enclitic particle of indefiniteness of manner; somehow or anyhow; used only in comparative: — haply, by any (some) means, perhaps. See (1513) (ei πωζ), (3381) (μήπωζ). Compare (4459) (πωζ).

(4459) πωζ, — poce; adverb from the base of (4226) (πού); an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much!: — how, after (by) what manner (means), that. [Occasionally unexpressed in English].
(4460) ῥαάβ, — hrah-ab’; of Hebrew origin [Hebrew {7343} (Rachab)]; Raab (i.e. Rachab), a Canaanitess: — Rahab. See also Greek (4477) (Rhachab).

(4461) ῥαββί, — hrab-bee’; of Hebrew origin [Hebrew {7227} (rab) with pronoun suffix]; my master, i.e. Rabbi, as an official title of honor: — Master, Rabbi.

(4462) ῥαββονί, — hrab-bon-ee’; or ῥαββουνί, hrab-boo-nee’; of Chaldee origin; corresponding to (4461) (ῥαββί): — Lord, Rabboni.

(4463) ῥαβδίζω, — hrab-did’-zo; from (4464) (ῥάβδος); to strike with a stick, i.e. bastinado: — beat (with rods).

(4464) ῥάβδος, — hrab’-dos; from the base of (4474) (ῥάπιζω); a stick or wand (as a cudgel, a cane or a baton of royalty): — rod, sceptre, staff.

(4465) ῥαβδοῦχος, — hrab-doo’-khos; from (4464) (ῥάβδος) and (2192) (ἕχω); a rod- (the Latin fasces) holder, i.e. a Roman lictor (constable or executioner): — sergeant.

(4466) ῥαγαῦ, — hrag-ow’; of Hebrew origin [Hebrew {7466} (Re`uw)]; Ragau (i.e. Reu`), a patriarch: — Ragau.

(4467) ῥΆδιούργημα, — hrad-ee-oorg’-ay-mah; from a compound of ῥάδιος (easy, i.e. reckless) and (2041) (ἐργον); easy-going behavior, i.e. (by extension) a crime: — lewdness.

(4468) ῥΆδιουργια, — hrad-ee-oorg-ee’-a; from the same as (4467) (ῥάδιούργημα); recklessness, i.e. (by extension) malignity: — mischief.

(4469) ῥάκα, — rhak-ah’; of Chaldee or [compare Hebrew {7386} (reyq)]; O empty one, i.e. thou worthless (as a term of utter vilification): — Raca.
(4470) ῥάκος, — *hрак’-os*; from (4486) (ῥήγνυμι); a “rag,” i.e. *piece* of cloth: — cloth.

(4471) ῥαμᾶ, — *hram-ah’*; of Hebrew origin [Hebrew {7414} (Ramah)]; *Rama* (i.e. *Ramah*), a place in Palestine: — Rama.

(4472) ῥαντίζω, — *hran-tid’-zo*; from a derivative of ῥαίνω (to *sprinkle*); to *render besprinkled*, i.e. *asperse* (ceremonial or figurative): — sprinkle.

(4473) ῥαντισμός, — *hran-tis-mos’*; from (4472) (ῥαντίζω); *aspiration* (ceremonial or figurative): — sprinkling.

(4474) ῥαπίζω, — *hrap-id’-zo*; from a derivative of a primary ῥέπω (to *let fall*, “rap”); to *slap*: — smite (with the palm of the hand). Compare (5180) (τοπτω).

(4475) ῥάπισμα, — *hrap’-is-mah*; from (4474) (ῥαπίζω); a *slap*: (+ strike with the) palm of the hand, smite with the hand.

(4476) ῥαφίς, — *hraf-ece’*; from a primary ῥάπτω (to *sew*; perhaps rather akin to the base of (4474) (ῥαπίζω) through the idea of *puncturing*); a *needle*: — needle.

(4477) ῥαχάβ, — *hrakh-ab’*; from the same as (4460) (ῥαάβ); *Rachab*, a Canaanitess: — Rachab.

(4478) ῥαχήλ, — *hrakh-ale’*; of Hebrew origin [Hebrew {7354} (Rachel)]; *Rachel*, the wife of Jacob: — Rachel.

(4479) ῥεβέκκα, — *hreb-bek’-kah*; of Hebrew origin [Hebrew {7259} (Ribqah)]; *Rebecca* (i.e. *Ribkah*), the wife of Isaac: — Rebecca.

(4480) ῥέδα, — *hred’-ah*; of Latin origin; a *rheda*, i.e. four-wheeled *carriage* (wagon for riding): — chariot.

(4481) ῥημφάν, — *hrem-fan’*; by incorrect transliteration for a word of Hebrew origin [Hebrew {3594} (Kiyuwn)]; *Remphan* (i.e. *Kijun*), an Egyptian idol: — Remphan.
(4482) ἱέω, — hreh’-o; a primary verb; for some tenses of which a prolonged form ἱέύω, hryoo’-o, is used; to flow (“run”, as water): — flow.

(4483) ἱέω, — hreh’-o; for certain tenses of which a prolonged form ἱέρεω, er-eh’-o, is used; and both as alternate for (2036) ἓπιο, perhaps akin (or identical) with (4482) ἱέω (through the idea of pouring forth); to utter, i.e. speak or say: — command, make, say, speak (of). Compare (3004) ἀλγαο.

(4484) ῶγιον, — hrayg’-ee-on; of Latin origin; Rhegium, a place in Italy: — Rhegium.

(4485) ῶγιμα, — hrayg’-mah; from (4486) ῶγνυμι; something torn, i.e. a fragment (by implication and abstract a fall): — ruin.

(4486) ῶγνυμι, — hrayg’-noo-mee; or ῶεσσω, hrace’-so; both prolonged forms of ῶκω (which appears only in certain forms, and is itself probably a strengthened form of ἀγνυμι [see in (2608) (κατάγνυμι)]); to “break”, “wreck” or “crack”, i.e. (especially) to sunder (by separation of the parts; (2608) (κατάγνυμι) being its intensive [with the preposition in comparative], and (2352) (θραύω) a shattering to minute fragments; but not a reduction to the constituent particles, like (3089) (λύω)) or disrupt, lacerate; by implication to convulse (with spasms); figurative to give vent to joyful emotions: — break (forth), burst, rend, tear.

(4487) ῶεμα, — hray’-mah; from (4483) ἱέω; an utterance (individual, collective or special); by implication a matter or topic (especially of narration, command or dispute); with a negative naught whatever: — + evil, + nothing, saying, word.

(4488) ῶσα, — hray-sah’; probably of Hebrew origin [apparently for Hebrew {7509} (Rephayah)]; Resa (i.e. Rephajah), an Israelite: — Rhesa.

(4489) ῶτωρ, — hray’-tore; from (4483) ἱέω; a speaker, i.e. (by implication) a forensic advocate: — orator.
(4490) ῶητῶς, — hray-toce'; adverb from a derivative of (4483) (ῥέω); out-spokenly, i.e. distinctly: — expressly.

(4491) ῶίζα, — hrid'-zah; apparently a primary word; a “root” (literal or figurative): — root.

(4492) ῶίζοω, — rhid-’-o; from (4491) (ῥίζα); to root (figurative become stable): — root.

(4493) ῶιπη, — hree-pay'; from (4496) (ῥίπτω); a jerk (of the eye, i.e. [by analogy] an instant): — twinkling.

(4494) ῶιπίζω, — hrip-id'-zo; from a derivative of (4496) (ῥίπτω) (meaning a fan or bellows); to breeze up, i.e. (by analogy) to agitate (into waves): — toss.

(4495) ῶιπτέω, — hrip-teh'-o; from a derivative of (4496) (ῥίπτω); to toss up: — cast off.

(4496) ῶιπτω, — hrip'-to; a primary verb (perhaps rather akin to the base of (4474) (ῥαπίζω), through the idea of sudden motion); to fling (properly with a quick toss, thus differing from (906) (βάλλω), which denotes a deliberate hurl; and from τείνω [see in (1614) (ἐκτείνω)], which indicates an extended projection); by qualification, to deposit (as if a load); by extension to disperse: — cast (down, out), scatter abroad, throw.

(4497) ῶρβοάμ, — hrob-o-am’; of Hebrew origin [Hebrew {7346} (Rechab`am)]; Roboa`m (i.e. Rechabam), an Israelite: — Roboam.

(4498) ῶρόδη, — hrod'-ay; probably for ῶοδή (a rose); Rode, a servant girl: — Rhoda.

(4499) ῶρόδος, — hrod'-os; probably from ῶόδον (a rose); Rhodus, an island of the Mediterranean: — Rhodes.

(4500) ῶοτάζουν, — hroyd-zay-don’; adverb from a derivative of ῶοίζος (a whir); whizzingly, i.e. with a crash: — with a great noise.
(4501) ῥομφαία, — hrom-fah’-yah; probably of foreign origin; a sabre, i.e. a long and broad cutlass (any weapon of the kind, literal or figurative): — sword.

(4502) ῥουβῆν, — hroo-bane’; of Hebrew origin [Hebrew {7205}] (Re’uwben); Ruben (i.e. Reuben), an Israelite: — Reuben.

(4503) ῥούθ, — hrooth; of Hebrew origin [Hebrew {7827}] (shecheleth); Ruth, a Moabitess: — Ruth.

(4504) ῥοῦφος, — hroo’-fos; of Latin origin; red; Rufus, a Christian: — Rufus.

(4505) ῥύμη, — hroo’-may; prolonged from (4506) (ῥύομαι) in its original sense; an alley or avenue (as crowded): — lane, street.

(4506) ῥύομαι, — rhoo’-om-ahee; middle of an obsolete verb, akin to (4482) (ῥέω) (through the idea of a current; compare (4511) (ῥύσις)); to rush or draw (for oneself), i.e. rescue: — deliver (-er).

(4507) ῥυπαρία, — hroo-par-ee’-ah; from (4508) (ῥυπαρός); dirtiness (moral): — turpitude.

(4508) ῥυπαρός, — rhoo-par-os’; from (4509) (ῥύπος); dirty, i.e. (relative) cheap or shabby; moral wicked: — vile.

(4509) ῥύπος, — hroo’-pos; of uncertain affinity; dirt, i.e. (moral) depravity: — filth.

(4510) ῥυπόω, — hroo-po’-o; from (4509) (ῥύπος); to soil, i.e. (intransitive) to become dirty (moral): — be filthy.

(4511) ῥύσις, — hroo’-sis; from (4506) (ῥύομαι) in the sense of its congener (4482) (ῥέω); a flux (of blood): — issue.

(4512) ῥυτίς, — hroo-tece’; from (4506) (ῥύομαι); a fold (as drawing together), i.e. a wrinkle (especially on the face): — wrinkle.

(4513) ῥωμαϊκός, rho-mah-ee-kos’; from (4514) (Ῥωμαίος); Romaïc, i.e. Latin: — Latin.
(4514) Ῥωμαίος, — *hro-mah’-yos*; from (4516) Ῥώμη; *Romaean*, i.e. *Roman* (as noun): — Roman, of Rome.

(4515) Ῥωμαίιστι, *hro-mah-is-tee’*; adverb from a presumed derivative of (4516) Ῥώμη; *Romaïstically*, i.e. in the *Latin* language: — Latin.

(4516) Ῥώμη, — *hro’-may*; from the base of (4517) Ῥώννυμι; *strength*; *Roma*, the capital of Italy: — Rome.

(4517) Ῥώννυμι, — *hrone’-noo-mee*; prolonged from Ῥόμα (to *dart*; probably akin to (4506) Ῥόμα); to *strengthen*, i.e. (impersonal passive) *have health* (as a parting exclamation, *good-bye*): — farewell.
(4518) σαβαχθανί, — sab-akh-than-ee’; of Chaldee origin [Hebrew {7662}] (shebaq) with pronoun suffix; thou hast left me; sabachthani (i.e. shebakthani), a cry of distress: — sabachthani.

(4519) σαβαώθ, — sab-ah-owth’; of Hebrew origin [Hebrew {6635}] (tsaba’ ) in feminine plural; armies; sabaoth (i.e. tsebaoth), a military epithet of God: — sabaoth.

(4520) σαββατισμός, — sab-bat-is-mos’; from a derivative of (4521) (σάββατον); a “sabbatism”, i.e. (figurative) the repose of Christianity (as a type of heaven): — rest.

(4521) σάββατον, — sab’-bat-on; of Hebrew origin [Hebrew {7676}] (shabbath)]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension a se’nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications: — sabbath (day), week.

(4522) σαγήνη, — sag-ay’-nay; from a derivative of σάττω (to equip) meaning furniture, especially a pack-saddle (which in the East is merely a bag of netted rope); a “seine” for fishing: — net.

(4523) Σαδδοκωκίος, — sad-doo-kah’-yos; probably from (4524) (Σαδδώκ); a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite: — Sadducee.

(4524) Σαδδώκ, — sad-oke’; of Hebrew origin [Hebrew {6659}] (Tsadowq)]; Sadoc (i.e. Tsadok), an Israelite: — Sadoc.

(4525) σαίνω, — sah’ee-no; akin to (4579) (σείω); to wag (as a dog its tail fawningly), i.e. (genitive) to shake (figurative disturb): — move.

(4526) σάκκος, — sak’-kos; of Hebrew origin [Hebrew {8242} (saq)]; “sack”-cloth, i.e. mohair (the material or garments made of it, worn as a sign of grief): — sackcloth.
(4527) Σαλά, — sal-ah’; of Hebrew origin [Hebrew {7974} (Shelach)]; 
Sala (i.e. Shelach), a patriarch: — Sala.

(4528) Σαλαθήλ, — sal-ath-ee-ale’; of Hebrew origin [Hebrew {7597} (She’altiy’el)]; 
Salathiel (i.e. Shea’ltie’l), an Israelite: — Salathiel.

(4529) Σαλαμίς, — sal-am-ec’; probably from (4535) (σάλος) (from the 
surge on the shore); Salamis, a place in Cyprus: — Salamis.

(4530) Σαλείμ, — sal-ime’; probably from the same as (4531) 
(σαλέυο) (from saleuw); Salim, a place in Palestine: — Salim.

(4531) σαλεύω, — sal-yoo’-o; from (4535) (σάλος); to waver, i.e. 
agitiate, rock, topple or (by implication) destroy; figurative to 
disturb, incite: — move, shake (together), which can [-not] be 
shaken, stir up.

(4532) Σαλήμ, — sal-ame’; of Hebrew origin [Hebrew {8004} 
(Shalem)]; Salem (i.e. Shalem), a place in Palestine: — Salem.

(4533) Σαλμών, — sal-mone’; of Hebrew origin [Hebrew {8012} 
(Salmown)]; Salmon, an Israelite: — Salmon.

(4534) Σαλμώνη, — sal-mo’-nay; perhaps of similar origin to (4529) 
(Σαλαμίς); Salmone, a place in Crete: — Salmone.

(4535) σάλος, — sal’-os; probably from the base of (4525) (σάίνω); a 
vibration, i.e. (special) billow: — wave.

(4536) σάλπιγξ, — sal’-pinx; perhaps from (4535) (σάλος) (through the 
idea of quavering or reverberation); a trumpet: — trump (-et).

(4537) σαλπιζω, — sal-pid’-zo; from (4536) (σάλπιγξ); to trumpet, 
i.e. sound a blast (literal or figurative): — (which are yet to) 
sound (a trumpet).

(4538) σαλπιστής, — sal-pis-tace’; from (4537) (σαλπιζω); a 
trumpeter: — trumpeter.
(4539) **Σαλώμη,** — *sal-o’-may*; probably of Hebrew origin [feminine from Hebrew {7965} (shalowm)]; *Salomè* (i.e. *Shelomah*), an Israelitess: — Salome.

(4540) **Σαμάρεια,** — *sam-ar’-i-ah*; of Hebrew origin [Hebrew {8111} (Shomerown)]; *Samaria* (i.e. *Shomeron*), a city and region of Palestine: — Samaria.

(4541) **Σαμαρείτης,** — *sam-ar-i’-tace*; from (4540) (Σαμάρεια); a Samarite, i.e. inhabitant of Samaria: — Samaritan.

(4542) **Σαμαρείτις,** — *sam-ar-i’-tis*; feminine of (4541) (Σαμαρείτης); a Samaritess, i.e. woman of Samaria: — of Samaria.

(4543) **Σαμοθράκη,** — *sam-oth-rak’-ay*; from (4544) (Σάμος) and Θράκη (*Thrace*); Samo-thracè (*Samos of Thrace*), an island in the Mediterranean: — Samothracia.

(4544) **Σάμος,** — *sam’-os*; of uncertain affinity; *Samus*, an island of the Mediterranean: — Samos.

(4545) **Σαμουήλ,** — *sam-oo-ale’*; of Hebrew origin [Hebrew {8050} (Shemuw’el)]; *Samuel* (i.e. *Shemuel*), an Israelite: — Samuel.

(4546) **Σαμψών,** — *samp-sone’*; of Hebrew origin [Hebrew {8123} (Shimshon)]; *Sampson* (i.e. *Shimshon*), an Israelite: — Samson.

(4547) **Σανδάλιον,** — *san-dal’-ee-on*; neuter of a derivative of σάνδαλον (a “sandal”; of uncertain origin); a slipper or sole-pad: — sandal.

(4548) **Σανίς,** — *san-ece’*; of uncertain affinity; a plank: — board.

(4549) **Σαούλ,** — *sah-ool’*; of Hebrew origin [Hebrew {7586} (Sha’uwl)]; *Sau’l* (i.e. *Shau’l*), the Jewish name of *Paul*: — Saul. Compare (4569) (Σαούλος).

(4550) **Σαπρός,** — *sap-ros’*; from (4595) (σήπω); rotten, i.e. worthless (literal or moral): — bad, corrupt. Compare (4190) (πονηρός).
(4551) Σαπφέιρη, — sap-fi’-ray; feminine of (4552) (σάπφειρος); Sapphirè, an Israelitess: — Sapphira.

(4552) σάπφειρος, — sap’-fi-ros; of Hebrew origin [Hebrew {5601}] (cappiyr)]; a “sapphire” or lapis-lazuli gem: — sapphire.

(4553) σαργανή, — sar-gan’-ay; apparently of Hebrew origin [Hebrew {8276}] (sarag)]; a basket (as interwoven or wicker-work): — basket.

(4554) Σάρδεις, — sar’-dice; plural of uncertain derivative; Sardis, a place in Asia Minor: — Sardis.

(4555) σάρδινος, — sar’-dee-nos; from the same as (4556) (σάρδιος); sardine ((3037) (λίθος) being implication), i.e. a gem, so called: — sardine.

(4556) σάρδιος, — sar’-dee-os; properly adjective from an uncertain base; sardian ((3037) (λίθος) being implication), i.e. (as noun) the gem so called: — sardius.

(4557) σαρδόνυξ, — sar-don’-oox; from the base of (4556) (σάρδιος) and οὖς (the nail of a finger; hence the “onyx” stone); a “sardonyx”, i.e. the gem so called: — sardonyx.

(4558) Σαρέπτα, — sar’-ep-tah; of Hebrew origin [Hebrew {6886}] (Tsarephath)]; Sarepta (i.e. Tsarephath), a place in Palestine: — Sarepta.

(4559) σαρκικός, — sar-kee-kos’; from (4561) (σάρξ); pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate: — carnal, fleshly.

(4560) σαρκινος, — sar’-kee-nos; from (4561) (σάρξ); similar to flesh, i.e. (by analogy) soft: — fleshly.
(4561) σάρξ, — sarx; probably from the base of (4563) σαρώμα; flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul [or spirit], or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties [physical or moral] and passions), or (special) a human being (as such): — carnal (-ly, + -ly minded), flesh ([-ly]).

(4562) Σαρούχ, — sar-ooch'; of Hebrew origin [Hebrew {8286}] (Seruwg); Saruch (i.e. Serug), a patriarch: — Saruch.

(4563) σαρώμα, — sar-o'-o; from a derivative of σαίρω (to brush off; akin to (4951) σύρω)) meaning a broom; to sweep: — sweep.

(4564) Σάρα, — sar'-hrah; of Hebrew origin [Hebrew {8283}] (Sarah); Sarra (i.e. Sarah), the wife of Abraham: — Sara, Sarah.

(4565) Σαρων, — sar'-one; of Hebrew origin [Hebrew {8289}] (Sharown); Saron (i.e. Sharon), a district of Palestine: — Saron.

(4566) Σατάν, — sat-an'; of Hebrew origin [Hebrew {7854}] (satan); Satan, i.e. the devil: — Satan. Compare (4567) (Σατανᾶς).

(4567) Σατανᾶς, — sat-an-as'; of Chaldee origin corresponding to (4566) (Σατάν) (with the definite affix); the accuser, i.e. the devil: — Satan.

(4568) σατόν, — sat'-on; of Hebrew origin [Hebrew {5429}] (ce’ah); a certain measure for things dry: — measure.

(4569) Σαυλος, — sow'-los; of Hebrew origin, the same as (4549) (Σαούλ); Saulus (i.e. Shau’l), the Jewish name of Paul: — Saul.

σαυτοῦ. See (4572) (σεαυτοῦ).

(4570) σβέννυμι, — sben'-noo-mee; a prolonged form of an apparently primary verb; to extinguish (literal or figurative): — go out, quench.
(4571) σέ, — seh; accusative singular of (4771) (σύ); thee: — thee, thou, x thy house.

(4572) σεαυτόν, — seh-ow-too’: genitive from (4571) (σέ) and (846) (αὐτός); also dative of the same, σεαυτῷ, seh-ow-to’; and accusative σεαυτόν, seh-ow-ton’; likewise contracted σαυτόν, sow-too’; σαυτῷ, sow-to’; and σαυτόν, sow-ton’; respectively; of (with, to) thyself: — thee, thine own self, (thou) thy (-self).

(4573) σεβάζομαι, — seb-ad’-zom-ahee; middle from a derivative of (4576) (σέβομαι); to venerate, i.e. adore: — worship.

(4574) σέβασμα, — seb’-as-mah; from (4573) (σεβάζομαι); something adored, i.e. an object of worship (god, altar, etc.): — devotion, that is worshipped.

(4575) σεβαστός, — seb-as-tos’; from (4573) (σεβάζομαι); venerable (august), i.e. (as noun) a title of the Roman Emperor, or (as adjective) imperial: — Augustus (-’).

(4576) σέβομαι, — seb’-om-ahee; middle of an apparently primary verb; to revere, i.e. adore: — devout, religious, worship.

(4577) σειρά, — si-rah’; probably from (4951) (σύρω) through its congener έιρω (to fasten; akin to (138) (αἱρέομαι)); a chain (as binding or drawing): — chain.

(4578) σεισμός, — sice-mos’; from (4579) (σείω); a commotion, i.e. (of the air) a gale, (of the ground) an earthquake: — earthquake, tempest.

(4579) σείω, — si’-o; apparently a primary verb; to rock (vibrate, properly sideways or to and fro), i.e. (genitive) to agitate (in any direction; cause to tremble); figurative to throw into a tremor (of fear or concern): — move, quake, shake.

(4580) Σεκούνδος, — sek-oon’-dos; of Latin origin; “second”; Secundus, a Christian: — Secundus.
(4581) Σελεύκεια, — *sel-yook’-i-ah*; from Σέλευκος (*Seleucus*, a Syrian king); *Seleucia*, a place in Syria: — Selucia.

(4582) σελήνη, — *sel-ay’-nay*; from σέλας (*brilliance*; probably akin to the alternate of (138) (αϊρέωμα), through the idea of attractiveness); the moon: — moon.

(4583) σεληνιάζομαι, — *sel-ay-nee-ad’-zom-ahee*; middle or passive from a presumed derivative of (4582) (σελήνη); to be moonstruck, i.e. crazy: — be lunatic.

(4584) Σεμεὶ, — *sem-eh-ee’*; of Hebrew origin [Hebrew {8096}] (Shim’iy); *Semei* (i.e. Shimi), an Israelite: — Semei.

(4585) σεμίδαλις, — *sem-id’-al-is*; probably of foreign origin; fine wheaten *flour*: — fine flour.

(4586) σεμνός, — *sem-nos’*; from (4576) (σέβομαι); venerable, i.e. honorable: — grave, honest.

(4587) σεμνότης, — *sem-not’-ace*; from (4586) (σεμνός); venerableness, i.e. probity: — gravity, honesty.

(4588) Σέργιος, — *serg’-ee-os*; of Latin origin; *Sergius*, a Roman: — Sergius.

(4589) Σήθ, — *sayth*; of Hebrew origin [Hebrew {8352}] (Sheth); *Seth* (i.e. Sheth), a patriarch: — Seth.

(4590) Σήμ, — *same*; of Hebrew origin [Hebrew {8035}] (Shem); *Sem* (i.e. Shem), a patriarch: — Sem.

(4591) σημαίνω, — *say-mah’-ee-no*; from σῆμα (a *mark*; of uncertain derivative); to *indicate*: — signify.

(4592) σημεῖον, — *say-mi’-on*; neuter of a presumed derivative of the base of (4591) (σημαίνω); an *indication*, especially cerimonial or supernatural: — miracle, sign, token, wonder.

(4593) σημεῖόω, — *say-mi-o’-o*; from (4592) (σημεῖον); to *distinguish*, i.e. *mark* (for avoidance): — note.
(4594) σήμερον, — say’-mer-on; neuter (as adverb) of a presumed compound of the article (3588) (ὁ) (τ changed to σ) and (2250) (ἡμέρα); on the (i.e. this) day (or night current or just passed); general now (i.e. at present, hitherto): — this (to-) day.

(4595) σήπω, — say’-po; apparently a primary verb; to putrefy, i.e. (figurative) perish: — be corrupted.

(4596) σηρυκός, — say-ree-kos’; from Σήρ (an Indian tribe from whom silk was procured; hence the name of the silk-worm); Seric, i.e. silken (neuter as noun, a silky fabric): — silk.

(4597) σής, — sace; apparently of Hebrew origin [Hebrew {5580} (cac)]; a moth: — moth.

(4598) σητόβρωτος, — say-tob’-ro-tos; from (4597) (σής) and a derivative of (977) (βιβρωσκω); moth-eaten: — motheaten.

(4599) σθενόω, — sthen-o’-o; from σθενόω (bodily vigor; probably akin to the base of (2476) (ιστημι)); to strengthen, i.e. (figurative) confirm (in spiritual knowledge and power): — strengthen.

(4600) σιαγών, — see-ag-one’; of uncertain derivative; the jaw-bone, i.e. (by implication) the cheek or side of the face: — cheek.

(4601) σιγάω, — see-gah’-o; from (4602) (σιγή); to keep silent (transitive or intransitive): — keep close (secret, silence), hold peace.

(4602) σιγή, — see-gay’; apparently from σίζω (to hiss, i.e. hist or hush); silence: — silence. Compare (4623) (σωπάω).

(4603) σιδηρεός, — sid-ay’-reh-os; from (4604) (σίδηρος); made of iron: — (of) iron.

(4604) σίδηρος, — sid’-ay-ros; of uncertain derivative; iron: — iron.

(4605) Σιδών, — sid-one’; of Hebrew origin [Hebrew {6721} (Tsiydown)]; Sidon (i.e. Tsidon), a place in Palestine: — Sidon.
(4606) Σιδώνιος, — *sid-o’-nee-os*; from (4605) (Σιδών); a Sidonian, i.e. inhabitant of Sidon: — of Sidon.

(4607) σικάριος, — *sik-ar’-ee-os*; of Latin origin; a dagger-man or assassin; a freebooter (Jewish fanatic outlawed by the Romans): — murderer. Compare (5406) (φονεύς).

(4608) σίκερα, — *sik-er-ah*; of Hebrew origin [Hebrew {7941}] (shekar); an intoxicant, i.e. intensely fermented liquor: — strong drink.

(4609) Σίλας, — *see’-las*; contracted for (4610) (Σιλουανός); Silas, a Christian: — Silas.

(4610) Σιλουανός, — *sil-oo-an’os*; of Latin origin; “silvan”; Silvanus, a Christian: — Silvanus. Compare (4609) (Σίλας).

(4611) Σιλωάμ, — *sil-o-am’*; of Hebrew origin [Hebrew {7975}] (Shiloach); Siloa‘m (i.e. Shiloa’ch), a pool of Jerusalem: — Siloam.

(4612) σιμικίνθιον, — *sim-ee-kin’-thee-on*; of Latin origin; a semicinctium or half-girding, i.e. narrow covering (apron): — apron.

(4613) Σίμων, — *see’-mone*; of Hebrew origin [Hebrew {8095}] (Shim‘own)]; Simon (i.e. Shimon), the name of nine Israelites: — Simon. Compare (4826) (Συμεών).

(4614) Σινά, — *see-nah’*; of Hebrew origin [Hebrew {5514}] (Ciynay)]; Sina (i.e. Sinai), a mountain in Arabia: — Sina.

(4615) σίναπι, — *sin’-ap-ee*; perhaps from σίνομαι (to hurt, i.e. sting); mustard (the plant): — mustard.

(4616) σινδόν, — *sin-done’*; of uncertain (perhaps foreign) origin; byssos, i.e. bleached linen (the cloth or a garment of it): — (fine) linen (cloth).

(4617) σινιάζω, — *sin-ee-ad’-zo*; from σινίον (a sieve); to riddle (figurative): — sift.
σῖτα. See (4621) (σῖτος).

(4618) σιτευτός, — sit-yoo-tos'; from a derivative of (4621) (σῖτος); grain-fed, i.e. fattened: — fatted.

(4619) σιτιστός, — sit-is-tos'; from a derivative of (4621) (σῖτος); grained, i.e. fattened: — fatling.

(4620) σιτόμετρον, — sit-om’-et-ron; from (4621) (σῖτος) and (3358) (μέτρον); a grain-measure, i.e. (by implication) ration (allowance of food): — portion of meat.

(4621) σῖτος, — see’-tos; plural irregogative neuter σῖτα, see’-tah; of uncertain derivative; grain, especially wheat: — corn, wheat.

(4622) Σιών, — see-own'; of Hebrew origin [Hebrew {6726}] (Tsiyown); Sion (i.e. Tsijon), a hill of Jerusalem; figurative the Church (militant or triumphant): — Sion.

(4623) σιωπάω, — see-o-pah’-o; from σιωπή (silence, i.e. a hush; properly muteness, i.e. involuntary stillness, or inability to speak; and thus differing from (4602) (σιγή), which is rather a voluntary refusal or indisposition to speak, although the terms are often used synonymously); to be dumb (but not deaf also, like (2974) (κωφός) properly); figurative to be calm (as quiet water): — dumb, (hold) peace.

(4624) σκάνδαλίζω, — skan-dal-id’-zo; (“scandalize”); from (4625) (σκάνδαλον); to entrap, i.e. trip up (figurative stumble [transitive] or entice to sin, apostasy or displeasure): — (make to) offend.

(4625) σκάνδαλον, — skan’-dal-on; (“scandal”); probably from a derivative of (2578) (κάμπτω); a trap-stick (bent sapling), i.e. snare (figurative cause of displeasure or sin): — occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

(4626) σκάπτω, — skap’-to; apparently a primary verb; to dig: — dig.
(4627) σκάφη, — skaf’-ay; a “skiff” (as if dug out), or yawl (carried aboard a large vessel for landing): — boat.

(4628) σκέλος, — skel’-os; apparently from σκέλλω (to parch; through the idea of leanness); the leg (as lank): — leg.

(4629) σκέπασμα, — skep’-as-mah; from a derivative of σκέπας (a covering; perhaps akin to the base of (4649) (σκοπός) through the idea of noticeableness); clothing: — raiment.

(4630) Σκέβως, — skyoo-as’; apparently of Latin origin; left-handed; Scevas (i.e. Scaevus), an Israelite: — Sceva.

(4631) σκευή, — skyoo-ay’; from (4632) (σκευός); furniture, i.e. spare tackle: — tackling.

(4632) σκευός, — skyoo’-os; of uncertain affinity; a vessel, implement, equipment or apparatus (literal or figurative [specially a wife as contributing to the usefulness of the husband]): — goods, sail, stuff, vessel.

(4633) σκηνή, — skay-nay’; apparently akin to (4632) (σκευός) and (4639) (σκία); a tent or cloth hut (literal or figurative): — habitation, tabernacle.

(4634) σκηνοπηγία, — skay-nop-ag-yee’-ah; from (4636) (σκηνος) and (4078) (πήγαρον); the Festival of Tabernacles (so called from the custom of erecting booths for temporary homes): — tabernacles.

(4635) σκηνοποιός, — skay-nop-oy-os’; from (4633) (σκηνή) and (4160) (ποιέω); a manufacturer of tents: — tentmaker.

(4636) σκηνος, — skay’-nos; from (4633) (σκηνή); a hut or temporary residence, i.e. (figurative) the human body (as the abode of the spirit): — tabernacle.

(4637) σκηνώ, — skay-no’-o; from (4636) (σκηνος); to tent or encamp, i.e. (figurative) to occupy (as a mansion) or (special) to reside (as God did in the Tabernacle of old, a symbol of protection and communion): — dwell.
(4638) **σκήνωμα, — skay’-no-mah;** from (4637) (σκηνόω); an encampment, i.e. (figurative) the Temple (as God’s residence), the body (as a tenement for the soul): — tabernacle.

(4639) **σκία, — skee’-ah;** apparently a primary word; “shade” or a shadow (literal or figurative [darkness of error or an adumbration]): — shadow.

(4640) **σκιρτάω, — skeer-tah’-o;** akin to σκαίρω (to skip); to jump, i.e. sympathetically move (as the quickening of a foetus): — leap (for joy).

(4641) **σκληροκαρδία, — sklay-rok-ar-dee’-ah;** feminine of a compound of (4642) (σκληρός) and (2588) (καρδία); hardheartedness, i.e. (special) destitution of (spiritual) perception: — hardness of heart.

(4642) **σκληρός, — sklay-ros’;** from the base of (4628) (σκέλος); dry, i.e. hard or tough (figurative harsh, severe): — fierce, hard.

(4643) **σκληρότης, — sklay-rot’-ace;** from (4642) (σκληρός); callousness, i.e. (figurative) stubbornness: — hardness.

(4644) **σκληροτράχηλος, — sklay-rot-rakh’-ay-los;** from (4642) (σκληρός) and (5137) (τράχηλος); hardnaped, i.e. (figurative) obstinate: — stiffnecked.

(4645) **σκληρόνω, — sklay-roo’-no;** from (4642) (σκληρός); to indurate, i.e. (figurative) render stubborn: — harden.

(4646) **σκολιός, — skol-ee-os’;** from the base of (4628) (σκέλος); warped, i.e. winding; figurative perverse: — crooked, froward, untoward.

(4647) **σκόλοψ, — skol’-ops;** perhaps from the base of (4628) (σκέλος) and (3700) (ὀπτάνομαι); withered at the front, i.e. a point or prickle (figurative a bodily annoyance or disability): — thorn.
(4648) σκοπέω, — skop-eh’-o; from (4649) (σκοπός); to take aim at (spy), i.e. (figurative) regard: — consider, take heed, look at (on), mark. Compare (3700) (ὀπτάνομαι).

(4649) σκοπός, — skop-os’; (“scope”); from σκέπτομαι (to peer about [“skeptic”]; perhaps akin to (4626) (σκάπτω) through the idea of concealment; compare (4629) (σκέπασμα)); a watch (sentry or scout), i.e. (by implication) a goal: — mark.

(4650) σκορπίζω, — skor-pid’-zo; apparently from the same as (4651) (σκορπίος) (through the idea of penetrating); to dissipate, i.e. (figurative) put to flight, waste, be liberal: — disperse abroad, scatter (abroad).

(4651) σκορπίος, — skor-pee’-os; probably from an obsolete σκέρπω (perhaps strengthened from the base of (4649) (σκοπός) and meaning to pierce); a “scorpion” (from its sting): — scorpion.

(4652) σκοτεινός, — skot-i-nos’; from (4655) (σκότος); opaque, i.e. (figurative) benighted: — dark, full of darkness.

(4653) σκοτία, — skot-ee’-ah; from (4655) (σκότος); dimness, obscurity (literal or figurative): — dark (-ness).

(4654) σκοτίζω, — skot-id-zo; from (4655) (σκότος); to obscure (literal or figurative): — darken.

(4655) σκότος, — skot’-os; from the base of (4639) (σκία); shadiness, i.e. obscurity (literal or figurative): — darkness.

(4656) σκοτώ, — skot-o’-o; from (4655) (σκότος); to obscure or blind (literal or figurative): — be full of darkness.

(4657) σκύβαλον, — skoo’-bal-on; neuter of a presumed derivative of (1519) (είς) and (2965) (κύων) and (906) (βάλλω); what is thrown to the dogs, i.e. refuse (ordure): — dung.

(4658) Σκύθης, — skoo’-thace; probably of foreign origin; a Scythene or Scythian, i.e. (by implication) a savage: — Scythian.
(4659) σκυθρωπός, — skoo-thro-pos'; from σκυθρός (sullen) and a derivative of (3700) (ὀπτάνομαι); angry-visaged, i.e. gloomy or affecting a mournful appearance: — of a sad countenance.

(4660) σκύλλω, — skool'-lo; apparently a primary verb; to flay, i.e. (figurative) to harass: — trouble (self).

(4661) σκύλον, — skoo'-lon; neuter from (4660) (σκύλλω); something stripped (as a hide), i.e. booty: — spoil.

(4662) σκωληκόβρωτος, — sko-lay-kob'-ro-tos; from (4663) (σκώληξ) and a derivative of (977) (βιβρώσκω); worm-eaten, i.e. diseased with maggots: — eaten of worms.

(4663) σκώληξ, — sko'-lakes; of uncertain derivative; a grub, maggot or earth-worm: — worm.

(4664) σμαράγδινος, — smar-ag'-dee-nos; from (4665) (σμάραγδος); consisting of emerald: — emerald.

(4665) σμάραγδος, — smar'-ag-dos; of uncertain derivative; the emerald or green gem so called: — emerald.

(4666) σμύρνα, — smoor'-nah; apparently strengthened for (3464) (μύρον); myrrh: — myrrh.

(4667) Σμύρνα, — smoor'-nah; the same as (4666) (σμύρνα); Smyrna, a place in Asia Minor: — Smyrna.

(4668) Σμυρναῖος, — smoor-nah'-yos; from (4667) (Σμύρνα); a Smyrnaean: — in Smyrna.

(4669) σμύρνιζω, — smoor-nid'-zo; from (4667) (Σμύρνα); to tincture with myrrh, i.e. embitter (as a narcotic): — mingle with myrrh.

(4670) Σόδομα, — sod'-om-ah; plural of Hebrew origin [Hebrew {5467} (Cedom)]; Sodoma (i.e. Sedom), a place in Palestine: — Sodom.
(4671) σοί, — *soy*; dative of (4771) (σύ); *to thee*: — thee, thine own, thou, thy.

(4672) Σολομών, — *sol-om-one’*; of Hebrew origin [Hebrew \{8010\} (Shelomoh)]; Solomon (i.e. Shelomoh), the son of David: — Solomon.

(4673) σορός, — *sor-os’*; probably akin to the base of (4987) (σώρευμοι); a *funereal receptacle* (*urn, coffin*), i.e. (by analogy) a *bier*: — bier.

(4674) σός, — *sos*; from (4771) (σύ); *thine*: — thine (own), thy (friend).

(4675) σοῦ, — *soo*; genitive of (4771) (σύ); *of thee, thy*: — x home, thee, thine (own), thou, thy.

(4676) σουδάριον, — *soo-dar’-ee-on*; of Latin origin; a *sudarium* (*sweat-cloth*), i.e. *towel* (for wiping the perspiration from the face, or binding the face of a corpse): — handkerchief, napkin.

(4677) Σουσάννα, — *soo-san’-nah*; of Hebrew origin [Hebrew \{7799\} (shuwshan) feminine]; lily; Susannah (i.e. Shoshannah), an Israelitess: — Susanna.

(4678) σοφία, — *sof-ee’-ah*; from (4680) (σοφός); *wisdom* (higher or lower, worldly or spiritual): — wisdom.

(4679) σοφίζω, — *sof-id’-zo*; from (4680) (σοφός); *to render wise*; in a sinister acceptation, *to form “sophisms”*, i.e. *continue plausible error*: — cunningly devised, make wise.

(4680) σοφός, — *sor-os’*; akin to σαφής (clear); *wise* (in a most general application): — wise. Compare (5429) (φρόνιμος).

(4681) Σπανία, — *span-ee’-ah*; probably of foreign origin; Spania, a region of Europe: — Spain.

(4682) σπαράσσω, — *spar-as’-so*; prolonged from σπάρω (to *gasp*; apparently strengthened from (4685) (σπάω) through the idea of *spasmodic* contraction); *to mangle*, i.e. *convulse* with epilepsy: — rend, tear.
(4683) σπαργανώ, — spar-gan-o’-o; from σπάργανον (a strip; from a derivative of the base of (4682) σπαράσσω (meaning to strap or wrap with strips); to swathe (an infant after the Oriental custom)): — wrap in swaddling clothes.

(4684) σπαταλάω, — spat-al-ah’-o; from σπατάλη (luxury); to be voluptuous: — live in pleasure, be wanton.

(4685) σπάω, — spah’-o; a primary verb; to draw: — draw (out).

(4686) σπείρα, — spi’-rah; of immediate Latin origin, but ultimately a derivative of (138) αἰρέωμαι (in the sense of its cognate (1507) εἰλίσσω); a coil (spira, “spire”), i.e. (figurative) a mass of men (a Roman military cohort; also [by analogy] a squad of Levitical janitors): — band.

(4687) σπείρω, — spi’-ro; probably strengthened from (4685) σπάω (through the idea of extending); to scatter, i.e. sow (literal or figurative): — sow (-er), receive seed.

(4688) σπεκουλάτωρ, — spek-oo-lat’-ore; of Latin origin; a speculator, i.e. military scout (spy or [by extension] life-guardsman): — executioner.

(4689) σπένδω, — spen’-do; apparently a primary verb; to pour out as a libation, i.e. (figurative) to devote (one’s life or blood, as a sacrifice) (“spend”): — (be ready to) be offered.

(4690) σπέρμα, — sper’-mah; from (4687) σπείρω; something sown, i.e. seed (including the male “sperm”); by implication offspring; specially a remnant (figurative as if kept over for planting): — issue, seed.

(4691) σπερμολόγος, — sper-mol-og’-os; from (4690) σπέρμα and (3004) λέγω; a seed-picker (as the crow), i.e. (figurative) a sponger, loafer (specially a gossip or trifler in talk): — babbler.
(4692) σπεύδω, — spyoo’-do; probably strengthened from (4228) (πούς) to “speed” (“study”), i.e. urge on (diligently or earnestly); by implication to await eagerly: — (make, with) haste unto.

(4693) σπήλαιον, — spay’-lah-yon; neuter of a presumed derivative of σπέος (a grotto); a cavern; by implication a hiding-place or resort: — cave, den.

(4694) σπιλάς, — spee-las’; of uncertain derivative; a ledge or reef of rock in the sea: — spot [by confusion with (4696) (σπίλος)].

(4695) σπιλόω, — spee-lo’-o; from (4696) (σπίλος); to stain or soil (literal or figurative): — defile, spot.

(4696) σπίλος, — spee’-los; of uncertain derivative; a stain or blemish, i.e. (figurative) defect, disgrace: — spot.

(4697) σπλαγχνίζομαι, — splangkh-nid’-zom-ahee; middle from (4698) (σπλάγχνον); to have the bowels yearn, i.e. (figurative) feel sympathy, to pity: — have (be moved with) compassion.

(4698) σπλάγχνον, — splangkh’-non; probably strengthened from σπλήν (the “spleen”); an intestine (plural); figurative pity or sympathy: — bowels, inward affection, + tender mercy.

(4699) σπόγγος, — spong’-gos; perhaps of foreign origin; a “sponge”: — spunge.

(4700) σποδός, — spod-os’; of uncertain derivative; ashes: — ashes.

(4701) σπορά, — spor-ah’; from (4687) (σπείρω); a sowing, i.e. (by implication) parentage: — seed.

(4702) σπόριμος, — spor’-ee-mos; from (4703) (σπόρος); sown, i.e. (neuter plural) a planted field: — corn (-field).

(4703) σπόρος, — spor’-os; from (4687) (σπείρω); a scattering (of seed), i.e. (concrete) seed (as sown): — seed (x sown).
(4704) σπουδάζω, — spoo-dad’-zo; from (4710) (σπουδή): to use speed, i.e. to make effort, be prompt or earnest: — do (give) diligence, be diligent (forward), endeavour, labour, study.

(4705) σπουδάιος, — spoo-dah’-yos; from (4710) (σπουδή): prompt, energetic, earnest: — diligent.

(4706) σπουδαίοτέρον, — spoo-dah-yot’-er-on; neuter of (4707) (σπουδαίοτέρος) as adverb; more earnestly than others), i.e. very promptly: — very diligently.

(4707) σπουδαίοτέρος, — spoo-dah-yot’-er-os; comparative of (4705) (σπουδαίος); more prompt, more earnest: — more diligent (forward).

(4708) σπουδαίοτέρως, — spoo-dah-yot-er’-oce; adverb from (4707) (σπουδαίοτέρος); more speedily, i.e. sooner than otherwise: — more carefully.

(4709) σπουδάω, — spoo-dah’-yoce; adverb from (4705) (σπουδαίος); earnestly, promptly: — diligently, instantly.

(4710) σπουδή, — spoo-day’; from (4692) (σπεῦδω); “speed”, i.e. (by implication) despatch, eagerness, earnestness: — business, (earnest) care (-fulness), diligence, forwardness, haste.

(4711) σπυρίς, — spoo-rece’; from (4687) (σπείρω) (as woven); a hamper or lunch-receptacle: — basket.

(4712) στάδιον, — stad’-ee-on; or masculine (in plural) στάδιος, stad’-ee-os; from the base of (2476) (ίστημι) (as fixed); a stade or certain measure of distance; by implication a stadium or race-course: — furlong, race.

(4713) στάμνος, — stam’-nos; from the base of (2476) (ίστημι) (as stationary); a jar or earthen tank: — pot.
(4714) στάσις, — stas'-is; from the base of (2476) ἵστημι; a standing (properly the act), i.e. (by analogy) position (existence); by implication a popular uprising; figurative controversy: — dissension, insurrection, uproar.

(4715) στατήρ, — stat-air'; from the base of (2746) καῦχησις; a stander (standard of value), i.e. (special) a stater or certain coin: — piece of money.

(4716) σταυρός, — stow-ros'; from the base of (2476) ἵστημι; a stake or post (as set upright), i.e. (special) a pole or cross (as an instrument of capital punishment); figurative exposure to death, i.e. self-denial; by implication the atonement of Christ: — cross.

(4717) σταυρόω, — stow-ro'-o; from (4716) σταυρός; to impale on the cross; figurative to extinguish (subdue) passion or selfishness: — crucify.

(4718) σταφυλή, — staf-oo-lay'; probably from the base of (4735) στέφανος; a cluster of grapes (as if intertwined): — grapes.

(4719) στάχυς, — stakh'-oos; from the base of (2476) ἵστημι; a head of grain (as standing out from the stalk): — ear (of corn).

(4720) Στάχυς, — stakh'-oos; the same as (4719) στάχυς; Stachys, a Christian: — Stachys.

(4721) στέγη, — steg'-ay; strengthened from a primary τέγος (a “thatch” or “deck” of a building); a roof: — roof.

(4722) στέγω, — steg'-o; from (4721) στέγη; to roof over, i.e. (figurative) to cover with silence (endure patiently): — (for-) bear, suffer.

(4723) στείρος, — sti'-ros; a contracted from (4731) στερεός (as stiff and unnatural); “sterile”: — barren.

(4724) στέλλω, — stel'-lo; probably strengthened from the base of (2476) ἵστημι; properly to set fast (“stall”), i.e. (figurative) to repress (reflexive abstain from associating with): — avoid, withdraw self.
(4725) στέμμα, — stem’-mah; from the base of (4735) (στέφανος); a 
    wreath for show: — garland.

(4726) στεναγμός, — sten-ag-mos’; from (4727) (στενάζω); a sigh: 
    — groaning.

(4727) στενάζω, — sten-ad’-zo; from (4728) (στενός); to make 
    (intransitive be) in straits, i.e. (by implication) to sigh, murmur, 
    pray inaudibly: — with grief, groan, grudge, sigh.

(4728) στενός, — sten-os’; probably from the base of (2476) (Ίστημι); 
    narrow (from obstacles standing close about): — strait.

(4729) στενοχωρέω, — sten-okh-o-reh’-o; from the same as (4730) 
    (στενοχωρία); to hem in closely, i.e. (figurative) cramp: — 
    distress, straiten.

(4730) στενοχωρία, — sten-okh-o-ree’-ah; from a compound of (4728) 
    (στενός) and (5561) (χώρα); narrowness of room, i.e. 
    (figurative) calamity: — anguish, distress.

(4731) στερεός, — ster-eh-os’; from (2476) (Ίστημι); stiff, i.e. solid, 
    stable (literal or figurative): — stedfast, strong, sure.

(4732) στερεόω, — ster-eh-o’-o; from (4731) (στερεός); to solidify, i.e. 
    confirm (literal or figurative): — establish, receive strength, 
    make strong.

(4733) στερέωμα, — ster-eh’-o-mah; from (4732) (στερεόω); 
    something established, i.e. (abstract) confirmation (stability): — 
    stedfastness.

(4734) Στεφανάς, — stef-an-as’; probably contraction for 
    στεφανωτός (crowned; from (4737) (στεφανώω)); 
    Stephanas, a Christian: — Stephanas.

(4735) στέφανος, — stef’-an-os; from an apparently primary στέφω 
    (to twine or wreathe); a chaplet (as a badge of royalty, a prize in 
    the public games or a symbol of honor general; but more 
    conspicuous and elaborate than the simple fillet, (1238) 
    (διάδημα)), literal or figurative: — crown.
(4736) Στέφανος, — stef’-an-os; the same as (4735) (στέφανος); Stephanus, a Christian: — Stephen.

(4737) στεφανόω, — stef-an-o’-o; from (4735) (στέφανος); to adorn with an honorary wreath (literal or figurative): — crown.

(4738) στήθος, — stay’-thos; from (2476) (ἰστήμι) (as standing prominently); the (entire external) bosom, i.e. chest: — breast.

(4739) στήκω, — stay’-ko; from the perfect tense of (2476) (ἰστήμι); to be stationary, i.e. (figurative) to persevere: — stand (fast).

(4740) στηριγμός, — stay-rig-mos’; from (4741) (στηρίζω); stability (figurative): — stedfastness.

(4741) στηρίζω, — stay-rid’-zo; from a presumed derivative of (2476) (ἰστήμι) (like (4731) (στερεός)); to set fast, i.e. (literal) to turn resolutely in a certain direction, or (figurative) to confirm: — fix, (e-) stablish, stedfastly set, strengthen.

(4742) στίγμα, — stig’-mah; from a primary στίζω (to “stick”, i.e. prick); a mark incised or punched (for recognition of ownership), i.e. (figurative) scar of service: — mark.

(4743) στιγμή, — stig-may’; feminine of (4742) (στίγμα); a point of time, i.e. an instant: — moment.

(4744) στιλβω, — stil’-bo; apparently a primary verb; to gleam, i.e. flash intensely: — shining.

(4745) στοά, — sto-ah’; probably from (2476) (ἰστήμι); a colonnade or interior piazza: — porch.

(4746) στοιβάς, — stay-bas’; from a primary στείβω (to “step” or “stamp”); a spread (as if tramped flat) of loose materials for a couch, i.e. (by implication) a bough of a tree so employed: — branch.
(4747) στοιχείον, — stay-khi’-on; neuter of a presumed derivative of the base of (4748) (στοιχέω); something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literal), proposition (figurative): — element, principle, rudiment.

(4748) στοιχέω, — stay-kheh’-o; from a derivative of στείχω (to range in regular line); to march in (military) rank (keep step), i.e. (figurative) to conform to virtue and piety: — walk (orderly).

(4749) στολή, — stol-ay’; from (4724) (στέλλω); equipment, i.e. (special) a “stole” or long-fitting gown (as a mark of dignity): — long clothing (garment), (long) robe.

(4750) στόμα, — stom’-a; probably strengthened from a presumed derivative of the base of (5114) (τομώτερος); the mouth (as if a gash in the face); by implication language (and its relations); figurative an opening (in the earth); specially the front or edge (of a weapon): — edge, face, mouth.

(4751) στόμαχος, — stom’-akh-os; from (4750) (στόμα); an orifice (the gullet), i.e. (special) the “stomach”: — stomach.

(4752) στρατεία, — strat-i’-ah; from (4754) (στρατεύομαι); military service, i.e. (figurative) the apostolic career (as one of hardship and danger): — warfare.

(4753) στρατευμα, — strat’-yoo-mah; from (4754) (στρατεύομαι); an armament, i.e. (by implication) a body of troops (more or less extensive or systematic): — army, soldier, man of war.

(4754) στρατεύομαι, — strat-yoo’-om-ahee; middle from the base of (4756) (στρατία); to serve in a military campaign; figurative to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations: — soldier, (go to) war (-fare).
(4755) στρατηγός, — *strat-ay-gos*; from the base of (4756) (στρατία) and (71) (ἀγω) or (2233) (ηγέομαι); a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens: — captain, magistrate.

(4756) στρατία, — *strat-ee’-ah*; feminine of a derivative of στρατός (an army; from the base of (4766) (στρωνυμι), as encamped); camp-likeness, i.e. an army, i.e. (figurative) the angels, the celestial luminaries: — host.

(4757) στρατιώτης, — *strat-ee-o’-tace*; from a presumed derivative of the same as (4756) (στρατία); a camperout, i.e. a (common) warrior (literal or figurative): — soldier.

(4758) στρατολογέω, — *strat-ol-og-eh’-o*; from a compound of the base of (4756) (στρατία) and (3004) (λέγω) (in its original sense); to gather (or select) as a warrior, i.e. enlist in the army: — choose to be a soldier.

(4759) στρατοπεδάρχης, — *strat-op-ed-ar’-khace*; from (4760) (στρατόπεδον) and (757) (ἀρχω); a ruler of an army, i.e. (special) a Praetorian praefect: — captain of the guard.

(4760) στρατόπεδον, — *strat-op’-ed-on*; from the base of (4756) (στρατία) and the same as (3977) (πεδίνως); a camping-ground, i.e. (by implication) a body of troops: — army.

(4761) στρεβλόω, — *streb-lo’-o*; from a derivative of (4762) (στρέφω); to wrench, i.e. (special) to torture (by the rack), but only figurative to pervert: — wrest.

(4762) στρέφω, — *stref’-o*; strengthened from the base of (5157) (τροπή); to twist, i.e. turn quite around or reverse (literal or figurative): — convert, turn (again, back again, self, self about).

(4763) στρηνιάω, — *stray-nee-ah’-o*; from a presumed derivative of (4764) (στρῆνος); to be luxurious: — live deliciously.
(4764) στρῆνος, — stray’-nos; akin to (4731) (στερεός); a “straining”, “strenuousness” or “strength”, i.e. (figurative) luxury (voluptuousness): — delicacy.

(4765) στρουθιόν, — stroo-thee’-on; diminative of στρουθός (a sparrow); a little sparrow: — sparrow.

(4766) στρώνυμι, — strone’-noo-mee; or simpler στρωνύω, strone-noo’-o; prolonged from a still simpler στρόω, stro’-o (used only as an alternate in certain tenses; probably akin to (4731) (στερεός) through the idea of positing); to “strew”, i.e. spread (as a carpet or couch): — make bed, furnish, spread, strew.

(4767) στυγνητός, — stoog-nay-tos’; from a derivative of an obsolete apparently primary στύγω (to hate); hated, i.e. odious: — hateful.

(4768) στυγνάζω, — stoog-nad’-zo; from the same as (4767) (στυγνητός); to render gloomy, i.e. (by implication) glower (be overcast with clouds, or sombreness of speech): — lower, be sad.

(4769) στύλος, — stoo’-los; from στύω (to stiffen; properly akin to the base of (2476) (Ἰστημι)); a post (“style”), i.e. (figurative) support: — pillar.

(4770) Στωικός, sto-ik-os’; from (4745) (στοά); a “Stoïc” (as occupying a particular porch in Athens), i.e. adherent of a certain philosophy: — Stoick.

(4771) σύ, — soo; the personal pronoun of the second person singular; thou: — thou. See also (4571) (σέ), (4671) (σοί), (4675) (σοῦ); and for the plural (5209) (ὑμᾶς), (5210) (ὑμεῖς), (5213) (ὑμῖν), (5216) (ὑμῶν).

(4772) συγγένεια, — soong-ghen’-i-ah; from (4773) (συγγενής); relationship, i.e. (concrete) relatives: — kindred.
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(4773) συγγενής, — soong-ghen-ace'; from (4862) (σύν) and (1085) (γένος); a relative (by blood); by extension a fellow countryman: — cousin, kin (-sfolk, -smn).

(4774) συγγνώμη, — soong-gno’-may; from a compound of (4862) (σύν) and (1097) (γνώσκω); fellow knowledge, i.e. 
concession: — permission.

(4775) συγκάθημα, — soong-kath’-ay-mahee; from (4862) (σύν) and (2521) (κάθημα); to seat oneself in company with: — sit with.

(4776) συγκαθίζω, — soong-kath-id’-zo; from (4862) (σύν) and (2523) (καθίζω); to give (or take) a seat in company with: — (make) sit (down) together.

(4777) συγκακοπαθέω, — soong-kak-op-ath’-o; from (4862) (σύν) and (2553) (κακοπαθέω); to suffer hardship in company with: — be partaker of affictions.

(4778) συγκακουχέω, — soong-kak-oo-kheh’-o; from (4862) (σύν) and (2558) (κακουχέω); to maltreat in company with, i.e. (passive) endure persecution together: — suffer affliction with.

(4779) συγκαλέω, — soong-kal’-o; from (4862) (σύν) and (2564) (καλέω); to convoke: — call together.

(4780) συγκαλύπτω, — soong-kal-oop’-to; from (4862) (σύν) and (2572) (καλύπτω); to conceal altogether: — cover.

(4781) συγκάμπτω, — soong-kamp’-to; from (4862) (σύν) and (2578) (κάμπτω); to bend together, i.e. (figurative) to afflict: — bow down.

(4782) συγκαταβαίνω, — soong-kat-ab-ah’ee-no; from (4862) (σύν) and (2597) (καταβαίνω); to descend in company with: — go down with.
(4783) συγκατάθεσις, — soong-kat-ath’-es-is; from (4784) (συγκατατίθεμαι); a deposition (of sentiment) in company with, i.e. (figurative) accord with: — agreement.

(4784) συγκατατίθεμαι, — soong-kat-at-ith’-em-ahee; middle from (4862) (σύν) and (2698) (κατατίθημι); to deposit (one’s vote or opinion) in company with, i.e. (figurative) to accord with: — consent.

(4785) συγκαταψηφίζω, — soong-kat-aps-ay-fid’-zo; from (4862) (σύν) and a compound of (2596) (κατά) and (5585) (ψηφίζω); to count down in company with, i.e. enroll among: — number with.

(4786) συγκεράννυμι, — soong-ker-an’-noo-mee; from (4862) (σύν) and (2767) (κεράννυμι); to commingle, i.e. (figurative) to combine or assimilate: — mix with, temper together.

(4787) συγκινέω, — soong-kin-eh’-o; from (4682) (σπαράσσω) and (2795) (κινέω); to move together, i.e. (special) to excite as a mass (to sedition): — stir up.

(4788) συγκλείω, — soong-kli’-o; from (4862) (σύν) and (2808) (κλείω); to shut together, i.e. include or (figurative) embrace in a common subjection to: — conclude, inclose, shut up.

(4789) συγκληρονόμος, — soong-klay-ron-om’-os; from (4862) (σύν) and (2818) (κληρονόμος); a co-heir, i.e. (by analogy) participant in common: — fellow (joint) -heir, heir together, heir with.

(4790) συγκοινωνέω, — soong-koy-no-neh’-o; from (4862) (σύν) and (2841) (κοινωνέω); to share in company with, i.e. co-participate in: — communicate (have fellowship) with, be partaker of.

(4791) συγκοινωνός, — soong-koy-no-nos’; from (4862) (σύν) and (2844) (κοινωνός); a co-participant: — companion, partake (-r, -r with).
(4792) συγκομίζω, — soong-kom-id’-zo; from (4862) (σύν) and (2865) (κομίζω); to convey together, i.e. collect or bear away in company with others: — carry.

(4793) συγκρίνω, — soong-kree’-no; from (4862) (σύν) and (2919) (κρίνω); to judge of one thing in connection with another, i.e. combine (spiritual ideas with appropriate expressions) or collate (one person with another by way of contrast or resemblance): — compare among (with).

(4794) συγκύπτω, — soong-koop’-to; from (4862) (σύν) and (2955) (κύπτω); to stoop altogether, i.e. be completely overcome by: — bow together.

(4795) συγκυμνία, — soong-koo-ree’-ah; from a compound of (4862) (σύν) and κυμέω (to light or happen; from the base of (2962) (κύμης)); concurrence, i.e. accident: — chance.

(4796) συγχαίρω, — soong-khah’ee-ro; from (4862) (σύν) and (5463) (χαίρω); to sympathize in gladness, congratulate: — rejoice in (with).

(4797) συγχέω, — soong-kheh’-o; or συγχύνω, soong-khoo’-no; from (4862) (σύν) and χέω (to pour) or its alternate; to comingle promiscuously, i.e. (figurative) to throw (an assembly) into disorder, to perplex (the mind): — confound, confuse, stir up, be in an uproar.

(4798) συγχράομαι, — soong-khrah’-om-ahee; from (4862) (σύν) and (5530) (χράομαι); to use jointly, i.e. (by implication) to hold intercourse in common: — have dealings with.

(4799) σύνγχυσίς, — soong’-khoo-sis; from (4797) (συγχέω); commixture, i.e. (figurative) riotous disturbance: — confusion.

(4800) συζάω, — sood-zah’-o; from (4862) (σύν) and (2198) (ζάω); to continue to live in common with, i.e. co-survive (literal or figurative): — live with.
(4801) συζεύγνυμι, — sood-zyooog’-noo-mee; from (4862) (σύν) and the base of (2201) (ζεύγος); to yoke together, i.e. (figurative) conjoin (in marriage): — join together.

(4802) συζητέω, — sood-zay-teh’-o; from (4862) (σύν) and (2212) (ζητέω); to investigate jointly, i.e. discuss, controvert, cavil: — dispute (with), enquire, question (with), reason (together).

(4803) συζητησίς, — sood-zay’-tay-sis; from (4802) (συζητέω); mutual questioning, i.e. discussion: — disputation (-ting), reasoning.

(4804) συζητητής, — sood-zay-tay-tace’; from (4802) (συζητέω); a disputant, i.e. sophist: — disputer.

(4805) σύζυγος, — sood’-zoo-gos; from (4801) (συζεύγνυμι); co-yoked, i.e. (figurative) as noun, a colleague; probably rather as properly name; Syzygus, a Christian: — yokefellow.

(4806) συζωοποιέω, — sood-zo-op-oy-eh’-o; from (4862) (σύν) and (2227) (ζωοποιέω); to reanimate conjointly with (figurative): — quicken together with.

(4807) συκάμμινος, — soo-kam’-ee-nos; of Hebrew origin [Hebrew {8256} (shaqam)] in imitation of (4809) (συκομωραία); a sycamore-fig tree: — sycamine tree.

(4808) συκή, — soo-kay’; from (4810) (σῦκον); a fig-tree: — fig tree.

(4809) συκομωραία, — soo-kom-o-rah’-yah; from (4810) (σῦκον) and μόρον (the mulberry); the “sycamore”-fig tree: — sycamore tree. Compare (4807) (συκάμμινος).

(4810) σῦκον, — soo’-kon; apparently a primary word; a fig: — figurative
(4811) συκοφαντέω, — soo-kof-an-teh’-o; from a compound of (4810) (σύκον) and a derivative of (5316) (φαίνω); to be a fig-informer (reporter of the law forbidding the exportation of figs from Greece), “sycophant”, i.e. (general and by extension) to defraud (exact unlawfully, extort): — accuse falsely, take by false accusation.

(4812) συλαγωγέω, — soo-lag-ogue-eh’-o; from the base of (4813) (συλάω) and (the reduplicated form of) (71) (ἄγω); to lead away as booty, i.e. (figurative) seduce: — spoil.

(4813) συλάω, — soo-lah’-o; from a derivative of σύλλαω (to strip; probably akin to (138) (αιρέομαι); compare (4661) (σκύλον)); to despoil: — rob.

(4814) συλλαλέω, — sool-lal-eh’-o; from (4862) (σύν) and (2980) (λαλέω); to talk together, i.e. converse: — commune (confer, talk) with, speak among.

(4815) συλλαμβάνω, — sool-lam-ban’-o; from (4862) (σύν) and (2983) (λαμβάνω); to clasp, i.e. seize (arrest, capture); specially to conceive (literal or figurative); by implication to aid: — catch, conceive, help, take.

(4816) συλλέγω, — sool-leg’-o; from (4862) (σύν) and (3004) (λέγω) in its original sense; to collect: — gather (together, up).

(4817) συλλογίζομαι, — sool-log-id’-zom-ahee; from (4862) (σύν) and (3049) (λογίζομαι); to reckon together (with oneself), i.e. deliberate: — reason with.

(4818) συλλυπέω, — sool-loop-eh’-o; from (4862) (σύν) and (3076) (λυπέω); to afflict jointly, i.e. (passive) sorrow at (on account of) some one: — be grieved.

(4819) συμβαίνω, — soom-bah’ee-no; from (4862) (σύν) and the base of (939) (βάσις); to walk (figurative transpire) together, i.e. concur (take place): — be (-fall), happen (unto).
(4820) **συμβάλλω**, — *soom-bal’-lo*; from (4862) *(σύν)* and (906) *(βάλλω)*; to *combine*, i.e. (in speaking) to *converse, consult*, *dispute*, (mentally) to *consider*, (by implication) to *aid*, (personally) to *join, attack*: — confer, encounter, help, make, meet with, ponder.

(4821) **συμβασιλεύω**, — *soom-bas-il-yoo’-o*; from (4862) *(σύν)* and (936) *(βασιλεύω)*; to *be co-regent* (figurative): — reign with.

(4822) **συμβιβάζω**, — *soom-bib-ad’-zo*; from (4862) *(σύν)* and *(βιβάζω)* (to *force*; causative [by reduplication] of the base of (939) *(βάσις)*); to *drive together*, i.e. *unite* (in association or affection), (mentally) to *infer, show, teach*: — compact, assuredly gather, intrust, knit together, prove.

(4823) **συμβουλεύω**, — *soom-bool-yoo’-o*; from (4862) *(σύν)* and (1011) *(βουλεύω)*; to *give* (or *take*) *advice jointly*, i.e. *recommend, deliberate or determine*: — consult, (give, take) counsel (together).

(4824) **συμβουλιον**, — *soom-boo’-lee-on*; neuter of a presumed derivative of (4825) *(σύμβουλος)*; *advisement*; specially a *deliberative* body, i.e. the provincial *assessors* or lay-court: — consultation, counsel, council.

(4825) **σύμβουλος**, — *soom’-boo-los*; from (4862) *(σύν)* and (1012) *(βουλή)*; a *consultor*, i.e. *adviser*: — counsellor.

(4826) **Συμεών**, — *soom-eh-one’*; from the same as Greek (4613) *(Σίμων)*; *Symeon* (i.e. *Shimon*), the name of five Israelites: — Simeon, Simon.

(4827) **συμμαθητής**, — *soom-math-ay-tace’*; from a compound of (4862) *(σύν)* and (3129) *(μαθήτας)*; a *co-learner* (of Christianity): — fellowdisciple.
(4828) συμμαρτυρέω, — soom-mar-too-reh’-o; from (4862) (σύν) and (3140) (μαρτυρέω); to testify jointly, i.e. corroborate by (concurrent) evidence: — testify unto, (also) bear witness (with).

(4829) συμμερίζομαι, — soom-mer-id’-zom-ahee; middle from (4862) (σύν) and (3307) (μερίζω); to share jointly, i.e. participate in: — be partaker with.

(4830) συμμέτοχος, — soom-met’-okh-os; from (4862) (σύν) and (3353) (μέτοχος); a co-participant: — partaker.

(4831) συμμιμητής, — soom-mim-ay-tace’; from a presumed compound of (4862) (σύν) and (3401) (μιμέομαι); a co-imitator, i.e. fellow votary: — follower together.

(4832) συμμορφός, — soom-mor-fos’; from (4862) (σύν) and (3444) (μορφή); jointly formed, i.e. (figurative) similar: — conformed to, fashioned like unto.

(4833) συμμορφώ, — soom-mor-fo’-o; from (4832) (συμμορφός); to render like, i.e. (figurative) to assimilate: — make conformable unto.

(4834) συμπαθέω, — soom-path-eh’-o; from (4835) (συμπαθής); to feel “sympathy” with, i.e. (by implication) to commiserate: — have compassion, be touched with a feeling of.

(4835) συμπαθής, — soom-path-ace’; from (4841) (συμπάσχω); having a fellow-feeling (“sympathetic”), i.e. (by implication) mutually commiserative: — having compassion one of another.

(4836) συμπαραγίνομαι, — soom-par-ag-in’-om-ahee; from (4862) (σύν) and (3854) (παραγίνομαι); to be present together, i.e. to convene; by implication to appear in aid: — come together, stand with.

(4837) συμπαρακαλέω, — soom-par-ak-al-eh’-o; from (4862) (σύν) and (3870) (παρακαλέω); to console jointly: — comfort together.
(4838) συμπαραλαμβάνω, — soom-par-al-am-ban’-o; from (4862) (σύν) and (3880) (παραλαμβάνω); to take along in company: — take with.

(4839) συμπαραμένω, — soom-par-am-en’-o; from (4862) (σύν) and (3887) (παραμένω); to remain in company, i.e. still live: — continue with.

(4840) συμπάρειμι, — soom-par’-i-mee; from (4862) (σύν) and (3918) (πάρειμι); to be at hand together, i.e. now present: — be here present with.

(4841) συμπάσχω, — soom-pas’-kho; from (4862) (σύν) and (3958) (πάσχω) (including its alternate); to experience pain jointly or of the same kind (specially persecution; to “sympathize”): — suffer with.

(4842) συμπέμπω, — soom-pem’-po; from (4862) (σύν) and (3992) (πέμπω); to despatch in company: — send with.

(4843) συμπεριλαμβάνω, — soom-per-ee-lam-ban’-o; from (4862) (σύν) and a compound of (4012) (περί) and (2983) (λαμβάνω); to take by inclosing altogether, i.e. earnestly throw the arms about one: — embrace.

(4844) συμπίνω, — soom-pee’-no; from (4862) (σύν) and (4095) (πίνω); to partake a beverage in company: — drink with.

(4845) συμπληρώ, — soom-play-ro’-o; from (4862) (σύν) and (4137) (πληρώ); to implenish completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (passive be complete): — (fully) come, fill up.

(4846) συμπνίγω, — soom-pnee’-go; from (4862) (σύν) and (4155) (πνίγω); to strangple completely, i.e. (literal) to drown, or (figurative) to crowd: — choke, throng.

(4847) συμπολίτης, — soom-pol-ee’-tace; from (4862) (σύν) and (4177) (πολίτης); a native of the same town, i.e. (figurative) co-religionist (fellow-Christian): — fellowcitizen.
(4848) sumporeu’omai, — soom-por-yoo’-om-ahee; from (4862) (σύν) and (4198) (πορεύομαι); to journey together; by implication to assemble: — go with, resort.

(4849) sumpóston, — soom-pos’-ee-on; neuter of a derivative of the alternate of (4844) (συμπίνω); a drinking-party (“symposium”), i.e. (by extension) a room of guests: — company.

(4850) sumpresbúteros, — soom-pres-boo’-ter-os; from (4862) (σύν) and (4245) (πρεσβύτερος); a co-presbyter: — presbyter, also an elder.

συμφάγω. See (4906) (συνεσθίω).

(4851) sumfρéρω, — soom-fer’-o; from (4862) (σύν) and (5342) (φέρω) (including its alternate); to bear together (contribute), i.e. (literal) to collect, or (figurative) to conduce; especially (neuter participle as noun) advantage: — be better for, bring together, be expedient (for), be good, (be) profit (-able for).

(4852) sumfημι, — soom’-fay-mee; from (4862) (σύν) and (5346) (φημί); to say jointly, i.e. assent to: — consent unto.

(4853) sumfυλέτης, — soom-foo-let’-ace; from (4862) (σύν) and a derivative of (5443) (φυλή); a co-tribesman, i.e. native of the same country: — countryman.

(4854) sumfυτος, — soom’-foo-tos; from (4862) (σύν) and a derivative of (5453) (φύτο); grown along with (connate), i.e. (figurative) closely united to: — planted together.

(4855) sumfυω, — soom-foo’-o; from (4862) (σύν) and (5453) (φύω); passive to grow jointly: — spring up with.

(4856) sumfωνέω, — soom-fo-neh’-o; from (4859) (σύμφωνος); to be harmonious, i.e. (figurative) to accord (be suitable, concur) or stipulate (by compact): — agree (together, with).
(4857) συμφωνησις, — *soom-fo’-nay-sis*; from (4856) (συμφωνέω); *accordance*: — concord.

(4858) συμφωνία, — *soom-nee’-ah*; from (4859) (σύμφωνος); *unison* of sound (“*symphony*”), i.e. a *concert* of instruments (harmonious *note*): — music.

(4859) σύμφωνος, — *soom’-fo-nos*; from (4862) (σύν) and (5456) (φωνή); *sounding together (alike)*, i.e. (figurative) *accordant* (neuter as noun, *agreement*): — consent.

(4860) συμψυκτικος, — *soom-psay-fid’-zo*; from (4862) (σύν) and (5585) (ψυχή); to *compute jointly*: — reckon.

(4861) συμψυκτος, — *soom’-psoo-khos*; from (4862) (σύν) and (5590) (ψυχή); *co-spirited*, i.e. *similar in sentiment*: — like-minded.

(4862) σύν, — *soon*; a primary preposition denoting *union*; *with* or *together* (but much closer than (3326) (μετά) or (3844) (παρά)), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.: — beside, with. In comparative it has similar applications, including *completeness*.

(4863) συνάγω, — *soon-ag’-o*; from (4862) (σύν) and (71) (ἄγω); to *lead together*, i.e. *collect* or *convene*; specially to *entertain* (hospitably): — + accompany, assemble (selves, together), bestow, come together, gather (selves together, up, together), lead into, resort, take in.

(4864) συναγωγή, — *soon-ag-o-gay’*; from (the reduplicated form of) (4863) (συνάγω); an *assemblage* of persons; specially a Jewish “*synagogue*” (the meeting or the place); by analogy a Christian *church*: — assembly, congregation, synagogue.

(4865) συναγωνίζομαι, — *soon-ag-o-nid’-zom-ahee*; from (4862) (σύν) and (75) (ἀγωνίζομαι); to *struggle* in company *with*, i.e. (figurative) to *be a partner* (assistant): — strive together with.
(4866) συναθλέω, — soon-ath-leh’-o; from (4862) (σύν) and (118) (ἀθλέω); to wrestle in company with, i.e. (figurative) to seek jointly: — labour with, strive together for.

(4867) συναθροίζω, — soon-athroyd’-zo; from (4862) (σύν) and ἄθροιζω (to hoard); to convene: — call (gather) together.

(4868) συναἰρεω, — soon-ah’ee-ro; from (4862) (σύν) and (142) (αἱρεω); to make up together, i.e. (figurative) to compute (an account): — reckon, take.

(4869) συναχμαλατος, — soon-aheekh-mal’-o-tos; from (4862) (σύν) and (164) (αἵμαλατος); a co-captive: — fellowprisoner.

(4870) συνακολουθεω, — soon-ak-ol-oo-theh’-o; from (4862) (σύν) and (190) (ἀκολουθεω); to accompany: — follow.

(4871) συναλίζω, — soon-al-’id’-zo; from (4862) (σύν) and ἄλιζω (to throng); to accumulate, i.e. convene: — assemble together.

(4872) συναναβαίνω, — soon-an-ab’ee-no; from (4862) (σύν) and (305) (ἀναβαίνω); to ascend in company with: — come up with.

(4873) συνανακειμαι, — soon-an-ak’-i-mahee; from (4862) (σύν) and (345) (ἀνακείμαι); to recline in company with (at a meal): — sit (down, at the table, together) with (at meat).

(4874) συναναμίγνυμι, — soon-an-am-ig’-nou-me; from (4862) (σύν) and a compound of (303) (ἀνά) and (3396) (μίγνυμι); to mix up together, i.e. (figurative) associate with: — (have, keep) company (with).

(4875) συναναπαύμαι, — soon-an-ap-ow’-om-ahee; middle from (4862) (σύν) and (373) (ἀναπαύω); to recruit oneself in company with: — refresh with.
(4876) συναντάω, — soon-an-tah’-o; from (4862) (σύν) and a derivative of (473) (ἀντί); to meet with; figurative to occur: — befall, meet.

(4877) συνάντησις, — soon-an’-tay-sis; from (4876) (συναντάω); a meeting with: — meet.

(4878) συναντιλαμβάνομαι, — soon-an-tee-lam-ban’-om-ahee; from (4862) (σύν) and (482) (ἀντιλαμβάνομαι); to take hold of opposite together, i.e. co-operate (assist): — help.

(4879) συναπάγω, — soon-ap-ag’-o; from (4862) (σύν) and (520) (ἀπάγω); to take off together, i.e. transport with (seduce, passive yield): — carry (lead) away with, condescend.

(4880) συναποθνήσκω, — soon-ap-oth-nace’-ko; from (4862) (σύν) and (599) (ἀποθνήσκω); to decease (literal) in company with, or (figurative) similarly to: — be dead (die) with.

(4881) συναπόλλυμι, — soon-ap-ol’-loo-mee; from (4862) (σύν) and (622) (ἀπόλλυμι); to destroy (middle or passive be slain) in company with: — perish with.

(4882) συναποστέλλω, — soon-ap-os-tel’-lo; from (4862) (σύν) and (649) (ἀποστέλλω); to despatch (on an errand) in company with: — send with.

(4883) συναρμολογεώ, — soon-ar-mol-og’-o; from (4862) (σύν) and a derivative of a compound of (719) (ἁρμός) and (3004) (λέγω) (in its original sense of laying); to render close-jointed together, i.e. organize compactly: — be fitly framed (joined) together.

(4884) συναρπάζω, — soon-ar-pad’-zo; from (4862) (σύν) and (726) (ἀρπάζω); to snatch together, i.e. seize: — catch.

(4885) συναυξάνω, — soon-owx-an’-o; from (4862) (σύν) and (837) (αὐξάνω); to increase (grow up) together: — grow together.
(4886) σύνδεσμος, — *soon’-des-mos*; from (4862) (σύν) and (1199) (δεσμόν); a *joint tie*, i.e. *ligament*, (figurative) *uniting principle, control*: — band, bond.

(4887) συνδέω, — *soon-deh’-o*; from (4862) (σύν) and (1210) (δέω); to *bind with*, i.e. (passive) *be a fellow-prisoner* (figurative): — be bound with.

(4888) συνδοξάζω, — *soon-dox-ad’-zo*; from (4862) (σύν) and (1392) (δοξάζω); to *exalt* to dignity in company (i.e. *similarly*) with: — glorify together.

(4889) σύνδουλος, — *soon’-doo-los*; from (4862) (σύν) and (1401) (δοῦλος); a *co-slave*, i.e. servitor or ministrant of the same master (human or divine): — fellowservant.

συνδρέμω. See (4936) (συντρέχω).

(4890) συνδρομή, — *soon-drom-ay’*; from (the alternate of) (4936) (συντρέχω); a *running together*, i.e. (riotous) *concourse*: — run together.

(4891) συνεγείρω, — *soon-eg-i’-ro*; from (4862) (σύν) and (1453) (ἐγείρω); to *rouse* (from death) in company *with*, i.e. (figurative) to *revivify* (spiritually) in resemblance to: — raise up together, rise with.

(4892) συνέδριον, — *soon-ed’-ree-on*; neuter of a presumed derivative of a compound of (4862) (σύν) and the base of (1476) (ἐδραίος); a *joint session*, i.e. (special) the Jewish *Sanhedrim*; by analogy a subordinate *tribunal*: — council.

(4893) συνείδησις, — *soon-i’-day-sis*; from a prolonged form of (4894) (συνείδησι); *co-perception*, i.e. moral *consciousness*: — conscience.
(4894) συνείδω, — soon-i'-do; from (4862) (σύν) and (1492) (εἰδω); to see completely; used (like its primary) only in two past tenses, respectively meaning to understand or become aware, and to be conscious or (clandestinely) informed of: — consider, know, be privy, be ware of.

(4895) συνεβιμ, — soon'-i-mee; from (4862) (σύν) and (1510) (ειμι) (including its various inflections); to be in company with, i.e. present at the time: — be with.

(4896) συνεβιμ, — soon'-i-mee; from (4862) (σύν) and ειμι (to go); to assemble: — gather together.

(4897) συνεισέρχομαι, — soon-ice-er'-khom-ahee; from (4862) (σύν) and (1525) (εισέρχομαι); to enter in company with: — go in with, go with into.

(4898) συνέκδημος, — soon-ek'-day-mos; from (4862) (σύν) and the base of (1553) (ἐκδημέω); a co-absentee from home, i.e. fellow-traveller: — companion in travel, travel with.

(4899) συνεκλεκτός, — soon-ek-lek-tos'; from a compound of (4862) (σύν) and (1586) (ἐκλέγομαι); chosen in company with, i.e. co-elect (fellow Christian): — elected together with.

(4900) συνελαύνω, — soon-el-ow’-no; from (4862) (σύν) and (1643) (ἐλαύνω); to drive together, i.e. (figurative) exhort (to reconciliation): — + set at one again.

(4901) συνεπιμαρτυρέω, — soon-ep-ee-mar-too-reh’-o; from (4862) (σύν) and (1957) (επιμαρτυρεω); to testify further jointly, i.e. unite in adding evidence: — also bear witness.

(4902) συνέπομαι, — soon-ep’-om-ahee; middle from (4862) (σύν) and a primary ἔπω (to follow); to attend (travel) in company with: — accompany.

(4903) συνεργέω, — soon-erg-eh’-o; from (4904) (συνεργέω); to be a fellow-worker, i.e. co-operate: — help (work) with, work (-er) together.
(4904) συνεργός, — soon-er-gos’; from a presumed compound of (4862) (σύν) and the base of (2041) (ἐργον); a co-laborer, i.e. coadjutor: — companion in labour, (fellow-) helper (-labourer, -worker), labourer together with, workfellow.

(4905) συνέρχομαι, — soon-er’-khom-ahee; from (4862) (σύν) and (2064) (ἐρχομαι); to convene, depart in company with, associate with, or (special) cohabit (conjugally): — accompany, assemble (with), come (together), come (company, go) with, resort.

(4906) συνεσθίω, — soon-es-thee’-o; from (4862) (σύν) and (2068) (ἐσθίω) (including its alternate); to take food in company with: — eat with.

(4907) σύνεσις, — soon’-es-is; from (4920) (συνίημι); a mental putting together, i.e. intelligence or (concretely) the intellect: — knowledge, understanding.

(4908) συνετός, — soon-et’-os; from (4920) (συνίημι); mentally put (or putting) together, i.e. sagacious: — prudent. Compare (5429) (φρόνιμος).

(4909) συνευδοκέω, — soon-yoo-dok-eh’-o; from (4862) (σύν) and (2106) (εὐδοκέω); to think well of in common, i.e. assent to, feel gratified with: — allow, assent, be pleased, have pleasure.

(4910) συνευφωχέω, — soon-yoo-o-kheh’-o; from (4862) (σύν) and a derivative of a presumed compound of (2095) (εὖ) and a derivative of (2192) (ἐχω) (meaning to be in good condition, i.e. [by implication] to fare well, or feast); to entertain sumptuously in company with, i.e. (middle or passive) to revel together: — feast with.

(4911) συνεφίστημι, — soon-ef-is’-tay-mee; from (4862) (σύν) and (2186) (ἐφίστημι); to stand up together, i.e. to resist (or assault) jointly: — rise up together.
(4912) **συνέχω, — soon-ekh’-o**; from (4862) (σύν) and (2192) (ἐχω); to *hold together*, i.e. to *compress* (the ears, with a crowd or siege) or *arrest* (a prisoner); figurative to *compel, perplex, afflict, preoccupy.* — constrain, hold, keep in, press, lie sick of, stop, be in a strait, straiten, be taken with, throng.

(4913) **συνήδομαι, — soon-ay’-dom-ahee**; middle from (4862) (σύν) and the base of (2237) (ἡδονή); to *rejoice in with* oneself, i.e. *feel satisfaction* concerning: — delight.

(4914) **συνήθεια, — soon-ay’-thi-ah**; from a compound of (4862) (σύν) and (2239) (ἦθος); *mutual habitation*, i.e. *usage*: — custom.

(4915) **συνηλικεώτης, — soon-ay-lik-ee-o’-tace**; from (4862) (σύν) and a derivative of (2244) (ἡλικία); a *co-aged* person, i.e. *alike* in years: — equal.

(4916) **συνθάπτω, — soon-thap’-to**; from (4862) (σύν) and (2290) (θάπτω); to *inter in company with*, i.e. (figurative) to *assimilate* spiritually (to Christ by a sepulture as to sin): — bury with.

(4917) **συνθλάω, — soon-thlah’-o**; from (4862) (σύν) and θλάω (to *crush*); to *dash together*, i.e. *shatter*: — break.

(4918) **συνθλίβω, — soon-three’-bo**; from (4862) (σύν) and (2346) (θλίβω); to *compress*, i.e. *crowd* on all sides: — throng.

(4919) **συνθρούπτω, — soon-throop’-to**; from (4862) (σύν) and θρύπτω (to *crumble*); to *crush together*, i.e. (figurative) to *dispirit*: — break.

(4920) **συνίημι, — soon-ee’-ay-mee**; from (4862) (σύν) and ημι (to *send*); to *put together*, i.e. (mentally) to *comprehend*; by implication to *act piously*: — consider, understand, be wise.
(4921) sunistáω, — soon-is-tah’-o; or (strengthened) sunistánω, soon-is-tan’-o; or sunístēmi, soon-is’tay-mee; from (4862) (su>n) and (2476) (ístēmi) (including its collective forms); to set together, i.e. (by implication) to introduce (favorably), or (figurative) to exhibit; intransitive to stand near, or (figurative) to constitute: — approve, commend, consist, make, stand (with).

(4922) sunođēvous, — soon-od-yoo’-o; from (4862) (su>n) and (3593) (ŏđē wyświetl): to travel in company with: — journey with.

(4923) sunođíα, — soon-od-ee’-ah; from a compound of (4862) (su>n) and (3598) (ŏdōς) (“synod”); companionship on a journey, i.e. (by implication) a caravan: — company.

(4924) sunoikέw, — soon-oy-keh’-o; from (4862) (su>n) and (3611) (oίκέw); to reside together (as a family): — dwell together.

(4925) sunoikodomέw, — soon-oy-kod-om-eh’-o; from (4862) (su>n) and (3618) (oίκοđomέw); to construct, i.e. (passive) to compose (in company with other Christians, figurative): — build together.

(4926) sunoimilew, — soon-om-il-eh’-o; from (4862) (su>n) and (3656) (ŏmilew); to converse mutually: — talk with.

(4927) sunomoréw, — soon-om-or-eh’-o; from (4862) (su>n) and a derivative of a compound of the base of (3674) (ŏmou) and the base of (3725) (ŏríon); to border together, i.e. adjoin: — join hard.

(4928) sunóχη, — soon-okh-ay’; from (4912) (su>néchw); restraint, i.e. (figurative) anxiety: — anguish, distress.

(4929) sunτᾶssw, — soon-tas-so; from (4862) (su>n) and (5021) (tássew); to arrange jointly, i.e. (figurative) to direct: — appoint.

(4930) sunteleia, — soon-tel’-i-ah; from (4931) (su>nteléw); entire completion, i.e. consummation (of a dispensation): — end.
<table>
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<th>Number</th>
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<th>Meaning</th>
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<tr>
<td>4931</td>
<td>συντελέω</td>
<td>— soon-tel-eh'-o; from (4862) (σύν) and (5055) (τελέω); to complete entirely; genitive to execute (literal or figurative): — end, finish, fulfill, make.</td>
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<td>4932</td>
<td>συντέμνω</td>
<td>— soon-tem'-no; from (4862) (σύν) and the base of (5114) (τομώτερος); to contract by cutting, i.e. (figurative) do concisely (speedily): — (cut) short.</td>
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<td>4933</td>
<td>συντηρέω</td>
<td>— soon-tay-reh'-o; from (4862) (σύν) and (5083) (τηρέω); to keep closely together, i.e. (by implication) to conserve (from ruin); mentally to remember (and obey): — keep, observe, preserve.</td>
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<td>4934</td>
<td>συντίθεμαι</td>
<td>— soon-tith'-em-ahee; middle from (4862) (σύν) and (5087) (τίθημι); to place jointly, i.e. (figurative) to consent (bargain, stipulate), concur: — agree, assent, covenant.</td>
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<td>4935</td>
<td>συντόμως</td>
<td>— soon-tom'-oce; adverb from a derivative of (4932) (συντέμνω); concisely (briefly): — a few words.</td>
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<td>4936</td>
<td>συντρέχω</td>
<td>— soon-trekh'-o; from (4862) (σύν) and (5143) (τρέχω) (including its alternate); to rush together (hastily assemble) or headlong (figurative): — run (together, with).</td>
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<td>4937</td>
<td>συντρίβω</td>
<td>— soon-tree'-bo; from (4862) (σύν) and the base of (5147) (τρίβος); to crush completely, i.e. to shatter (literal or figurative): — break (in pieces), broken to shivers (+ -hearted), bruise.</td>
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<td>4938</td>
<td>σύντριμμα</td>
<td>— soon-trim'-mah; from (4937) (συντρίβω); concussion or utter fracture (properly concrete), i.e. complete ruin: — destruction.</td>
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<tr>
<td>4939</td>
<td>σύντροφος</td>
<td>— soon'-troc-os; from (4862) (σύν) and (5162) (τροφός) (in a passive sense); a fellow-nursling, i.e. comrade: — brought up with.</td>
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<tr>
<td>4940</td>
<td>συντυγχάνω</td>
<td>— soon-toong-khan'-o; from (4862) (σύν) and (5177) (τυγχάνω); to chance together, i.e. meet with (reach): — come at.</td>
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</table>
(4941) Συντύχη, — soon-too’-khay; from (4940) (συντυχάνω); an accident; Syntyche, a Christian female: — Syntyche.

(4942) συνυποκρίνομαι, — soon-oo-pok-rin’-om-ahee; from (4862) (σύν) and (5271) (ὑποκρίνομαι); to act hypocritically in concert with: — dissemble with.

(4943) συνυποψυχέω, — soon-oo-pok-rih’-o; from (4862) (σύν) and a derivative of a compound of (5259) (ὑπό) and the base of (2041) (ἔργον); to be a co-auxiliary, i.e. assist: — help together.

(4944) συνωδίνω, — soon-o-dee’-no; from (4862) (σύν) and (5605) (ὁδίνω); to have (parturition) pangs in company (concert, simultaneously) with, i.e. (figurative) to sympathize (in expectation of relief from suffering): — travail in pain together.

(4945) συνωμοσία, — soon-o-mos-ee’-ah; from a compound of (4862) (σύν) and (3660) (ὁμονύμω); a swearing together, i.e. (by implication) a plot: — conspiracy.

(4946) Συράκουσαι, — soo-rak’-oo-sah; plural of uncertain derivative; Syracuse’, the capital of Sicily: — Syracuse.

(4947) Συρία, — soo-ree’-ah; probably of Hebrew origin [Hebrew {6865} (Tsor)]; Syria (i.e. Tsyria or Tyre), a region of Asia: — Syria.

(4948) Σύρος, — soo’-ros; from the same as (4947) (Συρία); a Syran (i.e. probably Tyrian), a native of Syria: — Syrian.

(4949) Συροφοίνισσα, — soo-rof-oy’-nis-sah; feminine of a compound of (4948) (Σύρος) and the same as (5403) (Φοινίκη); a Syro-phoenician woman, i.e. a female native of Phoenicia in Syria: — Syrophencian.

(4950) σύρτις, — soor’-tis; from (4951) (σύρω); a shoal (from the sand drawn thither by the waves), i.e. the Syrtis Major or great bay on the North coast of Africa: — quicksands.
(4951) σύρω, — soo’-ro; probably akin to (138) (αἱρέομαι); to trail: — drag, draw, hale.

(4952) συσπαράσσω, — soos-par-as’-so; from (4862) (σύν) and (4682) (σπαράσσω); to rend completely, i.e. (by analogy) to convulse violently: — throw down.

(4953) σύσσημων, — soos’-say-mon; neuter of a compound of (4862) (σύν) and the base of (4591) (σημαίνω); a sign in common, i.e. preconcerted signal: — token.

(4954) σύσσωμος, — soos’-so-mos; from (4862) (σύν) and (4983) (σῶμα); of a joint body, i.e. (figurative) a fellow-member of the Christian community: — of the same body.

(4955) συστασιαστής, — soos-tas-ee-as-tace’; from a compound of (4862) (σύν) and a derivative of (4714) (στάσις); a fellow-insurgent: — make insurrection with.

(4956) συστατικός, — soos-tat-ee-kos’; from a derivative of (4921) (συνιστάω); introductory, i.e. recommendatory: — of commendation.

(4957) συσταυρόω, — soos-tow-ro’-o; from (4862) (σύν) and (4717) (σταυρόω); to impale in company with (literal or figurative): — crucify with.

(4958) συστέλλω, — soos-tel’-lo; from (4862) (σύν) and (4724) (στέλλω); to send (draw) together, i.e. enwrap (enshroud a corpse for burial), contract (an interval): — short, wind up.

(4959) συστενάζω, — soos-ten-ad’-zo; from (4862) (σύν) and (4727) (στενάζω); to moan jointly, i.e. (figurative) experience a common calamity: — groan together.

(4960) συστοιχέω, — soos-toy-kheh’-o; from (4862) (σύν) and (4748) (στοιχέω); to file together (as soldiers in ranks), i.e. (figurative) to correspond to: — answer to.
(4961) συστρατιώτης, — soos-trat-ee-o’-tace; from (4862) (σύν) and (4757) (στρατιώτης); a co-campaigner, i.e. (figurative) an associate in Christian toil: — fellowsoldier.

(4962) συστρέφω, — soos-tref’-o; from (4862) (σύν) and (4762) (στρέφω); to twist together, i.e. collect (a bundle, a crowd): — gather.

(4963) συστροφή, — soos-trof-ay’; from (4962) (συστρέφω); a twisting together, i.e. (figurative) a secret coalition, riotous crowd: — + band together, concourse.

(4964) συσχηματίζω, — soos-khay-mat-id’-zo; from (4862) (σύν) and a derivative of (4976) (σχημα); to fashion alike, i.e. conform to the same pattern (figurative): — conform to, fashion self according to.

(4965) Συχάρ, — soo-khar’; of Hebrew origin [Hebrew {7941} (shekar)]; Sychar (i.e. Shekar), a place in Palestine: — Schar.

(4966) Συχέμ, — soo-khem’; of Hebrew origin [Hebrew {7927} (Shekem)]; Sychem (i.e. Shekem), the name of a Canaanite and of a place in Palestine: — Sychem.

(4967) σφαγή, — sfag-ay’; from (4969) (σφαγή); butchery (of animals for food or sacrifice, or [figurative] of men [destruction]): — slaughter.

(4968) σφαγιόν, — sfag’-ee-on; neuter of a derivative of (4967) (σφαγή); a victim (in sacrifice): — slain beast.

(4969) σφάζω, — sfad’-zo; a primary verb; to butcher (especially an animal for food or in sacrifice) or (genitive) to slaughter, or (special) to maim (violently): — kill, slay, wound.

(4970) σφόδρος, — sfod’-rah; neuter plural of σφοδρός (violent; of uncertain derivative) as adverb; vehemently, i.e. in a high degree, much: — exceeding (-ly), greatly, sore, very.
(4971) σφοδρος, — *sfod-roce*’; adverb from the same as (4970) 
(σφόδρος); *very much*: — exceedingly.

(4972) σφοδρις, — *sfag-id’-zo*; from (4973) (σφοδρίς); to *stamp* 
(with a signet or private mark) for security or preservation 
(literal or figurative); by implication to *keep secret*, to *attest*: — 
(set a, set to) seal up, stop.

(4973) σφοδρίς, — *sfag-ece*’; probably strengthened from (5420) 
(φράσσω); a *signet* (as *fencing* in or protecting from 
misappropriation); by implication the *stamp* impressed (as a 
mark of privacy, or genuineness), literal or figurative: — seal.

(4974) σφυρόν, — *sfoo-ron*’; neuter of a presumed derivative probably 
of the same as σφυράρια (a *ball*, “sphere”; compare the feminine 
σφυράρια, a *hammer*); the *ankle* (as *globular*): — ankle bone.

(4975) σχεδόν, — *skhed-on*’; neuter of a presumed derivative of the 
alternate of (2192) (έχω) as adverb; *nigh*, i.e. *nearly*: — almost. 
σχέω. See (2192) (έχω).

(4976) σχήμα, — *skhay’-mah*; from the alternate of (2192) (έχω); a 
*figure* (as a *mode* or *circumstance*), i.e. (by implication) external 
*condition*: — fashion.

(4977) σχίζω, — *skhid’-zo*; apparently a primary verb; to *split* or *sever* 
(literal or figurative): — break, divide, open, rend, make a rent.

(4978) σχίσμα, — *skhis’-mah*; from (4977) (σχίζω); a *split* or *gap* 
(“schism”), literal or figurative: — division, rent, schism.

(4979) σχοινίον, — *skhoy-nee’-on*; diminutive of σχοινος (a *rush* or 
*flag*-plant; of uncertain derivative); a *rushlet*, i.e. *grass-withe* or 
tie (general): — small cord, rope.

(4980) σχολάζω, — *skhol-ad’-zo*; from (4981) (σχολή); to *take a* 
*holiday*, i.e. *be at leisure* for (by implication *devote oneself* 
wholly to); figurative to *be vacant* (of a house): — empty, give 
self.
(4981) σχολή, — skhol-ay’; probably feminine of a presumed derivative of the alternate of (2192) (ἐκχω); properly *loitering* (as a *withholding* of oneself from work) or *leisure*, i.e. (by implication) a “*school*” (as vacation from physical employment): — school.

(4982) σῶζω, — sode’-zo; from a primary σῶς (contracted for obsolete σάος, “safe”); to *save*, i.e. *deliver* or *protect* (literal or figurative): — heal, preserve, save (self), do well, be (make) whole.

(4983) σῶμα, — so’-mah; from (4982) (σῶζω); the *body* (as a sound whole), used in a very wide application, literal or figurative: — bodily, body, slave.

(4984) σωματικός, — so-mat-ee-kos’; from (4983) (σῶμα); *corporeal* or *physical*: — bodily.

(4985) σωματικῶς, — so-mat-ee-koe’; adverb from (4984) (σωματικός); corporeally or physically: — bodily.

(4986) Σῶπατρος, — so’-pat-ros; from the base of (4982) (σῶζω) and (3962) (πατήρ); of a *safe father*. *Sopatrus*, a Christian: — Sopater. Compare (4989) (Σωσίπατρος).

(4987) σωρεύω, — sore-yoo’-o; from another form of (4673) (σορός); to *pile* up (literal or figurative): — heap, load.

(4988) Σωσθένης, — soce-then’-ace; from the base of (4982) (σῶζω) and that of (4599) (σθενόω); of safe strength; Sosthenes, a Christian: — Sosthenes.

(4989) Σωσίπατρος, — so-sip’-at-ros; prolonged for (4986) (Σῶπατρος); *Sosipatrus*, a Christian: — Sosipater.

(4990) σωτήρ, — so-tare’; from (4982) (σῶζω); a *deliverer*, i.e. God or Christ: — saviour.
(4991) σωτηρία, — so-tay-ree’-ah; feminine of a derivative of (4990) (σωτήρ) as (properly abstract) noun; rescue or safety (physical or morally): — deliver, health, salvation, save, saving.

(4992) σωτήριον, — so-tay’-ree-on; neuter of the same as (4991) (σωτηρία) as (properly concrete) noun; defender or (by implication) defence: — salvation.

(4993) σφρονέω, — so-fron-eh’-o; from (4998) (σφρων); to be of sound mind, i.e. sane, (figurative) moderate: — be in right mind, be sober (minded), soberly.

(4994) σφρονίζω, — so-fron-id’-zo; from (4998) (σφρων); to make of sound mind, i.e. (figurative) to discipline or correct: — teach to be sober.

(4995) σφρονισμός, — so-fron-is-mos’; from (4994) (σφρονίζω); discipline, i.e. self-control: — sound mind.

(4996) σφρόνως, — so-fron’-oce; adverb from (4998) (σφρων); with sound mind, i.e. moderately: — soberly.

(4997) σφροσύνη, — so-fros-o’-nay; from (4998) (σφρων); soundness of mind, i.e. (literal) sanity or (figurative) self-control: — soberness, sobriety.

(4998) σφρων, — so’-frone; from the base of (4982) (σφρων) and that of (5424) (φρήν); safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion): — discreet, sober, temperate.
τά. See (3588) (ὁ).

(4999) Ταβέρναι, — tab-er’-nahee; plural of Latin origin; huts or wooden-walled buildings; Tabern’: — taverns.

(5000) Ταβίθα, — tab-ee-thah’; of Chaldee origin [compare Hebrew {6646} (tsebiyah)]; the gazelle; Tabitha (i.e. Tabjetha), a Christian female: — Tabitha.

(5001) τάγμα, — tag’-mah; from (5021) (τάσσω); something orderly in arrangement (a troop), i.e. (figurative) a series or succession: — order.

(5002) τακτός, — tak-tos’; from (5021) (τάσσω); arranged, i.e. appointed or stated: — set.

(5003) ταλαίπωρός, — tal-ahee-po-reh’-o; from (5005) (ταλαίπωρος); to be wretched, i.e. realize one’s own misery: — be afflicted.

(5004) ταλαίπωρία, — tal-ahee-po-ree’-ah; from (5005) (ταλαίπωρος); wretchedness, i.e. calamity: — misery.

(5005) ταλαίπωρος, — tal-ah’ee-po-ros; from the base of (5007) (τάλαντον) and a derivative of the base of (3984) (πέιρα); enduring trial, i.e. miserable: — wretched.

(5006) ταλαντιαίος, — tal-an-tee-ah’-yos; from (5007) (τάλαντον); talent-like in weight: — weight of a talent.

(5007) τάλαντον, — tal’-an-ton; neuter of a presumed derivative of the original form of τλάω (to bear; equivalent to (5342) (φέρω)); a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or “talent”: — talent.
(5008) ταλιθά, — tal-e-thah’; of Chaldee origin [compare Hebrew \{2924\} (taleh)]; the fresh, i.e. young girl; talitha (O maiden): — talitha.

(5009) ταμεῖον, — tam-i’-on; neuter contraction of a presumed derivative of ταμίας (a dispenser or distributor; akin to τέμνω, to cut); a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement): — secret chamber, closet, storehouse.

Τανών. See (3568) (νών).

(5010) τάξις, — tax’-is; from (5021) (τάσσω); regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity: — order.

(5011) ταπεινός, — tap-i-nos’; of uncertain derivative; depressed, i.e. (figurative) humiliated (in circumstances or disposition): — base, cast down, humble, of low degree (estate), lowly.

(5012) ταπεινοφροσύνη, — tap-i-nof-roso’-nay; from a compound of (5011) (ταπεινός) and the base of (5424) (φρήν); humiliation of mind, i.e. modesty: — humbleness of mind, humility (of mind), lowliness (of mind).

(5013) ταπεινώ, — tap-i-no’-o; from (5011) (ταπεινός); to depress; figurative to humiliate (in condition or heart): — abase, bring low, humble (self).

(5014) ταπείνωσις, — tap-i’-no-sis; from (5013) (ταπεινώ); depression (in rank or feeling): — humiliation, be made low, low estate, vile.

(5015) ταράσσω, — tar-as’-so; of uncertain affinity; to stir or agitate (roil water): — trouble.

(5016) ταραχή, — tar-akh-ay’; feminine from (5015) (ταράσσω); disturbance, i.e. (of water) roiling, or (of a mob) sedition: — trouble (-ing).
(5017) τάραχος, — tar’-akh-os; masculine from (5015) (ταράσσω); a 
disturbance, i.e. (popular) tumult: — stir.

(5018) Ταρσεύς, — tar-syoos’; from (5019) (Ταρσός); a Tarsean, i.e. 
native of Tarsus: — of Tarsus.

(5019) Ταρσός, — tar-sos’; perhaps the same as ταρσός (a flat 
basket); Tarsus, a place in Asia Minor: — Tarsus.

(5020) ταρταρω, — tar-tar-o’-o; from Τάρταρος (the deepest abyss 
of Hades); to incarcerate in eternal torment: — cast down to 
hell.

(5021) τάσσω, — tas’-so; a prolonged form of a primary verb (which 
latter appears only in certain tenses); to arrange in an orderly 
manner, i.e. assign or dispose (to a certain position or lot): — 
addict, appoint, determine, ordain, set.

(5022) ταῦρος, — tow’-ros; apparently a primary word [compare 
Hebrew {8450} (towr), “steer”]; a bullock: — bull, ox.

(5023) ταῦτα, — tow’-tah; nominal or accusative neuter plural of (3778) 
(ὁὐτοῖς); these things: — + afterward, follow, + hereafter, x 
him, the same, so, such, that, then, these, they, this, those, thus.

(5024) ταύτα, — tow-tah’; neuter plural of (3588) (ὁ) and (846) 
(αὐτός) as adverb; in the same way: — even thus, (manner) 
like, so.

(5025) ταὐταίς, — tow’-taheece; and ταὐταίς, tow’-tas; dative and 
accusative feminine plural respectively of (3778) (ὁὐτοῖς); (to 
or with or by, etc.) these: — hence, that, then, these, those.

(5026) ταῦτη, — tow’-tay; and ταῦτην, tow’-tane; and ταῦτης, tow’- 
tace; dative, accusative and genitive respectively of the feminine 
singular of (3778) (ὁὐτοῖς); (towards or of this: — her, + 
hereof, it, that, + thereby, the (same), this (same).

(5027) ταφή, — taf-ay’; feminine from (2290) (θάπτω); burial (the act): 
— x bury.
(5028) τάφος, — taf’-os; masculine from (2290) (Θάπτω); a grave (the place of interment): — sepulchre, tomb.

(5029) τάχα, — takh’-ah; as if neuter plural of (5036) (ταχύς) (adverb); shortly, i.e. (figurative) possibly: — peradventure (-haps).

(5030) ταχέως, — takh-eh’-oce; adverb from (5036) (ταχύς); briefly, i.e. (in time) speedily, or (in manner) rapidly: — hastily, quickly, shortly, soon, suddenly.

(5031) ταχινός, — takh-ee-nos’; from (5034) (ταχος); curt, i.e. impending: — shortly, swift.

(5032) τάχιον, — takh’-ee-on; neuter singular of the comparative of (5036) (ταχύς) (as adverb); more swiftly, i.e. (in manner) more rapidly, or (in time) more speedily: — out [run], quickly, shortly, sooner.

(5033) τάχιστα, — takh’-is-tah; neuter plural of the superlative of (5036) (ταχύς) (as adverb); most quickly, i.e. (with (5613) (ὁς) prefixed) as soon as possible: — + with all speed.

(5034) ταχός, — takh’-os; from the same as (5036) (ταχύς); a brief space (of time), i.e. with (1722) (ἐν) prefixed) in haste: — + quickly, + shortly, + speedily.

(5035) ταχύ, — takh-oo’; neuter singular of (5036) (ταχύς) (as adverb); shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication of ease) readily: — lightly, quickly.

(5036) ταχύς, — takh-oos’; of uncertain affinity; fleet, i.e. (figurative) prompt or ready: — swift.

(5037) τε, — teh; a primary particle (enclitic) of connection or addition; both or also (properly as correlation of (2532) (καί)): — also, and, both, even, then, whether. Often used in comparative, usually as the latter participle

(5038) τείχος, — ti’-khos; akin to the base of (5088) (τίκτω); a wall (as formative of a house): — wall.
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(5039) τεκμήριον, — tek-may’-ree-on; neuter of a presumed derivative of τεκμάρ (a goal or fixed limit); a token (as defining a fact), i.e. criterion of certainty: — infallible proof.

(5040) τεκνίον, — tek-nee’-on; diminative of (5043) (τέκνον); an infant, i.e. (plural figurative) darlings (Christian converts): — little children.

(5041) τεκνογονέω, — tek-nog-on-eh’-o; from a compound of (5043) (τέκνον) and the base of (1096) (γίνομαι); to be a child-bearer, i.e. parent (mother): — bear children.

(5042) τεκνογονία, — tek-nog-on-ee’-ah; from the same as (5041) (τεκνογονέω); childbirth (parentage), i.e. (by implication) maternity (the performance of maternal duties): — childbearing.

(5043) τέκνον, — tek’-non; from the base of (5098) (τιμωρία); a child (as produced): — child, daughter, son.

(5044) τεκνοτροφέω, — tek-not-rof-eh’-o; from a compound of (5043) (τέκνον) and (5142) (τρέφω); to be a child-rearer, i.e. fulfill the duties of a female parent: — bring up children.

(5045) τέκτων, — tek’-tone; from the base of (5098) (τιμωρία); an artificer (as producer of fabrics), i.e. (special) a craftsman in wood: — carpenter.

(5046) τέλειος, — tel’-i-os; from (5056) (τέλος); complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with (3588) (ὅ) completeness: — of full age, man, perfect.

(5047) τελειότης, — tel-i-ot’-ace; from (5046) (τέλειος); (the state) completeness (mental or moral): — perfection (-ness).

(5048) τελειόω, — tel-i-o’-o; from (5046) (τέλειος); to complete, i.e. (literal) accomplish, or (figurative) consummate (in character): — consecrate, finish, fulfill, make) perfect.
(5049) τέλειως, — tel-i'-oce; adverb from (5046) (τέλειος); completely, i.e. (of hope) without wavering: — to the end.

(5050) τέλειωσις, — tel-i'-o-sis; from (5448) (φυσιώ); (the act) completion, i.e. (of prophecy) verification, or (of expiation) absolution: — perfection, performance.

(5051) τέλειωτής, — tel-i-o-tace'; from (5448) (τέλειος); a completer, i.e. consummater: — finisher.

(5052) τέλεσφορέω, — tel-es-for-eh'-o; from a compound of (5056) (τέλος) and (5342) (φέρω); to be a bearer to completion (maturity), i.e. to ripen fruit (figurative): — bring fruit to perfection.

(5053) τέλευτάω, — tel-yoo-tah'-o; from a presumed derivative of (5055) (τελέω); to finish life (by implication of (979) (βίος)), i.e. expire (demise): — be dead, decease, die.

(5054) τέλευτη, — tel-yoo-tay'; from (5053) (τελευτάω); decease: — death.

(5055) τέλεω, — tel-eh'-o; from (5056) (τέλος); to end, i.e. complete, execute, conclude, discharge (a debt): — accomplish, make an end, expire, fill up, finish, go over, pay, perform.

(5056) τέλος, — tel'-os; from a primary τέλλω (to set out for a definite point or goal); properly the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literal, figurative or indefinite], result [immediate, ultimate or prophetic], purpose); specially an impost or levy (as paid): — + continual, custom, end (-ing), finally, uttermost. Compare (5411) (φόρος).

(5057) τέλωνης, — tel-o'-nace; from (5056) (τέλος) and (5608) (ἀνέομαι); a tax-farmer, i.e. collector of public revenue: — publican.
(5058) τελώνιον, — tel-o’-nee-on; neuter of a presumed derivative of (5057) τελώνης; a tax-gatherer’s place of business: — receipt of custom.

(5059) τέρας, — ter’-as; of uncertain affinity; a prodigy or omen: — wonder.

(5060) Τέρτιος, — ter’-tee-os; of Latin origin; third; Tertius, a Christian: — Tertius.

(5061) Τέρτυλλος, — ter’-tool-los; of uncertain derivative; Tertullus, a Roman: — Tertullus.

τέσσαρα. See (5064) (τέσσαρες).

(5062) τεσσαράκοντα, — tes-sar-ak’-on-tah; the decade of (5064) (τέσσαρες); forty: — forty.

(5063) τεσσαράκονταετής, — tes-sar-ak-on-tah-et-ace’; from (5062) (τεσσαράκοντα) and (2094) (ἔτος); of forty years of age: — (+ full, of) forty years (old).

(5064) τέσσαρες, — tes’-sar-es; neuter τέσσαρα, tes’-sar-ah; a plural number; four: — four.

(5065) τεσσαρεσκαιδέκατος, — tes-sar-es-kahee-dek’-at-os; from (5064) (τέσσαρες) and (2532) (καὶ) and (1182) (δέκατος); fourteenth: — fourteenth.

(5066) τεταρτάλος, — tet-ar-tah’-yos; from (5064) (τέσσαρες); pertaining to the fourth day: — four days.

(5067) τέταρτος, — tet’-ar-tos; order from (5064) (τέσσαρες); fourth: — four (-th).

(5068) τετράγωνος, — tet-rag’-o-nos; from (5064) (τέσσαρες) and (1137) (γωνία); four-cornered, i.e. square: — foursquare.

(5069) τετράδιον, — tet-rad’-ee-on; neuter of a presumed derivative of τέρας (a tetrad; from (5064) (τέσσαρες)); a quaternion or squad (picket) of four Roman soldiers: — quaternion.
(5070) τετρακισχίλιοι, — tet-rak-is-khil’-ee-ooy; from the multiple adverb of (5064) (téssarapeç) and (5507) (χίλιοι); four times a thousand: — four thousand.

(5071) τετρακόσιοι, — tet-rak-os’-ee-ooy; neuter τετρακόσια, tet-rak-os’-ee-ah; plural from (5064) (téssarapeç) and (1540) (ἐκατόν); four hundred: — four hundred.

(5072) τετράμηνον, — tet-ram’-ay-non; neuter of a compound of (5064) (téssarapeç) and (3376) (μήν); a four months’ space: — four months.

(5073) τετραπλάσιος, — tet-rap-lo’-os; from (5064) (téssarapeç) and a derivative of the base of (4118) (πλείστος); quadruple: — fourfold.

(5074) τετράπους, — tet-rap’-ooce; from (5064) (téssarapeç) and (4228) (πούς); a quadruped: — fourfooted beast.

(5075) τετραρχέω, — tet-rar-kheh’-o; from (5076) (τετράρχης); to be a tetrarch: — (be) tetrarch.

(5076) τετραρχης, — tet-rar’-khace; from (5064) (téssarapeç) and (757) (ἄρχω); the ruler of a fourth part of a country (“tetrarch”): — tetrarch.

τεύχω. See (5177) (τυγχάνω).

(5077) τεφρόω, — tef-ro’-o; from τέφρα (ashes); to incinerate, i.e. consume: — turn to ashes.

(5078) τέχνη, — tekh’-nay; from the base of (5088) (τίκτω); art (as productive), i.e. (special) a trade, or (genitive) skill: — art, craft, occupation.

(5079) τεχνίτης, — tekh-nee’-tace; from (5078) (téchnη); an artisan; figurative a founder (Creator): — builder, craftsman.

(5080) τήκω, — tay’-ko; apparently a primary verb; to liquefy: — melt.
(5081) τηλαυγώς, — tay-low-goce’; adverb from a compound of a derivative of (5056) (τέλος) and (827) (αυγή); in a far-shining manner, i.e. plainly: — clearly.

(5082) τηλικοῦτος, — tay-lik-oo’-tos; feminine τηλικαύτη, tay-lik-ow’tay; from a compound of (3588) (ὁ) with (2245) (ηλίκος) and (3778) (οίτος); such as this, i.e. (in [figurative] magnitude) so vast: — so great, so mighty.

(5083) τηρέω, — tay-reh’-o; from τηρός (a watch; perhaps akin to (2334) (θεωρέω)); to guard (from loss or injury, properly by keeping the eye upon; and thus differing from (5442) (φυλάσσω), which is properly to prevent escaping; and from (2892) (κουστωδία), which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figurative to fulfill a command); by implication to detain (in custody; figurative to maintain); by extension to withhold (for personal ends; figurative to keep unmarried): — hold fast, keep (-er), (pre-, re-) serve, watch.

(5084) τήρησις, — tay’-ray-sis; from (5083) (τηρέω); a watching, i.e. (figurative) observance, or (concretely) a prison: — hold.

τῆ, — τήν, — τής. See (3588) (ὁ).

(5085) Τιβεριάς, — tib-er-ee-as’; from (5086) (Τιβέριος); Tiberias, the name of a town and a lake in Palestine: — Tiberias.

(5086) Τιβέριος, — tib-er’-ee-os; of Latin origin; probably pertaining to the river Tiberis or Tiber; Tiberius, a Roman emperor: — Tiberius.
(5087) τίθημι, — tith’-ay-mee; a prolonged form of a primary θέω, theh’-o (which is used only as alternate in certain tenses); to place (in the widest application, literal and figurative; properly in a passive or horizontal posture, and thus different from (2476) ἴστημι), which properly denotes an upright and active position, while (2749) κείμαι is properly reflexive and utterly prostrate): — + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

(5088) τίκτω, — tik’-to; a strengthened form of a primary τέκω, tek’-o (which is used only as alternate in certain tenses); to produce (from seed, as a mother, a plant, the earth, etc.), literal or figurative: — bear, be born, bring forth, be delivered, be in travail.

(5089) τίλλω, — til’-lo; perhaps akin to the alternate of (138) αἰρέομαι, and thus to (4951) σύρω; to pull off: — pluck.

(5090) Τίμαιος, — tim’-ah-yos; probably of Chaldee origin [compare Hebrew {2931} (tame’)]; Timaeus (i.e. Timay), an Israelite: — Timaeus.

(5091) τιμάω, — tim-ah’-o; from (5093) τίμιος; to prize, i.e. fix a valuation upon; by implication to revere: — honour, value.

(5092) τιμή, — tee-may’; from (5099) τίνω; a value, i.e. money paid, or (concretely and collective) valuables; by analogy esteem (especially of the highest degree), or the dignity itself: — honour, precious, price, some.

(5093) τιμιός, — tim’-ee-os; including the comparative τιμιώτερος, tim-ee-o’-ter-os, and the superlative τιμιώτατος, tim-ee-o’-tat-os; from (5092) τιμή; valuable, i.e. (object) costly, or (subject) honored, esteemed, or (figurative) beloved: — dear, honourable, (more, most) precious, had in reputation.
(5094) τιμιότης, — tim-ee-ot’-ace; from (5093) (τίμιος); expensiveness, i.e. (by implication) magnificence: — costliness.

(5095) Τιμόθεος, — tee-moth’-eh-os; from (5092) (τιμή) and (2316) (Θεός); dear to God; Timotheus, a Christian: — Timotheus, Timothy.

(5096) Τίμων, — tee’-mone; from (5092) (τιμή); valuable; Timon, a Christian: — Timon.

(5097) τιμωρέω, — tim-o-reh’-o; from a compound of (5092) (τιμή) and ουρος (a guard); properly to protect one’s honor, i.e. to avenge (inflict a penalty): — punish.

(5098) τιμωρία, — tee-mo-ree’-ah; from (5097) (τιμωρέω); vindication, i.e. (by implication) a penalty: — punishment.

(5099) τίνω, — tee’-no; strengthened for a primary τίω, tee’-o (which is only used as an alternate in certain tenses); to pay a price, i.e. as a penalty: — be punished with.

(5100) τίς, — tis; an enclitical indefinite pronoun; some or any person or object: — a (kind of), any (man, thing, thing at all), certain (thing), divers, he (every) man, one (x thing), ought, + partly, some (man, -body, -thing, -what), (+ that no-) thing, what (-soever), x wherewith, whom [-soever], whose ([-soever]).

(5101) τίς, — tis; probably emphatical of (5100) (τίς); an interrogative pronoun, who, which or what (in direct or indirect questions): — every man, how (much), + no (-ne, thing), what (manner, thing), where ([-by, -fore, -of, -unto, -with, -withal]), whether, which, who (-m, -se), why.

(5102) τίτλος, — tit’-los; of Latin origin; a titulus or “title” (placard): — title.

(5103) Τίτος, — tee’-tos; of Latin origin but uncertain significance; Titus, a Christian: — Titus.

τίω. See (5099) (τίνω).
τό. See (3588) (Ό).

(5104) τοί, — toy; probably for the dative of (3588) (Ό); an encliteral particle of asseveration by way of contrast; in sooth: — [used only with other particles in comparative, as (2544) (καίτοιγε), (3305) (μέντοι), (5105) (τοιγαροῦν), (5106) (τοίνυν), etc.].

(5105) τοιγαροῦν, — toy-gar-oon’; from (5104) (τοί) and (1063) (gar) and (3767) (οῦν); truly for then, i.e. consequently: — there-(where-)fore.

tοίγε. See (2544) (καίτοιγε).

(5106) τοίνυν, — toy’-noon; from (5104) (τοί) and (3568) (νῦν); truly now, i.e. accordingly: — then, therefore.

(5107) τοιόσδε, — toy-os’-deh; (including the other inflections); from a derivative of (5104) (τοί) and (1161) (δέ); such-like then, i.e. so great: — such.

(5108) τοιοῦτος, — toy-oo’-tos; (including the other inflections); from (5104) (τοί) and (3778) (οὐτος); truly this, i.e. of this sort (to denote character or individuality): — like, such (an one).

(5109) τοίχος, — toy’-khos; another form of (5038) (τείχος); a wall: — wall.

(5110) τόκος, — tok’-os; from the base of (5088) (τίκτω); interest on money loaned (as a produce): — usury.

(5111) τολμάω, — tol-mah’-o; from τόλμα (boldness; probably itself from the base of (5056) (τέλος) through the idea of extreme conduct); to venture (object or in act; while (2292) (θαρρέω) is rather subject or in feeling); by implication to be courageous: — be bold, boldly, dare, durst.
(5112) τολμηρότερον, — tol-may-rot’-er-on; neuter of the comparative of a derivative of the base of (5111) (τολμάω) (as adverb); more daringly, i.e. with greater confidence than otherwise: — the more boldly.

(5113) τολμητής, — tol-may-tace’; from (5111) (τολμάω); a daring (audacious) man: — presumptuous.

(5114) τομώτερος, — tom-o’-ter-os; comparative of a derivative of the primary τέμνω (to cut, more comprehensive or decisive than (2875) (κόπτω), as if by a single stroke; whereas that implies repeated blows, like hacking); more keen: — sharper.

(5115) τόξον, — tox’-on; from the base of (5088) (τίκτω); a bow (apparently as the simplest fabric): — bow.

(5116) τοπάζιον, — top-ad’-zee-on; neuter of a presumed derivative (alternate) of τόπαζος (a “topaz”; of uncertain origin); a gem, probably the chrysolite: — topaz.

(5117) τόπος, — top’-os; apparently a primary word; a spot (genitive in space, but limited by occupancy; whereas (5561) (χώρα) is a larger but particular locality), i.e. location (as a position, home, tract, etc.); figurative condition, opportunity; specially a scabbard: — coast, licence, place, x plain, quarter, + rock, room, where.

(5118) τοσούτος, — tos-oo’-tos; from τόσος (so much; apparently from (3588) (ὁ) and (3739) (ǭς)) and (3778) (οὗτος) (including its variations); so vast as this, i.e. such (in quantity, amount, number or space): — as large, so great (long, many, much), these many.

(5119) τότε, — tot’-eh; from (the neuter of) (3588) (ὁ) and (3753) (ǭτε); the when, i.e. at the time that (of the past or future, also in consecution): — that time, then.

(5120) τοῦ, — too; properly the generic of (3588) (ὁ); sometimes used for (5127) (τούτοι); of this person: — his.
(5121) τοῦναντίον, — too-nan-tee’-on; contracted for the neuter of (3588) (ὁ) and (1726) (ἐναντίον); on the contrary: — contrariwise.

(5122) τοῦνομα, — too’-no-mah; contracted for the neuter of (3588) (ὁ) and (3686) (ὄνομα); the name (is): — named.

(5123) τούτεστι, — toot-es’-tee; contracted for (5124) (τοῦτο) and (2076) (ἐστί); that is: — that is (to say).

(5124) τοῦτο, — too’-to; neuter singular nominal or accusative of (3778) (οὗτος); that thing: — here [-unto], it, partly, self [-same], so, that (intent), the same, there [-fore, -unto], this, thus, where [-fore].

(5125) τοῦτοις, — too’-toice; dative plural masculine or neuter of (3778) (οὗτος); to (for, in, with or by) these (persons or things): — such, them, there [-in, -with], these, this, those.

(5126) τοῦτον, — too’-ton; accusative singular masculine of (3778) (οὗτος); this (person, as object of verb or preposition): — him, the same, that, this.

(5127) τοῦτον, — too’-too; genitive singular masculine or neuter of (3778) (οὗτος); of (from or concerning) this (person or thing): — here [-by], him, it, + such manner of, that, thence [-forth], thereabout, this, thus.

(5128) τοῦτους, — too’-tooce; accusative plural masculine of (3778) (οὗτος); these (persons, as object of verb or preposition): — such, them, these, this.

(5129) τοῦτων, — too’-to; dative singular masculine or neuter of (3778) (οὗτος); to (in, with or by) this (person or thing): — here [-by, -in], him, one, the same, there [-in], this.

(5130) τοῦτων, — too’-tone; genitive plural masculine or neuter of (3778) (οὗτος); of (from or concerning) these (persons or things): — such, their, these (things), they, this sort, those.
(5131) τράγος, — trag’-os; from the base of (5176) (τρόγω); a he-goat (as a gnawer): — goat.

(5132) τράπεζα, — trap’-ed-zah; probably contracted from (5064) (τέσσαρες) and (3979) (πεζη); a table or stool (as being four-legged), usually for food (figurative a meal); also a counter for money (figurative a broker’s office for loans at interest): — bank, meat, table.

(5133) τραπεζίτης, — trap-ed-zee’-tace; from (5132) (τράπεζα); a money-broker or banker: — exchanger.

(5134) τραχύμα, — trow’-mah; from the base of τιτρώσκω (to wound; akin to the base of (2352) (θροάω), (5147) (τρίβος), (5149) (τρίζω), etc.); a wound: — wound.

(5135) τραυματίζω, — trow-mat-id’-zo; from (5134) (τραχύμα); to inflict a wound: — wound.

(5136) τραχηλίζω, — trakh-ay-lid’-zo; from (5137) (τράχηλος); to seize by the throat or neck, i.e. to expose the gullet of a victim for killing (genitive to lay bare): — opened.

(5137) τράχηλος, — trakh’-ay-los; probably from (5138) (τραχύς) (through the idea of mobility); the throat (neck), i.e. (figurative) life: — neck.

(5138) τραχύς, — trakh-oos’; perhaps strengthened from the base of (4486) (ῥήγνυμι) (as if jagged by rents); uneven, rocky (reefy): — rock, rough.

(5139) Τραχωνίτις, — trakh-o-nee’-tis; from a derivative of (5138) (τραχύς); rough district; Trachonitis, a region of Syria: — Trachonitis.

(5140) τρείς, — trice; neuter τρία, tree’-ah; a primary (plural) number; “three”: — three.

(5141) τρέμω, — trem’-o; strengthened from a primary τρέω (to “dread”, “terrify”); to “tremble” or fear: — be afraid, trembling.
(5142) τρέφω, — tref'-o; a primary verb (properly θρέφω; but perhaps strength from the base of (5157) (τροπή) through the idea of convolution); properly to stiffen, i.e. fatten (by implication to cherish [with food, etc.], pamper, rear): — bring up, feed, nourish.

(5143) τρέχω, — trekh'-o; apparently a primary verb (properly θρέχω; compare (2359) (θρίξ)); which uses δρέμω, drem'-o (the base of (1408) (δρόμος)) as alternate in certain tenses; to run or walk hastily (literal or figurative): — have course, run.

(5144) τριάκοντα, — tree-ak'-on-tah; the decade of (5140) (τρεῖς); thirty: — thirty.

(5145) τριακόσιοι, — tree-ak'-os'-ee-oy; plural from (5140) (τρεῖς) and (1540) (ἔκατον); three hundred: — three hundred.

(5146) τρίβολος, — trib'-ol-os; from (5140) (τρεῖς) and (956) (βέλος); properly a crow-foot (three-pronged obstruction in war), i.e. (by analogy) a thorny plant (caltrop): — brier, thistle.

(5147) τρíβος, — tree'-bos; from τρίβω (to “rub”; akin to τείρω, τρύω, and the base of (5131) (τράγος), (5134) (τραύμα)); a rut or worn track: — path.

(5148) τριετία, — tree-et-ee'-ah; from a compound of (5140) (τρεῖς) and (2094) (ἔτος); a three years’ period (triennium): — space of three years.

(5149) τρίζω, — trid’-zo; apparently a primary verb; to creak (squeak), i.e. (by analogy) to grate the teeth (in frenzy): — gnash.

(5150) τρίμηνον, — trim’-ay-non; neuter of a compound of (5140) (τρεῖς) and (3376) (μήν) as noun; a three months’ space: — three months.

(5151) τρίς, — trece; adverb from (5140) (τρεῖς); three times: — three times, thrice.
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(5152) τρίστεγον, — tris'-teg-on; neuter of a compound of (5140) (τρεῖς) and (4721) (στέγη) as noun; a third roof (story): — third loft.

(5153) τρισχίλιοι, — tris-khil’-ee-oy; from (5151) (τρίς) and (5507) (χίλιοι); three times a thousand: — three thousand.

(5154) τρίτος, — tree’-tos; order from (5140) (τρεῖς); third; neuter (as noun) a third part, or (as adverb) a (or the) third time,thirdly: — third (-ly).

τρίχες. See (2359) (Θρίξ).

(5155) τρίχινος, — trikh’-ee-nos; from (2359) (Θρίξ); hairy, i.e. made of hair (mohair): — of hair.

(5156) τρόμος, — trom’-os; from (5141) (τρέμω); a trembling”, i.e. quaking with fear: — + tremble (-ing).

(5157) τροπή, — trop-ay’; from an apparently primary τρέπω (to turn); a turn (“trope”), i.e. revolution (figurative variation): — turning.

(5158) τρόπος, — trop’-os; from the same as (5157) (τροπή); a turn, i.e. (by implication) mode or style (especially with preposition or relative prefix as adverb like); figurative deportment or character: — (even) as, conversation, [+ like] manner (+ by any) means, way.

(5159) τροποφορέω, — trop-of-or-eh’-o; from (5158) (τρόπος) and (5409) (φορέω); to endure one’s habits: — suffer the manners.

(5160) τροφή, — trof-ay’; from (5142) (τρέφω); nourishment (literal or figurative); by implication rations (wages): — food, meat.

(5161) Τρόφιμος, — trof’-ee-mos; from (5160) (τροφή); nutritive; Trophimus, a Christian: — Trophimus.

(5162) τροφός, — trof-os’; from (5142) (τρέφω); a nourisher, i.e. nurse: — nurse.
(5163) τροχιά, — trokh-ee-ah’; from (5164) (τροχός); a track (as a wheel-rut), i.e. (figurative) a course of conduct: — path.

(5164) τροχός, — trokh-os’; from (5143) (τρέχω); a wheel (as a runner), i.e. (figurative) a circuit of physical effects: — course.

(5165) τρόβλιον, — troob’-lee-on; neuter of a presumed derivative of uncertain affinity; a bowl: — dish.

(5166) τρυγάω, — troo-gah’-o; from a derivative of τρύγω (to dry) meaning ripe fruit (as if dry); to collect the vintage: — gather.

(5167) τρυγών, — troo-gone’; from τρύζω (to murmur; akin to (5149) (τρίζω), but denoting a duller sound); a turtle-dove (as cooing): — turtle-dove.

(5168) τρυμαλιά, — troo-mal-ee-ah’; from a derivative of τρύω (to wear away; akin to the base of (5134) (τραυμα), (5147) (τρίβος) and (5176) (τρώγω)); an orifice, i.e. a needle’s eye: — eye. Compare (5169) (τρύπημα).

(5169) τρύπημα, — troo’-pay-mah; from a derivative of the base of (5168) (τρυμαλιά); an aperture, i.e. a needle’s eye: — eye.

(5170) Τρυφαίνα, — troo’-fahee-nah; from (5172) (τρυφή); luxurious; Tryphaena, a Christian woman: — Tryphena.

(5171) τρυφάω, — troo-fah’-o; from (5172) (τρυφή); to indulge in luxury: — live in pleasure.

(5172) τρυφή, — troo-fay’; from θρύπτω (to break up or [figurative] enfeeble, especially the mind and body by indulgence); effeminacy, i.e. luxury or debauchery: — delicately, riot.

(5173) Τρυφόσα, — troo’-sah; from (5172) (τρυφή); luxuriating; Tryphosa, a Christian female: — Tryphosa.

(5174) Τρωάς, — tro-as’; from Τρός (a Trojan); the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor: — Troas.
(5175) Тρωγύλλιον, — tro-gool’-lee-on; of uncertain derivative; Trogyllium, a place in Asia Minor: — Trogyllium.

(5176) τρώγω, — tro’-go; probably strengthened from a collateral form of the base of (5134) (τραμμα) and (5147) (τρίβος) through the idea of corrosion or wear; or perhaps rather of a base of (5167) (τρυγόν) and (5149) (τρίζω) through the idea of a craunching sound; to gnaw or chew, i.e. (genitive) to eat: — eat.

(5177) τυγχάνω, — toong-khan’-o; probably for an obsolete τύχω (for which the middle of another alternate τεύχω [to make ready or bring to pass] is used in certain tenses; akin to the base of (5088) (τίκτω) through the idea of effecting; properly to affect; or (transitive) to hit or light upon (as a mark to be reached), i.e. (transitive) to happen (as if meeting with); but in the latter application only impersonal (with (1487) (εΐ)), i.e. perchance; or (presumed participle) as adjective usual (as if commonly met with, with (3756) (οὖ), extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb by accident (as it were): — be, chance, enjoy, little, obtain, x refresh...self, + special. Compare (5180) (τύπτω).

(5178) τυμπανίζω, — toom-pan-id’-zo; from a derivative of (5180) (τύπτω) (meaning a drum, “tympanum”); to stretch on an instrument of torture resembling a drum, and thus beat to death: — torture.

(5179) τύπος, — too’-pos; from (5180) (τύπτω); a die (as struck), i.e. (by implication) a stamp or scar; by analogy a shape, i.e. a statue, (figurative) style or resemblance; specially a sampler (“type”), i.e. a model (for imitation) or instance (for warning): — en- (ex-) amble, fashion, figure, form, manner, pattern, print.
(5180) τύπτω, — toop’-to; a primary verb (in a strengthened form); to “thump”, i.e. cudgel or pummel (properly with a stick or bastinado), but in any case by repeated blows; thus differing from (3817) (παίω) and (3960) (πατάσσω), which denote a [usually single] blow with the hand or any instrument, or (4141) (πλήσσω) with the fist [or a hammer], or (4474) (ῥαπίζω) with the palm; as well as from (5177) (τυγχάνω), an accidental collision); by implication to offend (the conscience): — beat, smite, strike, wound.

(5181) Τύραννος, — too’-ran-nos; a provincial form of the derivative of the base of (2962) (κύριος); a “tyrant”; Tyrannus, an Ephesian: — Tyrannus.

(5182) τυρβάζω, — toor-bad’-zo; from τύρβη (Latin turba, a crowd; akin to (2351) (θόρυβος)); to make “turbid”, i.e. disturb: — trouble.

(5183) Τύριος, — too’-ree-os; from (5184) (Τύρος); a Tyrian, i.e. inhabitant of Tyre: — of Tyre.

(5184) Τύρος, — too’-ros; of Hebrew origin [Hebrew {6865} (Tsur)]; Tyrus (i.e. Tsor), a place in Palestine: — Tyre.

(5185) τυφλός, — toof-los’; from (5187) (τυφόω); opaque (as if smoky), i.e. (by analogy) blind (physical or mental): — blind.

(5186) τυφλός, — toof-lo’-o; from (5185) (τυφλός); to make blind, i.e. (figurative) to obscure: — blind.

(5187) τυφόω, — toof-o’-o; from a derivative of (5188) (τυφῷ); to envelop with smoke, i.e. (figurative) to inflate with self-conceit: — high-minded, be lifted up with pride, be proud.

(5188) τυφῳ, — too’-fo; apparently a primary verb; to make a smoke, i.e. slowly consume without flame: — smoke.

(5189) τυφωνικός, — too-fo-nee-kos’; from a derivative of (5188) (τυφῷ); stormy (as if smoky): — tempestuous.
(5190) ὃχικός, — *too-khee-kos’*; from a derivative of (5177) ἀνω; *fortuitous*, i.e. *fortunate*; *Tychicus*, a Christian: — Tychicus.
(5191) ὑάκινθινος, — hoo-ak-in’-thee-nos; from (5192) (ὑάκινθος); “hyacinthine” or “jacinthine”, i.e. deep blue: — jacinth.

(5192) ὑάκινθος, — hoo-ak’-in-thos; of uncertain derivative; the “hyacinth” or “jacinth”, i.e. some gem of a deep blue color, probably the zirkon: — jacinth.

(5193) ὑάλινος, — hoo-al’-ee-nos; from (5194) (ὑαλος); glassy, i.e. transparent: — of glass.

(5194) ὑαλος, — hoo’-al-os; perhaps from the same as (5205) (ὑετός) (as being transparent like rain); glass: — glass.

(5195) ὑβρίζω, — hoo-brid’-zo; from (5196) (ὑβρις); to exercise violence, i.e. abuse: — use despitefully, reproach, entreat shamefully (spitefully).

(5196) ὑβρις, — hoo’-bris; from (5228) (ὑπέρ); insolence (as over-bearing), i.e. insult, injury: — harm, hurt, reproach.

(5197) ὑβριστής, — hoo-bris-tace’; from (5195) (ὑβρίζω); an insulter, i.e. maltreater: — despiteful, injurious.

(5198) ὑγιείνω, — hoog-ee-ah’ee-no; from (5199) (ὑγιής); to have sound health, i.e. be well (in body); figurative to be uncorrupt (true in doctrine): — be in health, (be safe and) sound, (be) whole (-some).

(5199) ὑγιής, — hoog-ee-ace’; from the base of (837) (ἀγγίσω); healthy, i.e. well (in body); figurative true (in doctrine): — sound, whole.

(5200) ὑγρός, — hoo-gros’; from the base of (5205) (ὑετός); wet (as if with rain), i.e. (by implication) sappy (fresh): — green.

(5201) ὑδρά, — hoo-dree-ah’; from (5204) (ὑδρος); a water-jar, i.e. receptacle for family supply: — waterpot.
(5202) ὑδροποτέω, — hoo-drop-ot-eh’-o; from a compound of (5204) (ὕδωρ) and a derivative of (4095) (πίνω); to be a water-drinker, i.e. to abstain from vinous beverages: — drink water.

(5203) ὑδρωπικός, — hoo-dro-pik-os’; from a compound of (5204) (ὕδωρ) and a derivative of (3700) (ὀπτάνομαι) (as if looking watery); to be “dropsical”: — have the dropsy.

(5204) ὑδῷρ, — hoo’-dore; genitive ὑδῶτος, hoo’-dat-os, etc.; from the base of (5205) (ὕετός); water (as if rainy) literal or figurative: — water.

(5205) ὕετός, — hoo-et-os’; from a primary ὕω (to rain); rain, especially a shower: — rain.

(5206) ὑιοθεσία, — hwee-oth-es-ee’-ah; from a presumed compound of (5207) (ὑίος) and a derivative of (5087) (τίθημι); the placing as a son, i.e. adoption (figurative Christian sonship in respect to God): — adoption (of children, of sons).

(5207) ὑιός, — hwee-os’; apparently a primary word; a “son” (sometimes of animals), used very widely of immediate, remote or figurative kinship: — child, foal, son.

(5208) ὑλή, — hoo-lay’; perhaps akin to (3586) (ξύλον); a forest, i.e. (by implication) fuel: — matter.

(5209) ὑμᾶς, — hoo-mas’; accusative of (5210) (ὑμεῖς); you (as the object of a verb or preposition): — ye, you (+ -ward), your (+ own).

(5210) ὑμεῖς, — hoo-mice’; irregular plural of (4771) (σὺ); you (as subject of verb): — ye (yourselves), you.

(5211) Υμμεναιοίς, — hoo-men-ah’-yos; from Υμήν (the god of weddings); “hymenaeal”; Hymenaeus, an opponent of Christianity: — Hymenaeus.

(5212) ὑμέτερος, — hoo-met’-er-os; from (5210) (ὑμεῖς); yours, i.e. pertaining to you: — your (own).
(5213) ὑμίν, — hoo-min’; irregular dative of (5210) (ὑμεῖς); to (with or by) you: — ye, you, your (-selves).

(5214) ὑμνέω, — hoom-neh’-o; from (5215) (ὑμνος); to hymn, i.e. sing a religious ode; by implication to celebrate (God) in song: — sing an hymn (praise unto).

(5215) ὑμνος, — hoom’-nos; apparently from a simpler (obsolete) form of ὑδέω (to celebrate; probably akin to (103) (_userdata1); compare (5567) (ψάλλω)); a “hymn” or religious ode, one of the Psalms): — hymn.

(5216) ὑμῶν, — hoo-mone’; generic of (5210) (ὑμεῖς); of (from or concerning) you: — ye, you, your (own, -selves).

(5217) ὑπάγω, — hoop-ag’-o; from (5259) (ὑπό) and (71) (ἀγω); to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literal or figurative: — depart, get hence, go (a-) way.

(5218) ὑπακοή, — hoop-ak-o-ay’; from (5219) (ὑπακόω); attentive hearkening, i.e. (by implication) compliance or submission: — obedience, (make) obedient, obey (-ing).

(5219) ὑπακόω, — hoop-ak-oo’-o; from (5259) (ὑπό) and (191) (ἀκούω); to hear under (as a subordinate), i.e. to listen attentively; by implication to heed or conform to a command or authority: — hearken, be obedient to, obey.

(5220) ὑπανδρος, — hoop’-an-dros; from (5259) (ὑπό) and (435) (ἀνήρ); in subjection under a man, i.e. a married woman: — which hath an husband.

(5221) ὑπαντάω, — hoop-an-tah’-o; from (5259) (ὑπό) and a derivative of (473) (ἀντί); to go opposite (meet) under (quietly), i.e. to encounter, fall in with: — (go to) meet.

(5222) ὑπάντησις, — hoop-an’-tay-sis; from (5221) (ὑπαντάω); an encounter or concurrence (with (1519) (εἰς) for infinite, in order to fall in with): — meeting.
(5223) ὑπαρξίς, — hoop’-arx-is; from (5225) ὑπάρχω; existency or proprietorship, i.e. (concrete) property, wealth: — goods, substance.

(5224) ὑπάρχωντα, — hoop-ar’-khon-tah; neuter plural of presumed participle active of (5225) ὑπάρχω as noun; things extant or in hand, i.e. property or possessions: — goods, that which one has, things which (one) possesseth, substance, that hast.

(5225) ὑπάρχω, — hoop-ar’-kho; from (5259) ὑπό and (756) ὁρχομαί; to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb): — after, behave, live.

(5226) ὑπείκω, — hoop-i’-ko; from (5259) ὑπό and ἕικω (to yield, be “weak”); to surrender: — submit self.

(5227) ὑπεναντίος, — hoop-en-an-tee’-os; from (5259) ὑπό and (1727) ἐναντίος; under (covertly) contrary to, i.e. opposed or (as noun) an opponent: — adversary, against.

(5228) ὑπέρ, — hoop-er’; a primary preposition; “over”, i.e. (with the generic) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative superior to, more than: — (+ exceeding abundantly) above, in (on) behalf of, beyond, by, + very chiepest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to (-ward), very. In comparative it retains many of the above applications.

(5229) ὑπεραίρομαί, — hoop-er-ah’ee-rom-ahee; middle from (5228) ὑπέρ and (142) ἀρχέω; to raise oneself over, i.e. (figurative) to become haughty: — exalt self, be exalted above measure.
(5230) ὑπέρακμος, — * hoop-er'-ak-mos; from (5228) (ὑπέρ) and the base of (188) (ἀκμήν); beyond the “acme”, i.e. figurative (of a daughter) past the bloom (prime) of youth: — + pass the flower of (her) age.

(5231) ὑπεράνω, — * hoop-er-an'-ο; from (5228) (ὑπέρ) and (507) (ἄνω); above upward, i.e. greatly higher (in place or rank): — far above, over.

(5232) ὑπεραυξάνω, — * hoop-er-owx-an'-o; from (5228) (ὑπέρ) and (837) (αὐξάνω); to increase above ordinary degree: — grow exceedingly.

(5233) ὑπερβαίνω, — * hoop-er-bah’ee-no; from (5228) (ὑπέρ) and the base of (939) (βάσις); to transcend, i.e. (figurative) to overreach: — go beyond.

(5234) ὑπερβαλλόντως, — * hoop-er-bal-lon'-toce; adverb from presumed participle active of (5235) (ὑπερβαλλω); excessively: — beyond measure.

(5235) ὑπερβάλλω, — * hoop-er-bal’-lo; from (5228) (ὑπέρ) and (906) (βάλλω); to throw beyond the usual mark, i.e. (figurative) to surpass (only active participle supereminent): — exceeding, excel, pass.

(5236) ὑπερβολή, — * hoop-er-bol-ay’; from (5235) (ὑπερβάλλω); a throwing beyond others, i.e. (figurative) supereminence; adverb (with (1519) (εἰς) or (2596) (κατά)) pre-eminently: — abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

(5237) ὑπερείδω, — * hoop-er-i’-do; from (5228) (ὑπέρ) and (1492) (εἴδω); to overlook, i.e. not punish: — wink at.

(5238) ὑπερέκεινα, — * hoop-er-ek’-i-nah; from (5228) (ὑπέρ) and the neuter plural of (1565) (ἐκείνος); above those parts, i.e. still farther: — beyond.
(5239) ὑπερεκτείνω, — *hoop-er-ek-ti’-no*; from (5228) (ὑπέρ) and (1614) (ἐκτείνω); to *extend inordinately*: — stretch beyond.

(5240) ὑπερεκχύνω, — *hoop-er-ek-khoo’-no*; from (5228) (ὑπέρ) and the alternate form of (1632) (ἐκχέω); to *pour out over*, i.e. (passive) to *overflow*: — run over.

(5241) ὑπερεντυγχάνω, — *hoop-er-en-toong-khan’-o*; from (5228) (ὑπέρ) and (1793) (ἐντυγχάνω); to *intercede in behalf of*: — make intercession for.

(5242) ὑπερέχω, — *hoop-er-ekh’-o*; from (5228) (ὑπέρ) and (2192) (ἐχω); to *hold* oneself *above*, i.e. (figurative) to *excel*; participle (as adjective, or neuter as noun) *superior, superiority*: — better, excellency, higher, pass, supreme.

(5243) ὑπερηφανία, — *hoop-er-ay-fan-ee’-ah*; from (5244) (ὑπερήφανος); *haughtiness*: — pride.

(5244) ὑπερήφανος, — *hoop-er-ay’-fan-os*; from (5228) (ὑπέρ) and (5316) (φοίνω); *appearing above* others (*conspicuous*), i.e. (figurative) *haughty*: — proud.

ὑπερλίαν. See (5228) (ὑπέρ) and (3029) (λίαν).

(5245) ὑπερνικάω, — *hoop-er-nik-ah’-o*; from (5228) (ὑπέρ) and (3528) (νικάω); to *vanquish beyond*, i.e. *gain* a decisive *victory*: — more than conquer.

(5246) ὑπέρογκος, — *hoop-er’-ong-kos*; from (5228) (ὑπέρ) and (3591) (Ὠγκος); *bulging over*, i.e. (figurative) *insolent*: — great swelling.

(5247) ὑπεροχή, — *hoop-er-okh-ay’*; from (5242) (ὑπερέχω); *prominence*, i.e. (figurative) *superiority* (in rank or character): — authority, excellency.

(5248) ὑπερπερισσεύω, — *hoop-er-per-is-syoo’-o*; from (5228) (ὑπέρ) and (4052) (περισσεύω); to *superabound*: — abound much more, exceeding.
(5249) ὑπερπερισσῶς, — hoop-er-per-is-soce’; from (5228) (ὑπέρ) and (4057) (περισσῶς); superabundantly, i.e. exceedingly; — beyond measure.

(5250) ὑπερπλεονάζω, — hoop-er-pleh-on-ad’-zo; from (5228) (ὑπέρ) and (4121) (πλεονάζω); to superabound: — be exceeding abundant.

(5251) ὑπερψύω, — hoop-er-oop-so’-o; from (5228) (ὑπέρ) and (5312) (ψύω); to elevate above others, i.e. raise to the highest position: — highly exalt.

(5252) ὑπερφρονέω, — hoop-er-fron-eh’-o; from (5228) (ὑπέρ) and (5426) (φρονέω); to esteem oneself overmuch, i.e. be vain or arrogant: — think more highly.

(5253) ὑπερόων, — hoop-er-o’-on; neuter of a derivative of (5228) (ὑπέρ); a higher part of the house, i.e. apartment in the third story: — upper chamber (room).

(5254) ὑπέχω, — hoop-ekh’-o; from (5259) (ὑπό) and (2192) (ἐχω); to hold oneself under, i.e. endure with patience: — suffer.

(5255) ὑπήκοος, — hoop-ay’-ko-os; from (5219) (ὑπακοόω); attentively listening, i.e. (by implication) submissive: — obedient.

(5256) ὑπηρετέω, — hoop-ay-ret-eh’-o; from (5257) (ὑπηρέτης); to be a subordinate, i.e. (by implication) subserve: — minister (unto), serve.

(5257) ὑπηρέτης, — hoop-ay-ret’-ace; from (5259) (ὑπό) and a derivative of ἐρέσσω (to row); an under-oarsman, i.e. (general) subordinate (assistant, sexton, constable): — minister, officer, servant.

(5258) ὑπνος, — hoop’-nos; from an obsolete primary (perhaps akin to (5259) (ὑπό) through the idea of subsilence); sleep, i.e. (figurative) spiritual torpor: — sleep.
(5259) ὑπό, — hoop-o’; a primary prep.; under, i.e. (with the generic) of place (beneath), or with verbs (the agency or means, through); (with the accusative) of place (whither [underneath] or where [below]) or time (when [at]): — among, by, from, in, of, under, with. In comparative it retains the same genitive applications, especially of inferior position or condition, and specially covertly or moderately.

(5260) ὑποβάλλω, — hoop-ob-al’-lo; from (5259) (ὑπό) and (906) (βάλλω); to throw in stealthily, i.e. introduce by collusion: — suborn.

(5261) ὑπογραμμός, — hoop-og-ram-mos’; from a compound of (5259) (ὑπό) and (1125) (γράφω); an underwriting, i.e. copy for imitation (figurative): — example.

(5262) ὑποδειγμα, — hoop-od’-igue-mah; from (5263) (ὑποδείκνυμι); an exhibit for imitation or warning (figurative specimen, adumbration): — en- (ex-) ample, pattern.

(5263) ὑποδείκνυμι, — hoop-od-ike’-noo-mee; from (5259) (ὑπό) and (1166) (δεικνύω); to exhibit under the eyes, i.e. (figurative) to exemplify (instruct, admonish): — show, (fore-) warn.

(5264) ὑποδέχομαι, — hoop-od-ekh’-om-ah; from (5259) (ὑπό) and (1209) (δέχομαι); to admit under one’s roof, i.e. entertain hospitably: — receive.

(5265) ὑποδέω, — hoop-od-eh’-o; from (5259) (ὑπό) and (1210) (δέω); to bind under one’s feet, i.e. put on shoes or sandals: — bind on, (be) shod.

(5266) ὑπόδημα, — hoop-od’-ay-mah; from (5265) (ὑποδέω); something bound under the feet, i.e. a shoe or sandal: — shoe.

(5267) ὑπόδικος, — hoop-od’-ee-kos; from (5259) (ὑπό) and (1349) (δίκη); under sentence, i.e. (by implication) condemned: — guilty.
(5268) ὑποζόγιον, — *hoop-od-zoog’-ee-on*; neuter of a compound of (5259) (ὑπό) and (2218) (ζυγός); an animal *under* the *yoke* (draught-beast), i.e. (special) a *donkey*: — ass.

(5269) ὑποζόννυμι, — *hoop-od-zone’-noo-mee*; from (5259) (ὑπό) and (2224) (ζώννυμι); to *gird under*, i.e. *frap* (a vessel with cables across the keel, sides and deck): — *undergirt*.

(5270) ὑποκάτω, — *hoop-ok-at’-o*; from (5259) (ὑπό) and (2736) (κάτω); *down under*, i.e. *beneath*: — under.

(5271) ὑποκρίνομαι, — *hoop-ok-rin’-om-ahee*; middle from (5259) (ὑπό) and (2919) (κρίνω); to *decide* (speak or act) *under* a false part, i.e. (figurative) *dissemble* (pretend): — feign.

(5272) ὑπόκρισις, — *hoop-ok’-ree-sis*; from (5271) (ὑποκρίνομαι); *acting under* a feigned participle i.e. (figurative) *deceit* (“hypocrisy”): — condemnation, dissimulation, hypocrisy.

(5273) ὑποκρίτης, — *hoop-ok-ree-tace’*; from (5271) (ὑποκρίνομαι); an *actor under* an assumed character (stage-player), i.e. (figurative) a *dissembler* (“hypocrite”): — hypocrite.

(5274) ὑπολαμβάνω, — *hoop-ol-am-ban’-o*; from (5259) (ὑπό) and (2983) (λαμβάνω); to *take* *below*, i.e. *carry upward*; figurative to *take up*, i.e. *continue* a discourse or topic; mentally to *assume* (presume): — answer, receive, suppose.

(5275) ὑπολείπω, — *hoop-ol-i’-po*; from (5295) (ὑποτέχχω) and Greek (3007) (λείπω); to *leave under* (behind), i.e. (passive) to *remain* (survive): — be left.

(5276) ὑπολήνιον, — *hoop-ol-ay’-nee-on*; neuter of a presumed compound of (5259) (ὑπό) and (3025) (ληνός); vessel or receptacle *under* the *press*, i.e. lower *winevat*: — winefat.

(5277) ὑπολιμπάνω, — *hoop-ol-im-pan’-o*; a prolonged form for (5275) (ὑπολείπω); to *leave behind*, i.e. *bequeath*: — leave.
(5278) ὑπομένω, — hoop-om-en’-o; from (5259) (ὑπό) and (3306) (μένω); to stay under (behind), i.e. remain; figurative to undergo, i.e. bear (trials), have fortitude, persevere: — abide, endure, (take) patient (-ly), suffer, tarry behind.

(5279) ὑπομιμνήσκω, — hoop-om-im-nace’-ko; from (5259) (ὑπό) and (3403) (μιμνήσκω); to remind quietly, i.e. suggest to the (middle one’s own) memory: — put in mind, remember, bring to (put in) remembrance.

(5280) ὑπόμνησις, — hoop-om’-nay-sis; from (5279) (ὑπομιμνήσκω); a reminding or (reflexive) recollection: — remembrance.

(5281) ὑπομονή, — hoop-om-on-ay’; from (5278) (ὑπομένω); cheerful (or hopeful) endurance, constancy: — enduring, patience, patient continuance (waiting).

(5282) ὑπονοέω, — hoop-on-o-eh’-o; from (5259) (ὑπό) and (3539) (νοέω); to think under (privately), i.e. to surmise or conjecture: — think, suppose, deem.

(5283) ὑπόνοια, — hoop-on’-oy-ah; from (5282) (ὑπονοέω); suspicion: — surmising.

(5284) ὑποπλέω, — hoop-pleh’-o; from (5259) (ὑπό) and (4126) (πλέω); to sail under the lee of: — sail under.

(5285) ὑποπνέω, — hoop-neh’-o; from (5259) (ὑπό) and (4154) (πνέω); to breathe gently, i.e. breeze: — blow softly.

(5286) ὑποποδίον, — hoop-od’-ee-on; neuter of a compound of (5259) (ὑπό) and (4228) (ποδίς); something under the feet, i.e. a foot-rest (figurative): — footstool.

(5287) ὑπόστασις, — hoop-os’-tas-is; from a compound of (5259) (ὑπό) and (2476) (ἱστημι); a setting under (support), i.e. (figurative) concrete essence, or abstract assurance (object or subject): — confidence, confident, person, substance.
(5288) ὑποστέλλω, — hoop-os-tel’-lo; from (5259) (ὑπό) and (4724) (στέλλω); to withhold under (out of sight), i.e. (reflexive) to cower or shrink, (figurative) to conceal (reserve): — draw (keep) back, shun, withdraw.

(5289) ὑποστολή, — hoop-os-tol-ay’; from (5288) (ὑποστέλλω); shrinkage (timidity), i.e. (by implication) apostasy: — draw back.

(5290) ὑποστρέφω, — hoop-os-tref’-o; from (5259) (ὑπό) and (4762) (στρέφω); to turn under (behind), i.e. to return (literal or figurative): — come again, return (again, back again), turn back (again).

(5291) ὑποστρώνυμι, — hoop-os-trone’-noo-mee; from (5259) (ὑπό) and (4766) (στρώνυμι); to strew underneath (the feet as a carpet): — spread.

(5292) ὑποταγή, — hoop-ot-ag-ay’; from (5293) (ὑποτάσσω); subordination: — subjection.

(5293) ὑποτάσσω, — hoop-ot-as’-so; from (5259) (ὑπό) and (5021) (τάσσω); to subordinate; reflexive to obey: — be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

(5294) ὑποτίθημι, — hoop-ot-ith’-ay-mee; from (5259) (ὑπό) and (5087) (τίθημι); to place underneath, i.e. (figurative) to hazard, (reflexive) to suggest: — lay down, put in remembrance.

(5295) ὑποτρέχω, — hoop-ot-rekh’-o; from (5259) (ὑπό) and (5143) (τρέχω) (including its alternate); to run under, i.e. (special) to sail past: — run under.

(5296) ὑποτύπωσις, — hoop-ot-oop’-o-sis; from a compound of (5259) (ὑπό) and a derivative of (5179) (τύπος); typification under (after), i.e. (concrete) a sketch (figurative) for imitation: — form, pattern.
(5297) ὑποφέρω, — hoop-of-er’-o; from (5259) (ὑπό) and (5342) (φέρω); to bear from underneath, i.e. (figurative) to undergo hardship: — bear, endure.

(5298) ὑποχωρέω, — hoop-okh-o-reh’-o; from (5259) (ὑπό) and (5562) (χωρέω); to vacate down, i.e. retire quietly: — go aside, withdraw self.

(5299) ὑπωπιάξω, — hoop-o-pee-ad’-zo; from a compound of (5259) (ὑπό) and a derivative of (3700) (ὕπτανομαι); to hit under the eye (buffet or disable an antagonist as a pugilist), i.e. (figurative) to tease or annoy (into compliance), subdue (one’s passions): — keep under, weary.

(5300) ὄς, — hoos; apparently a primary word; a hog (“swine”): — sow.

(5301) ὑσσωπος, — hoos’-so-pos; of foreign origin [Hebrew {231} (‘ezowb)]; “hyssop”: — hyssop.

(5302) ὑστερέω, — hoos-ter-eh’-o; from (5306) (ὑστερος); to be later, i.e. (by implication) to (be inferior; genitive to fall short (be deficient): — come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

(5303) ὑστερημα, — hoos-ter’-ay-mah; from (5302) (ὑστερέω); a deficit; specially poverty: — that which is behind, (that which was) lack (-ing), penury, want.

(5304) ὑστερησις, — hoos-ter’-ay-sis; from (5302) (ὑστερέω); a falling short, i.e. (special) penury: — want.

(5305) ὑστερον, — hoos’-ter-on; neuter of (5306) (ὑστερος) as adverb; more lately, i.e. eventually: — afterward, (at the) last (of all).

(5306) ὑστερος, — hoos’-ter-os; comparative from (5259) (ὑπό) (in the sense of behind; later: — latter.

(5307) ὑφαντός, — hoo-fan-tos’; from ὑφαίνω (to weave); woven, i.e. (perhaps) knitted: — woven.
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(5308) ὑψηλός, — *hoop-say-los’*; from (5311) (ὑψος); lofty (in place or character): — high (-er, -ly) (esteemed).

(5309) ὑψηλοφρονέω, — *hoop-say-lo-fron-eh’-o*; from a compound of (5308) (ὑψηλός) and (5424) (φρήν); to be lofty in mind, i.e. arrogant: — be highminded.

(5310) ὑψιστός, — *hoop’-sis-tos*; superlative from the base of (5311) (ὑψος); highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens: — most high, highest.

(5311) ὑψος, — *hoop’-sos*; from a derivative of (5228) (ὑπέρ); elevation, i.e. (abstract) altitude, (special) the sky, or (figurative) dignity: — be exalted, height, (on) high.

(5312) ὑψώ, — *hoop-so’-o*; from (5311) (ὑψος); to elevate (literal or figurative): — exalt, lift up.

(5313) ὑψώμα, — *hoop’-so-mah*; from (5312) (ὑψώ); an elevated place or thing, i.e. (abstract) altitude, or (by implication) a barrier (figurative): — height, high thing.
(5314) φάγος, — *fag’-os*; from (5315) (φάγω); a *glutton*: — glutinous.

(5315) φάγω, — *fag’-o*; a primary verb (used as an alternate of (2068) (ἐσθίω) in certain tenses); to *eat* (literal or figurative): — eat, meat.

(5316) φαίνω, — *fah’ee-no*; prolonged for the base of (5457) (φῶς); to *lighten* (*shine*), i.e. *show* (transitive or intransitive, literal or figurative): — appear, seem, be seen, shine, x think.

(5317) Φαλέκ, — *fal’-ek*; of Hebrew origin [Hebrew {6389}] (Peleg); Phalek (i.e. Peleg), a patriarch: — Phalec.

(5318) φανέρος, — *fan-er-ös’*; from (5316) (φαίνω); *shining*, i.e. *apparent* (literal or figurative); neuter (as adverb) *publicly*, *externally*: — abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).

(5319) φανέρω, — *fan-er-o’-o*; from (5318) (φανέρος); to *render apparent* (literal or figurative): — appear, manifestly declare, (make) manifest (forth), shew (self).

(5320) φανερός, — *fan-er-oce’*; adverb from (5318) (φανερός); *plainly*, i.e. *clearly* or *publicly*: — evidently, openly.

(5321) φανέρωσις, — *fan-er’-o-sis*; from (5319) (φανερώ); *exhibition*, i.e. (figurative) *expression*, (by extension) a *bestowment*: — manifestation.

(5322) φανός, — *fan-os’*; from (5316) (φαίνω); a *lightener*, i.e. *light; lantern*: — lantern.

(5323) Φανουήλ, — *fan-oo-ale’*; of Hebrew origin [Hebrew {6439}] (Penuw’el); Phanue’l (i.e. Penue’l), an Israelite: — Phanuel.

(5324) φαντάζω, — *fan-tad’-zo*; from a derivative of (5316) (φαίνω); to *make apparent*, i.e. (passive) to *appear* (neuter participle as noun, a *spectacle*): — sight.
(5325) φαντασία, — fan-tas-ee’-ah; from a derivative of (5324) (φαντάζω); (properly abstract) a (vain) show (“fantasy”): — pomp.

(5326) φάντασμα, — fan’-tas-mah; from (5324) (φαντάζω); (properly concrete) a (mere) show (“phantasm”), i.e. spectre: — spirit.

(5327) φάραγξ, — far’-anx; properly strength. from the base of (4008) (πέραν) or rather of (4486) (ῥήγνυμι); a gap or chasm, i.e. ravine (winter-torrent): — valley.

(5328) Φαραώ, — far-ah-o’; of foreign origin [Hebrew {6547}] (Par`oh)]; Pharaoh (i.e. Pharoh), an Egyptian king: — Pharaoh.

(5329) Φαρές, — far-es’; of Hebrew origin [Hebrew {6557} (Perets)]; Phares (i.e. Perets), an Israelite: — Phares.

(5330) Φαρισαίος, — far-is-ah’-yos; of Hebrew origin [compare Hebrew {6567} (parash)]; a separatist, i.e. exclusively religious; a Pharisaean, i.e. Jewish sectary: — Pharisee.

(5331) φαρμακεία, — far-mak-i’-ah; from (5332) (φαρμακεύς); medication (“pharmacy”), i.e. (by extension) magic (literal or figurative): — sorcery, witchcraft.

(5332) φαρμακεύς, — far-mak-yoos’; from φάρμακον (a drug, i.e. spell-giving potion); a druggist (“pharmacist”) or poisoner, i.e. (by extension) a magician: — sorcerer.

(5333) φαρμακός, — far-mak-os’; the same as (5332) (φαρμακεύς): — sorcerer.

(5334) φάσις, — fas’-is; from (5346) (φημί) (not the same as “phase”, which is from (5316) (φαίνω)); a saying, i.e. report: — tidings.

(5335) φάσκω, — fas’-ko; prolonged from the same as (5346) (φημί); to assert: — affirm, profess, say.

(5336) φάτνη, — fat’-nay; from πατέομαι (to eat); a crib (for fodder): — manger, stall.
(5337) φαύλος, — fow’-los; apparently a primary word; “foul” or “flawy”, i.e. (figurative) wicked: — evil.

(5338) φέγγος, — feng’-gos; probably akin to the base of (5457) (φῶς) [compare (5350) (φθέγγομαί)]; brilliance: — light.

(5339) φείδομαι, — fi’-dom-ahē; of uncertain affinity; to be chary of, i.e. (subject) to abstain or (object) to treat leniently: — forbear, spare.

(5340) φείδομένως, — fi-dom-en’-oce; adverb from participle of (5339) (φείδομαι); abstemiously, i.e. stingly: — sparingly.

(5341) φελόνης, — fel-on’-ace; by transposed for a derivative probably of (5316) (φαίνω) (as showing outside the other garments); a mantle (surtout): — cloke.

(5342) φέρω, — fer’-o; a primary verb (for which other and apparently not cognate ones are used in certain tenses only; namely, οὖς, oy’-o; and ἐνέγκω, en-eng’-ko); to “bear” or carry (in a very wide application, literal and figurative, as follows): — be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

(5343) φεύγω, — fyoo’-go; apparently a primary verb; to run away (literal or figurative); by implication to shun; by analogy to vanish: — escape, flee (away).

(5344) Φῆλιξ, — fay’-lix; of Latin origin; happy; Phelix (i.e. Felix), a Roman: — Felix.

(5345) φήμη, — fay’-may; from (5346) (φημί); a saying, i.e. rumor (“fame”): — fame.

(5346) φημί, — fay-mee’; properly the same as the base of (5457) (φῶς) and (5316) (φαίνω); to show or make known one’s thoughts, i.e. speak or say: — affirm, say. Compare (3004) (λέγω).

(5347) Φῆστος, — face’-tos; of Latin derivative; festal; Phestus (i.e. Festus), a Roman: — Festus.
(5348) \(\phi\theta\dot{a}n\omega\), — *fthan’-o*; apparently a primary verb; to *be beforehand*, i.e. *anticipate* or *precede*; by extension to *have arrived* at: — (already) attain, come, prevent.

(5349) \(\phi\theta\alpha\rho\tau\omicron\zeta\), — *fthar-tos’*; from (5351) \(\phi\theta\epsilon\iota\rho\omicron\omega\); *decayed*, i.e. (by implication) *perishable*; — corruptible.

(5350) \(\phi\theta\epsilon\gamma\gamma\omicron\mu\alpha\iota\), — *ftheng’-gom-ahee*; probably akin to (5338) \(\phi\epsilon\gamma\gamma\omicron\omicron\zeta\) and thus to (5346) \(\phi\eta\mu\acute{i}\); to *utter* a clear sound, i.e. (genitive) to *proclaim*; — speak.

(5351) \(\phi\theta\epsilon\iota\rho\omega\), — *fihi’-ro*; probably strengthened from \(\phi\theta\acute{i}\omega\) (to *pine* or *waste*); properly to *shrinkel* or *wither*, i.e. to *spoil* (by any process) or (genitive) to *ruin* (especially figurative by moral influences, to *deprave*): — corrupt (self), defile, destroy.

(5352) \(\phi\theta\iota\nu\nu\omicron\pi\omicron\omicron\rho\omicron\nu\omicron\zeta\), — *fhih-in-op-o-ree-nos’*; from a derivative of \(\phi\theta\acute{i}\nu\omega\) (to *wane*; akin to the base of (5351) \(\phi\theta\epsilon\iota\rho\omicron\omega\)) and (3703) \(\dot{\omicron}\pi\omicron\omicron\rho\omicron\alpha\) (meaning *late autumn*); *autumnal* (as *stripped* of leaves): — whose fruit withereth.

(5353) \(\phi\theta\acute{\acute{g}}\gamma\gamma\omicron\omicron\zeta\), — *fthing’-gos*; from (5350) \(\phi\theta\epsilon\gamma\gamma\omicron\mu\alpha\iota\); *utterance*, i.e. a *musical* note (vocal or instrumental): — sound.

(5354) \(\phi\theta\omicron\nu\acute{e}\omega\), — *fthon-eh’-o*; from (5355) \(\phi\theta\acute{\acute{v}}\nu\omicron\zeta\); to *be jealous* of: — envy.

(5355) \(\phi\theta\acute{\acute{v}}\nu\omicron\zeta\), — *fthon’-os*; probably akin to the base of (5351) \(\phi\theta\epsilon\iota\rho\omicron\omega\); *ill-will* (as *detraction*), i.e. *jealousy* (spite): — envy.

(5356) \(\phi\theta\omicron\rho\acute{\acute{a}}\), — *fthor-ah’*; from (5351) \(\phi\theta\epsilon\iota\rho\omicron\omega\); *decay*, i.e. *ruin* (spontaneous or inflicted, literal or figurative): — corruption, destroy, perish.

(5357) \(f\iota\acute{\alpha}l\eta\), — *fee-al’-ay*; of uncertain affinity; a broad shallow *cup* (*“phial”*): — vial.

(5358) \(f\iota\lambda\acute{\acute{a}}\gamma\alpha\theta\omicron\zeta\), — *fil-ag’-ath-os*; from (5384) \(\phi\acute{i}\lambda\omicron\zeta\) and (18) \(\acute{\omicron}\gamma\alpha\theta\omicron\zeta\); fond to *good*, i.e. a *promoter of virtue*; — love of good men.
(5359) Filadélφea, — *fil-ad-el’-fee-ah*; from Φιλάδελφος (the same as (5361) (φιλάδελφος)), a king of Pergamos; *Philadelphia*, a place in Asia Minor: — Philadelphia.

(5360) φιλάδελφία, — *fil-ad-el-fee’-ah*; from (5361) (φιλάδελφος); *fraternal affection*: — brotherly love (kindness), love of the brethren.

(5361) φιλάδελφος, — *fil-ad’-el-fos*; from (5384) (φίλος) and (80) (ἀδελφός); *fond of brethren, i.e. fraternal*: — love as brethren.

(5362) φίλανθρωπος, — *fil’-an-dros*; from (5384) (φίλος) and (435) (ἀνήρ); *fond of man, i.e. affectionate as a wife*: — love their husbands.

(5363) φιλανθρωπία, — *fil-an-thro-pee’-ah*; from the same as (5364) (philanthropos); *fondness of mankind, i.e. benevolence (“philanthropy”)*: — kindness, love towards man.

(5364) φιλανθρωπός, — *fil-an-thro’-poce*; adverb from a compound of (5384) (φίλος) and (444) (ἀνθρωπός); *fondly to man (“philanthropically”), i.e. humanely*: — courteously.

(5365) φιλαργυρία, — *fil-ar-goo-ree’-ah*; from (5366) (φιλάργυρος); *avarice*: — love of money.

(5366) φιλάργυρος, — *fil-ar’-goo-ros*; from (5384) (φίλος) and (696) (ἀργυρός); *fond of silver (money), i.e. avaricious*: — covetous.

(5367) φίλαυτος, — *fil’-ow-tos*; from (5384) (φίλος) and (846) (ἀυτός); *fond of self, i.e. selfish*: — lover of own self.
(5368) φιλέω, — fil-eh’-o; from (5384) (φίλος); 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 (25) (ἄγαπάω) 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 (2309) (Θέλω) and (1014) (βούλομαι), or as (2372) (θυμός) and (3563) (νοῦς) respectively; the former being chiefly of the heart and the latter of the head); specially to kiss (as a mark of tenderness): — kiss, love.

(5369) φιλήδονος, — fil-ay’-don-os; from (5384) (φίλος) and (2237) (ήδονή); fond of pleasure, i.e. voluptuous: — lover of pleasure.

(5370) φίλημα, — fil’-ay-mah; from (5368) (φιλέω); a kiss: — kiss.

(5371) Φιλήμων, — fil-ay-mone; from (5368) (φιλέω); friendly; Philemon, a Christian: — Philemon.

(5372) Φιλητός, — fil-ay-tos’; from (5368) (φιλέω); amiable; Philetus, an opposer of Christianity: — Philetus.

(5373) φιλία, — fil-ee’-ah; from (5384) (φίλος); fondness: — friendship.

(5374) Φιλιππήσιος, — fil-ip-pay’-see-os; from (5375) (Φίλιπποι); a Philippesian (Philippian), i.e. native of Philippi: — Philippian.

(5375) Φιλιπποί, — fil’-ip-poy; plural of (5376) (Φίλιππος); Philippi, a place in Macedonia: — Philippi.

(5376) Φιλιππος, — fil’-ip-pos; from (5384) (φίλος) and (2462) (ἵππος); fond of horses; Philippus, the name of four Israelite: — Philip.

(5377) φιλόθεος, — fil-oth’-eh-os; from (5384) (φίλος) and (2316) (θεός); fond of God, i.e. pious: — lover of God.
(5378) Φιλόλογος, — fil-ol’-og-os; from (5384) (φίλος) and (3056) (λόγος); fond of words, i.e. talkative (argumentative, learned, “philological”); Philologus, a Christian: — Philologus.

(5379) φιλονεικία, — fil-on-i-kee’-ah; from (5380) (φιλόνεικος); quarrelsomeness, i.e. a dispute: — strife.

(5380) φιλόνεικος, — fil-on’-i-kos; from (5384) (φίλος) and νεικός (a quarrel; probably akin to (3534) (νίκος)); fond of strife, i.e. disputatious: — contentious.

(5381) φιλονέξια, — fil-on-ex-e’-ah; from (5382) (φιλόξενος); hospitableness: — entertain strangers, hospitality.

(5382) φιλόξενος, — fil-ox’-en-os; from (5384) (φίλος) and (3581) (ξένος); fond of guests, i.e. hospitable: — given to (lover of, use) hospitality.

(5383) φιλοπρωτεύω, — fil-op-rote-yoo’-o; from a compound of (5384) (φίλος) and (4413) (πρωτός); to be fond of being first, i.e. ambitious of distinction: — love to have the preeminence.

(5384) φίλος, — fee’-los; properly dear, i.e. a friend; active fond, i.e. friendly (still as a noun, an associate, neighbor, etc.): — friend.

(5385) φιλοσοφία, — fil-os-of-e’-ah; from (5386) (φιλόσοφος); “philosophy”, i.e. (special) Jewish sophistry: — philosophy.

(5386) φιλόσοφος, — fil-os’-of-os; from (5384) (φίλος) and (4680) (σοφός); fond of wise things, i.e. a “philosopher”: — philosopher.

(5387) φιλόστοργος, — fil-os’-tor-gos; from (5384) (φίλος) and στοργή (cherishing one’s kindred, especially parents or children); fond of natural relatives, i.e. fraternal towards fellow Christian: — kindly affectioned.

(5388) φιλότεκνος, — fil-ot’-ek-nos; from (5384) (φίλος) and (5043) (τέκνον); fond of one’s children, i.e. maternal: — love their children.
(5389) φιλοτιμέομαι, — fil-ot-im-eh’-om-ahee; middle from a compound of (5384) (φίλος) and (5092) (τιμή); to be fond of honor, i.e. emulous (eager or earnest to do something): — labour, strive, study.

(5390) φιλοφρόνως, — fil-of-ron’-oce; adverb from (5391) (φιλόφρων); with friendliness of mind, i.e. kindly: — courteously.

(5391) φιλόφρων, — fil-of’-rone; from (5384) (φίλος) and (5424) (φρήν); friendly of mind, i.e. kind: — courteous.

(5392) φιμώ, — fee-mo’-o; from φιμός (a muzzle); to muzzle: — muzzle.

(5393) Φλέγων, — fleg’-one; active participle of the base of (5395) (φλόξ); blazing; Phlegon, a Christian: — Phlegon.

(5394) φλογίζω, — flog-id’-zo; from (5395) (φλόξ); to cause a blaze, i.e. ignite (figurative to inflame with passion): — set on fire.

(5395) φλόξ, — flox; from a primary φλέγω (to “flash” or “flame”); a blaze: — flame (-ing).

(5396) φλοωρέω, — floo-ar-eh’-o; from (5397) (φλόωρος); to be a babbler or trifler, i.e. (by implication) to berate idly or mischievously: — prate against.

(5397) φλοωρος, — floo’-ar-os; from φλω (to bubble); a garrulous person, i.e. prater: — tattler.

(5398) φοβερός, — fob-er-os’; from (5401) (φόβος); frightful, i.e. (object) formidable: — fearful, terrible.

(5399) φοβέω, — fob-eh’-o; from (5401) (φόβος); to frighten, i.e. (passive) to be alarmed; by analogy to be in awe of, i.e. revere: — be (+ sore) afraid, fear (exceedingly), reverence.

(5400) φόβητρων, — fob’-ay-tron; neuter of a derivative of (5399) (φείδομαι); a frightening thing, i.e. terrific portent: — fearful sight.
(5401) φόβος, — *fob’−os;* from a primary φέβομαι (to *be* put in *fear*); *alarm* or *fright:* — be afraid, + exceedingly, fear, terror.

(5402) Φοίβη, — *foy’−bay;* feminine of φοίβος (*bright*; probably akin to the base of (5457) (φῶς)); *Phoebé,* a Christian woman: — Phebe.

(5403) Φοινίκη, — *foy−nee’−kay;* from (5404) (φοινίκις); *palm−country; Phoenice* (or *Phoenicia*), a region of Palestine: — Phenice, Phenia.

(5404) φοινίκις — *foy’−nix;* of uncertain derivative; a *palm−tree:* — palm (tree).

(5405) Φοινίκις, — *foy’−nix;* probably the same as (5404) (φοινίκις); *Phoenix,* a place in Crete: — Phenice.

(5406) φονεύς, — *fon−yooce’;* from (5408) (φόνος); a *murderer* (always of *criminal* [or at least *intentional*] homicide; which (443) (ἀνθρωποκτόνος) does not necessarily imply; while (4607) (σικάριος) is a special term for a *public* bandit): — murderer.

(5407) φονεύω, — *fon−yoo’−o;* from (5406) (φονεύς); to *be a murderer* (of): — kill, do murder, slay.

(5408) φόνος, — *fon’−os;* from an obsolete primary φένω (to *slay*); *murder:* — murder, + be slain with, slaughter.

(5409) φορέω, — *for−eh’−o;* from (5411) (φόρος); to *have a burden,* i.e. (by analogy) to *wear* as clothing or a constant accompaniment: — bear, wear.

(5410) Φόρον, — *for’−on;* of Latin origin; a *forum* or market-place; only in compound with (675) ("Ἀπόριος"); a *station* on the Appian road: — forum.

(5411) φόρος, — *for’−os;* from (5342) (φέρω); a *load* (as *borne*), i.e. (figurative) a *tax* (properly an individually *assessment* on persons or property; whereas (5056) (téloς) is usually a generic *toll* on goods or travel): — tribute.
(5412) φορτίζω, — for-tid’-zo; from (5414) (φόρτος); to load up (properly as a vessel or animal), i.e. (figurative) to overburden with ceremony (or spiritual anxiety): — lade, be heavy laden.

(5413) φορτίον, — for-tee’-on; diminutive of (5414) (φόρτος); an invoice (as part of freight), i.e. (figurative) a task or service: — burden.

(5414) φόρτος, — for’-tos; from (5342) (φέρω); something carried, i.e. the cargo of a ship: — lading.

(5415) Φορτουνάτος, — for-too-nat’-os; of Latin origin; “fortunate”; Fortunatus, a Christian: — Fortunatus.

(5416) φραγέλλιον, — frag-el’-le-on; neuter of a derivative from the base of (5417) (φραγελλόω); a whip, i.e. Roman lash as a public punishment: — scourge.

(5417) φραγελλόω, — frag-el’-lo’-ō; from a presumed equivalent of the Latin flagellum; to whip, i.e. lash as a public punishment: — scourge.

(5418) φραγμός, — frag-mos’; from (5420) (φράσσοω); a fence, or inclosing barrier (literal or figurative): — hedge (+ round about), partition.

(5419) φράζω, — frad’-zo; probably akin to (5420) (φράσσοω) through the idea of defining; to indicate (by word or act), i.e. (special) to expound: — declare.

(5420) φράσσω, — fras’-so; apparently a strengthened form of the base of (5424) (φρήν); to fence or enclose, i.e. (special) to block up (figurative to silence): — stop.

(5421) φρέαρ, — freh’-ar; of uncertain derivative; a hole in the ground (dug for obtaining or holding water or other purposes), i.e. a cistern or well; figurative an abyss (as a prison): — well, pit.

(5422) φρεναπατάω, — fren-ap-at-ah’-o; from (5423) (φρεναπάτης); to be a mind-misleader, i.e. delude: — deceive.
(5423) φρεναπάτης, — fren-ap-at'-ace; from (5424) (φρήν) and (539) (ἀπάτη); a mind-misleader, i.e. seducer: — deceiver.

(5424) φρήν, — frane; probably from an obsolete φράω (to rein in or curb; compare (5420) (φράσσω)); the midrif (as a partition of the body), i.e. (figurative and by implication of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties): — understanding.

(5425) φρίσσω, — fris'-so; apparently a primary verb; to “bristle” or chill, i.e. shudder (fear): — tremble.

(5426) φρονέω, — fron-eh'-o; from (5424) (φρήν); to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication to be (mentally) disposed (more or less earnestly in a certain direction); intensive to interest oneself in (with concern or obedience): — set the affection on, (be) care (-ful), (be like-, + be of one, + be of the same, + let this) mind (-ed), regard, savour, think.

(5427) φρόνημα, — fron’-ay-mah; from (5426) (φρονέω); (mental) inclination or purpose: — (be, + be carnally, + be spiritually) mind (-ed).

(5428) φρόνησις, — fron’-ay-sis; from (5426) (φρονέω); mental action or activity, i.e. intellectual or moral insight: — prudence, wisdom.

(5429) φρόνιμος, — fron’-ee-mos; from (5424) (φρήν); thoughtful, i.e. sagacious or discreet (implying a cautious character; while (4680) (σοφός) denotes practical skill or acumen; and (4908) (συνετός) indicates rather intelligence or mental acquirement); in a bad sense conceited (also in the comparative): — wise (-r).

(5430) φρονίμως, — fron-im’-oce; adverb from (5429) (φρόνιμος); prudently: — wisely.

(5431) φροντίζω, — fron-tid'-zo; from a derivative of (5424) (φρήν); to exercise thought, i.e. be anxious: — be careful.
(5432) φρουρέω, — *froo-reh’-o*; from a compound of (4253) (πρό) and (3708) (ὁράω); to be a watcher in advance, i.e. to mount guard as a sentinel (*post spies* at gates); figurative to *hem in, protect*: — keep (with a garrison). Compare (5083) (τηρέω).

(5433) φρουάσσω, — *froo-as’-so*; akin to (1032) (βρύω), (1031) (βρύχω); to *snort* (as a spirited horse), i.e. (figurative) to *make a tumult*: — rage.

(5434) φρύγανον, — *froo’-gan-on*; neuter of a presumed derivative of φρύγω (to *roast* or *parch*); akin to the base of (5395) (φλόξ); something *desiccated*, i.e. a dry *twig*: — stick.

(5435) Φρυγία, — *froog-ee’-ah*; probably of foreign origin; *Phrygia*, a region of Asia Minor: — Phrygia.

(5436) Φύγελλος, — *foog’-el-los*; probably from (5343) (φεύγω); fugitive; Phygellos, an apostate Christian: — Phygellos.

(5437) φυγή, — *foog-ay’*; from (5343) (φεύγω); a *fleeing*, i.e. *escape*: — flight.

(5438) φυλακή, — *foo-lak-ay’*; from (5442) (φυλάσσω); a *guarding* or (concrete *guard*), the act, the person; figurative the place, the condition, or (special) the time (as a division of day or night), literal or figurative: — cage, hold, (im-) prison (-ment), ward, watch.

(5439) φυλακίζω, — *foo-lak-id’-zo*; from (5441) (φύλαξ); to *incarcerate*: — imprison.

(5440) φυλακτήριον, — *foo-lak-tay’-ree-on*; neuter of a derivative of (5442) (φυλάσσω); a *guard-case*, i.e. “phylactery” for wearing slips of Scripture texts: — phylactery.

(5441) φύλαξ, — *foo’-lax*; from (5442) (φυλάσσω); a *watcher* or *sentry*: — keeper.
(5442) φυλάσσω, — foo-las’-so; probably from (5443) (φυλή) through the idea of isolation; to watch, i.e. be on guard (literal or figurative); by implication to preserve, obey, avoid: — beware, keep (self), observe, save. Compare (5083) (τηρέω).

(5443) φυλή, — foo-lay’; from (5453) (φύω) (compare (5444) (φύλλον)); an offshoot, i.e. race or clan: — kindred, tribe.

(5444) φύλλον, — fool’-lon; from the same as (5443) (φυλή); a sprout, i.e. leaf: — leaf.

(5445) φύραμα, — foo’-ram-ah; from a prolonged form of φύρω (to mix a liquid with a solid; perhaps akin to (5453) (φύω) through the idea of swelling in bulk), mean to knead; a mass of dough: — lump.

(5446) φυσικός, — foo-see-kos’; from (5449) (φύσις); “physical”, i.e. (by implication) instinctive: — natural. Compare (5591) (ψυχικός).

(5447) φυσικώς, — foo-see-koce’; adverb from (5446) (φυσικός); “physically”, i.e. (by implication) instinctively: — naturally.

(5448) φυσιόω, — foo-see-o’-o; from (5449) (φύσις) in the primary sense of blowing; to inflate, i.e. (figurative) make proud (haughty): — puff up.

(5449) φύσις, — foo’-sis; from (5453) (φύω); growth (by germination or expansion), i.e. (by implication) natural production (lineal descent); by extensive a genus or sort; figurative native disposition, constitution or usage: — ([man-]) kind, nature ([-al]).

(5450) φυσιόσις, — foo-see’-o-sis; from (5448) (φυσιόω); inflation, i.e. (figurative) haughtiness: — swelling.

(5451) φυτεύω, — foo-ti’-ah; from (5452) (φυτεύω); trans-planting, i.e. (concrete) a shrub or vegetable: — plant.
(5452) φυτεύω, — foot-yoo’-o; from a derivative of (5453) (φύω); to set out in the earth, i.e. implant; figurative to instill doctrine: — plant.

(5453) φύω, — foo’-o; a primary verb; probably original to “puff” or blow, i.e. to swell up; but only used in the implication sense, to germinate or grow (sprout, produce), literal or figurative: — spring (up).

(5454) φωλεός, — fo-leh-os’; of uncertain derivative; a burrow or lurking-place: — hole.

(5455) φωνέω, — fo-ne’-o; from (5456) (φωνή); to emit a sound (animal, human or instrumental); by implication to address in words or by name, also in imitation: — call (for), crow, cry.

(5456) φωνή, — fo-nay’; probably akin to (5316) (φαινώ) through the idea of disclosure; a tone (articulate, bestial or artificial); by implication an address (for any purpose), saying or language: — noise, sound, voice.

(5457) φῶς, — foce; from an obsolete φάω (to shine or make manifest, especially by rays; compare (5316) (φαινώ), (5346) (φημί)); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative): — fire light.

(5458) φωστήρ, — face-tare’; from (5457) (φῶς); an illuminator, i.e. (concretely) a luminary, or (abstract) brilliancy: — light.

(5459) φωσφόρος, — face-for’-os; from (5457) (φῶς) and (5342) (φέρω); light-bearing (“phosphorus”), i.e. (special) the morning-star (figurative): — day star.

(5460) φωτεινός, — fo-ti-nos’; from (5457) (φῶς); lustrous, i.e. transparent or well-illuminated (figurative): — bright, full of light.

(5461) φωτίζω, — fo-tid’-zo; from (5457) (φῶς); to shed rays, i.e. to shine or (transitive) to brighten up (literal or figurative): — enlighten, illuminate, (bring to, give) light, make to see.
(5462) φωτισμός, — *fo-tis-mos*'; from (5461) (φωτίζω); *illumination* (figurative): — light.
(5463) χαίρω, — kha'h’ee-ro; a primary verb; to be “cheer’ful, i.e. calmly happy or well-off; impersonal especially as salutation (on meeting or parting), be well: — farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.

(5464) χάλαζα, — khal’-ad-zah; probably from (5465) (χαλάω); hail: — hail.

(5465) χαλάω, — khal-ah’-o; from the base of (5490) (χάσμα); to lower (as into a void): — let down, strike.

(5466) Χαλδαίος, — khal-dah’-yos; probably of Hebrew origin [Hebrew {3778} (Kasdiy)]; a Chald’an (i.e. Kasdi), or native of the region of the lower Euphrates: — Chald’an.

(5467) χαλεπός, — khal-ep-os’; perhaps from (5465) (χαλάω) through the idea of reducing the strength; difficult, i.e. dangerous, or (by implication) furious: — fierce, perilous.

(5468) χαλιναγγέω, — khal-in-ag-ogue-eh’-o; from a compound of (5469) (χαλινός) and the reduplicated form of (71) (ἄγω); to be a bit-leader, i.e. to curb (figurative): — bridle.

(5469) χαλινός, — khal-ee-nos’; from (5465) (χαλάω); a curb or head-stall (as curbing the spirit): — bit, bridle.

(5470) χάλκεος, — khal’-keh-os; from (5475) (χάλκος); coppery: — brass.

(5471) χαλκεύς, — khalk-yooce’; from (5475) (χάλκος); a copper-worker or brazier: — coppersmith.

(5472) χαλκηδών, — khal-kay-dohn’; from (5475) (χάλκος) and perhaps (1491) (ἐίδος); copper-like, i.e. “chalcedony”: — chalcedony.

(5473) χαλκίον, — khal-kee’-on; diminative from (5475) (χάλκος); a copper dish: — brazen vessel.
(5474) χαλκολίβανον, — khal-kol-ib’-an-on; neuter of a compound of (5475) (χαλκός) and (3030) (λίβανος) (in the implication mean of whiteness or brilliancy); burnished copper, an alloy of copper (or gold) and silver having a brilliant lustre: — fine brass.

(5475) χαλκός, — khal-kos’; perhaps from Greek (5465) (χαλάω) through the idea of hollowing out as a vessel (this metal being chiefly used for that purpose); copper (the substance, or some implement or coin made of it): — brass, money.

(5476) χαμαί, — kham-ah’ee; adverb perhaps from the base of (5490) (χάσμα) through the idea of a fissure in the soil; earthward, i.e. prostrate: — on (to) the ground.

(5477) Χαναάν, — khan-ah-an’; of Hebrew origin [Hebrew {3667} (Kena`an)]; Chanaan (i.e. Kenaan), the early name of Palestine: — Chanaan.

(5478) Χανααναίος, — khan-ah-an-ah’-yos; from (5477) (Χαναάν); a Chanaanaean (i.e. Kenaanite), or native of gentile Palestine: — of Canaan.

(5479) χαρά, — khar-ah’; from (5463) (χαίρω); cheerfulness, i.e. calm delight: — gladness, x greatly, (x be exceeding) joy (-ful, -fully, -fulness, -ous).

(5480) χάραγμα, — khar-ag-mah; from the same as (5482) (χάραξ); a scratch or etching, i.e. stamp (as a badge of servitude), or sculptured figure (statue): — graven, mark.

(5481) χαρακτήρ, — khar-ak-tare’; from the same as (5482) (χάραξ); a graver (the tool or the person), i.e. (by implication) engraving ([“character”], the figure stamped, i.e. an exact copy or [figurative] representation): — express image.

(5482) χάραξ, — khar’-ax; from χαράσσω (to sharpen to a point; akin to (1125) (γράφω) through the idea of scratching); a stake, i.e. (by implication) a palisade or rampart (military mound for circumvallation in a siege): — trench.
(5483) χαρίζομαι, — khar-id’-zom-ahee; middle from (5485) (χάραξ); to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue: — deliver, (frankly) forgive, (freely) give, grant.

(5484) χάριν, — khar’in; accusative of (5485) (χάραξ) as prep.; through favor of, i.e. on account of: — be (for) cause of, for sake of, +...fore, x reproachfully.

(5485) χάρις, — khar’-ece; from (5463) (χαίρω); graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): — acceptable, benefit, favour, gift, grace (-ious), joy, liberality, pleasure, thank (-s, -worthy).

(5486) χαρισμα, — khar’-is-mah; from (5483) (χαρίζομαι); a (divine) gratuity, i.e. deliverance (from danger or passion); (special) a (spiritual) endowment, i.e. (subject) religious qualification, or (objective) miraculous faculty: — (free) gift.

(5487) χαρίτω, — khar-ee-to’-o; from (5485) (χάραξ); to grace, i.e. in-duce with special honor: — make accepted, be highly favoured.

(5488) Χαράν, — khar-hran’; of Hebrew origin [Hebrew {2771} (Charan)]; Charrhan (i.e. Charan), a place in Mesopotamia: — Charran.

(5489) χάρτης, — khar’tace; from the same as (5482) (χάραξ); a sheet (“chart”) of writing-material (as to be scribbled over): — paper.

(5490) χάσμα, — khas’-mah; from a form of an obsolete primary χηαο (to “gape” or “yawn”); a “chasm” or vacancy (impassable interval): — gulf.

(5491) χειλος, — khi’-los; from a form of the same as (5490) (χάσμα); a lip (as a pouring place); figurative a margin (of water): — lip, shore.
(5492) χειμάζω, — *khi-mad’-zo*; from the same as (5494) (χειμών); **storm**, i.e. (passive) to **labor under a gale**: — be tossed with tempest.

(5493) χείμαρμος, — *khi’-mar-hros*; from the base of (5494) (χειμών) and (4482) (ρέω); a **storm-runlet**, i.e. **winter-torrent**: — brook.

(5494) χειμών, — *khi-mone’*; from a derivative of χέω (to **pour**; akin to the base of (5490) (χάσμα) through the idea of a **channel**), meaning a **storm** (as pouring rain); by implication the **rainy season**, i.e. **winter**: — tempest, foul weather, winter.

(5495) χείρ, — *khire*; perhaps from the base of (5494) (χειμών) in the sense of its congener the base of (5490) (χάσμα) (through the idea of **hollowness** for grasping); the **hand** (literal or figurative [power]; especially [by Hebrew] a **means** or **instrument**): — hand.

(5496) χειραγωγέω, — *khi-rag-ogue-eh’-o*; from (5497) (χειραγωγός); to be a **hand-leader**, i.e. to **guide** (a blind person): — lead by the hand.

(5497) χειραγωγός, — *khi-rag-o-gos’*; from (5495) (χείρ) and a reduplicated form of (71) (ἄγω); a **hand-leader**, i.e. personal **conductor** (of a blind person): — some to lead by the hand.

(5498) χειρόγραφον, — *khi-rog’-raf-on*; neuter of a compound of (5495) (χείρ) and (1125) (γράφω); something **hand-written** (“chirograph”), i.e. a **manuscript** (specially a legal **document** or **bond** [figurative]): — handwriting.

(5499) χειροποιήτος, — *khi-rop-oy’-ay-tos*; from (5495) (χείρ) and a derivative of (4160) (ποιέω); **manufactured**, i.e. **of human construction**: — made by (make with) hands.
(5500) χειροτονέω, — khi-rot-on-eh’-o; from a compound of (5495) (χείρ) and τείνω (to stretch); to be a hand-reacher or voter (by raising the hand), i.e. (genitive) to select or appoint: — choose, ordain.

(5501) χείρων, — khi’-rone; irregular comparative of (2556) (κακός); from an obsolete equivalent χέρης (of uncertain derivative); more evil or aggravated (physical, mental or moral): — sorer, worse.

(5502) χερουβίμ, — kher-oo-beem’; plural of Hebrew origin [Hebrew {3742} (keruwb)]; “cherubim” (i.e. cherubs or kerubim): — cherubims.

(5503) χήρα, — khay’-rah; feminine of a presumed derivative apparently from the base of (5490) (χάσμα) through the idea of deficiency; a widow (as lacking a husband), literal or figurative: — widow.

(5504) χθές, — kthes; of uncertain derivative; “yesterday”; by extension in time past or hitherto: — yesterday.

(5505) χίλιας, — khil-ee-as’; from (5507) (χίλιοι); one thousand (“chiliad”): — thousand.

(5506) χίλιαρχος, — khil-ee’-ar-khos; from (5507) (χίλιοι) and (757) (ἄρχω); the commander of a thousand soldiers (“chiliarch”), i.e. colonel: — (chief, high) captain.

(5507) χίλιοι, — khil-ee-oy; plural of uncertain affinity; a thousand: — thousand.

(5508) Χίος, — khee’-os; of uncertain derivative; Chios, an island in the Mediterranean: — Chios.

(5509) χίτων, — khee-tone’; of foreign origin [Hebrew {3801} (kethoneth)]; a tunic or shirt: — clothes, coat, garment.

(5510) χιόν, — khee-one’; perhaps akin to the base of (5490) (χάσμα) ((5465) (χαλάω)) or (5494) (χειμών) (as descending or empty); snow: — snow.
(5511) χλαμύς, — khlam-oce’; of uncertain derivative; a military cloak: — robe.

(5512) χλευόζω, — khlyoo-ad’-zo; from a derivative probably of Greek (5491) (cheilos); to throw out the lip, i.e. jeer at: — mock.

(5513) χλερός, — khlee-ar-os’; from χλίω (to warm); tepid: — lukewarm.

(5514) Χλόη, — khlo’-ay; feminine of apparently a primary word; “green”; Chloe’, a Christian female: — Chloe.

(5515) χλωρός, — khlo-ros’; from the same as (5514) (Χλόη); greenish, i.e. verdant, dun-colored: — green, pale.

(5516) χζς στιγμα, — khee xee stig’-ma; the twenty-second, fourteenth and an obsolete letter ((4742) (στίγμα) as a cross) of the Greek alphabet (intermediate between the fifth and sixth), used as numbers; denoting respectively six hundred, sixty and six; six hundred sixty-six as a numeral: — six hundred threescore and six.

(5517) χοικός, kho-ik-os’; from (5522) (χόος); dusty or dirty (soil-like), i.e. (by implication) terrene: — earthy.

(5518) χοινιξ, — khoy’-nix; of uncertain derivative; a choenix or certain dry measure: — measure.

(5519) χοιρος, — khoy’-ros; of uncertain derivative; a hog: — swine.

(5520) χολάω, — khol-ah’-o; from (5521) (χολή); to be bilious, i.e. (by implication) irritable (enraged, “choleric”): — be angry.

(5521) χολή, — khol-ay’; feminine of an equivalent perhaps akin to the same as (5514) (Χλόη) (from the greenish hue); “gall” or bile, i.e. (by analogy) poison or an anodyne (wormwood, poppy, etc.): — gall.

(5522) χόος, — kho’-os; from the base of (5494) (χειμών); a heap (as poured out), i.e. rubbish; loose dirt: — dust.
(5523) Χοραζίν, — khor-ad-zin’; of uncertain derivative; Chorazin, a place in Palestine: — Chorazin.

(5524) χορηγέω, — khor-ayg-eh’-o; from a compound of (5525) (χορός) and (71) (ἄγω); to be a dance-leader, i.e. (genitive) to furnish: — give, minister.

(5525) χορός, — khor-os’; of uncertain derivative; a ring, i.e. round dance (“choir”): — dancing.

(5526) χορτάζω, — khor-tad’-zo; from (5528) (χόρτος); to fodder, i.e. (genitive) to gorge (supply food in abundance): — feed, fill, satisfy.

(5527) χορτασμα, — khor’-tas-mah; from (5526) (χορτάζω); forage, i.e. food: — sustenance.

(5528) χόρτος, — khor’-tos; apparently a primary word; a “court” or “garden”, i.e. (by implication of pasture) herbage or vegetation: — blade, grass, hay.

(5529) Χουζάς, — hoodie-zas’; of uncertain origin; Chuzas, an officer of Herod: — Chuza.

(5530) χραομαθ, — krah’-om-ahee; middle of a primary verb (perhaps rather from (5495) (χείρ), to handle); to furnish what is needed; (give an oracle, “graze” [touch slightly], light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner: — entreat, use. Compare (5531) (χράω), (5534) (χρή).

(5531) χράω, — krah’-o; probably the same as the base of (5530) (χράομαθ); to loan: — lend.

(5532) χρεία, — khri’-ah; from the base of (5530) (χράομαθ) or (5534) (χρή); employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution: — business, lack, necessary (-ity), need (-ful), use, want.
(5533) ἄρεωφειλέτης, — kprech-o-fi-let’-ace; from a derivative of (5531) (χράω) and (3781) (ὁφειλέτης); a loan-ower, i.e. indebted person: — debtor.

(5534) ὑρή, — kharay; third person singular of the same as (5530) (χράομαι) or (5531) (χράω) used impersonally; it needs (must or should) be: — ought.

(5535) ὑρῆκω, — khrade’-zo; from (5532) (χρεία); to make (i.e. have) necessity, i.e. be in want of: — (have) need.

(5536) ὑρῆμα, — khray’-mah; something useful or needed, i.e. wealth, price: — money, riches.

(5537) ὑρηματίζω, — khray-mat-id’-zo; from (5536) (ὑρῆμα); to utter an oracle (compare the original sense of (5530) (χράομαι)), i.e. divinely intimate; by implication (compare the secular sense of (5532) (χρεία)) to constitute a firm for business, i.e. (generic) bear as a title: — be called, be admonished (warned) of God, reveal, speak.

(5538) ὑρηματισμός, — khray-mat-is-mos’; from (5537) (ὑρηματίζω); a divine response or revelation: — answer of God.

(5539) ὑρήσιμος, — khray’-see-mos; from (5540) (ὑρήσις); serviceable: — profit.

(5540) ὑρήσις, — khray’-sis; from (5530) (χράομαι); employment, i.e. (special) sexual intercourse (as an occupation of the body): — use.

(5541) ὑρηστεῦμαι, — khraste-yoo’-om-ahee; middle from (5543) (χρηστός); to show oneself useful, i.e. act benevolently: — be kind.

(5542) ὑρηστολογία, — khrase-tol-og-ee’-ah; from a compound of (5543) (χρηστός) and (3004) (λέγω); fair speech, i.e. plausibility: — good words.
(5543) χρηστός, — khrase-tos’; from (5530) (χράομαι); employed, i.e. (by implication) useful (in manner or morals): — better, easy, good (-ness), gracious, kind.

(5544) χρηστότης, — khray-stot’-ace; from (5543) (χρηστός); usefulness, i.e. moral excellence (in character or demeanor): — gentleness, good (-ness), kindness.

(5545) χρίσμα, — khris’-mah; from (5548) (χρίω); an unguent or smearing, i.e. (figurative) the special endowment (“chrism”) of the Holy Spirit: — anointing, unction.

(5546) Χριστιανός, — khris-tee-an-os’; from (5547) (Χριστός); a Christian, i.e. follower of Christ: — Christian.

(5547) Χριστός, — khris-tos’; from (5548) (χρίω); anointed, i.e. the Messiah, an epithet of Jesus: — Christ.

(5548) χρίω, — kthree’-o; probably akin to (5530) (χράομαι) through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service: — anoint.

(5549) χρονίζω, — khron-id’-zo; from (5550) (χρόνος); to take time, i.e. linger: — delay, tarry.

(5550) χρόνος, — khron’-os; of uncertain derivative; a space of time (in general, and thus properly distinguished from (2540) (καιρός), which designates a fixed or special occasion; and from (165) (αἰών), which denotes a particular period or interval; by extensive an individual opportunity; by implication delay: — + years old, season, space, (x often-) time (-s), (α) while.

(5551) χρονοτριβέω, — khron-ot-rib-eh’-o; from a presumed compound of (5550) (χρόνος) and the base of (5147) (τρίβος); to be a time-wearer, i.e. to procrastinate (linger): — spend time.

(5552) χρύσεος, — khroo’-seh-os; from (5557) (χρυσός); made of gold: — of gold, golden.
(5553) χρυσίον, — khroo-see’-on; diminutive of (5557) (χρυσός); a golden article, i.e. gold plating, ornament, or coin: — gold.

(5554) χρυσοδακτύλιος, — khroo-sod-ak-too’-lee-os; from (5557) (χρυσός) and (1146) (daktulios); gold-ringed, i.e. wearing a golden finger-ring or similar jewelry: — with a gold ring.

(5555) χρυσόλιθος, — khroo-sol’-ee-thos; from (5557) (χρυσός) and Greek (3037) (λίθος); gold-stone, i.e. a yellow gem (“chrysolite”): — chrysolite.

(5556) χρυσόπρασος, — khroo-sop’-ras-os; from (5557) (χρυσός) and πράσον (a leek); a greenish-yellow gem (“chrysoprase”): — chrysoprase.

(5557) χρυσός, — khroo-sos’; perhaps from the base of (5530) (χράομαι) (through the idea of the utility of the metal); gold; by extensive a golden article, as an ornament or coin: — gold.

(5558) χρυσώω, — khroo-so’-o; from (5557) (χρυσός); to gild, i.e. bespangle with golden ornaments: — deck.

(5559) χρώς, — khroce; probably akin to the base of (5530) (χράομαι) through the idea of handling; the body (properly its surface or skin): — body.

(5560) χωλός, — kho-los’; apparently a primary word; “halt”, i.e. limping: — cripple, halt, lame.

(5561) χώρα, — kho’-rah; feminine of a derivative of the base of (5490) (χάσμα) through the idea of empty expanse; room, i.e. a space of territory (more or less extensive; often including its inhabitant): — coast, county, fields, ground, land, region. Compare (5117) (τόπος).

(5562) χωρέω, — kho-reh’-o; from (5561) (χώρα); to be in (give) space, i.e. (intransitive) to pass, enter, or (transitive) to hold, admit (literal or figurative): — come, contain, go, have place, (can, be room to) receive.
(5563) χωρίζω, — kho-rid’-zo; from (5561) (χώρα); to place room between, i.e. part; reflexive to go away: — depart, put asunder, separate.

(5564) χωρίον, — kho-ree’-on; diminutive of (5561) (χώρα); a spot or plot of ground: — field, land, parcel of ground, place, possession.

(5565) χωρίς, — kho-rece’; adverb from (5561) (χώρα); at a space, i.e. separately or apart from (often as preposition): — beside, by itself, without.

(5566) χώρος, — kho’-ros; of Latin origin; the north-west wind: — north west.
ψ

(5567) ψάλλω, — psal’-lo; probably strengthened from ψάω (to rub or touch the surface; compare (5597) (ψώχω)); to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes): — make melody, sing (psalms).

(5568) ψαλμός, — psal-mos’; from (5567) (ψάλλω); a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a “psalm”); collective the book of the Psalms: — psalm. Compare (5603) (φδή).

(5569) ψευδάδελφος, — psyoo-dad’-el-fos; from (5571) (ψευδής) and (80) (ἀδελφός); a spurious brother, i.e. pretended associate: — false brethren.

(5570) ψευδαπόστολος, — psyoo-dap-os’-tol-os; from (5571) (ψευδής) and (652) (ἀπόστολος); a spurious apostle, i.e. pretended preacher: — false teacher.

(5571) ψευδής, — psyoo-dace’; from (5574) (ψεύδομαι); untrue, i.e. erroneous, deceitful; wicked: — false, liar.

(5572) ψευδόδιδασκάλος, — psyoo-dod-id-as’-kal-os; from (5571) (ψευδής) and (1320) (διδάσκαλος); a spurious teacher, i.e. propagator of erroneous Christian doctrine: — false teacher.

(5573) ψευδολόγος, — psyoo-dol-og’-os; from Greek (5571) (ψευδής) and (3004) (λέγω); mendacious, i.e. promulgating erroneous Christian doctrine: — speaking lies.

(5574) ψεύδομαι, — psyoo’-dom-ahee; middle of an apparently primary verb; to utter an untruth or attempt to deceive by falsehood: — falsely, lie.

(5575) ψευδομάρτυρ, — psyoo-dom-ar’-toor; from (5571) (ψευδής) and a kindred form of (3144) (μάρτυς); a spurious witness, i.e. bearer of untrue testimony: — false witness.
(5576) ψευδομαρτυρέω, — psyoo-dom-ar-too-reh’-o; from (5575) (ψευδομάρτυρ); to be an untrue testifier, i.e. offer falsehood in evidence: — be a false witness.

(5577) ψευδομαρτυρία, — psyoo-dom-ar-too-ree’-ah; from (5575) (ψευδομάρτυρ); untrue testimony: — false witness.

(5578) ψευδοπροφήτης, — psyoo-dop-rof-ay’-tace; from (5571) (ψευδής) and (4396) (προφήτης); a spurious prophet, i.e. pretended foreteller or religious impostor: — false prophet.

(5579) ψεύδος, — psyoo’-dos; from (5574) (ψεύδομα); a falsehood: — lie, lying.

(5580) ψευδόχριστος, — psyoo-dokh’-ris-tos; from (5571) (ψευδής) and (5547) (Χριστός); a spurious Messiah: — false Christ.

(5581) ψευδώνυμος, — psyoo-do’-noo-mos; from (5571) (ψευδής) and (3686) (ὄνομα); untruly named: — falsely so called.

(5582) ψεῦσμα, — psyooos’-mah; from (5574) (ψεύδομα); a fabrication, i.e. falsehood: — lie.

(5583) ψεύστης, — psyooos-tace’; from (5574) (ψεύδομα); a falsifier: — liar.

(5584) ψηλαφάω, — psay-laf-ah’-o; from the base of (5567) (ψάλλω) (compare (5586) (ψήφος)); to manipulate, i.e. verify by contact; figurative to search for: — feel after, handle, touch.

(5585) ψηφίζω, — psay-fid’-zo; from (5586) (ψήφος); to use pebbles in enumeration, i.e. (genitive) to compute: — count.

(5586) ψήφος, — psay’-fos; from the same as (5584) (ψηλαφάω); a pebble (as worn smooth by handling), i.e. (by implication of use as a counter or ballot) a verdict (of acquittal) or ticket (of admission); a vote: — stone, voice.
(5587) ψιθορισμός, — *psith-oo-ris-mos*'; from a derivative of ψίθος (a whisper; by implication a slander; probably akin to (5574) (ψεύδομαι)); *whispering*, i.e. secret *detraction*: — whispering.

(5588) ψιθοριστής, — *psith-oo-ris-tace*'; from the same as (5587) (ψιθορισμός); a secret *calumniator*: — whisperer.

(5589) ψιχίον, — *psikh-ee’-on*; diminutive from a derivative of the base of (5567) (ψάλλω) (meaning a crumb); a little bit or morsel: — crumb.

(5590) ψυχή, — *psoo-khay*'; from (5594) (ψύχω); *breath*, i.e. (by implication) *spirit*, abstract or concrete (the animal sentient principle only; thus distinguished on the one hand from (4151) (πνεῦμα), which is the rational and immortal *soul*; and on the other from (2222) (ζωή), which is mere *vitality*, even of plants: these terms thus exactly correspond respectively to the Hebrew Hebrew {5315} (nephesh), Hebrew {7307} (ruwach) and Hebrew {2416} (chay)): — heart (+ -ily), life, mind, soul, + us, + you.

(5591) ψυχικός, — *psoo-khee-kos*'; from (5590) (ψυχή); *sensitive*, i.e. *animate* (in distinction on the one hand from (4152) (πνευματικός), which is the higher or *renovated* nature; and on the other from (5446) (φυσικός), which is the lower or bestial nature): — natural, sensual.

(5592) ψύχος, — *psoo’-khos*; from (5594) (ψύχω); *coolness*: — cold.

(5593) ψυχρός, — *psoo-chros*'; from (5592) (ψύχος); *chilly* (literal or figurative): — cold.

(5594) ψύχω, — *psoo’-kho*; a primary verb; to *breathe* (voluntarily but gently); thus differing on the one hand from (4154) (πνέω), which denotes properly a *forcible* respiration; and on the other from the base of (109) (ἄνερ), which refers properly to an inanimate *breeze*), i.e. (by implication of reduction of temperature by evaporation) to *chill* (figurative): — wax cold.
(5595) ψωμίζω, — *pso-mid’-zo*; from the base of (5596) (ψωμίον); to supply with bits, i.e. (genitive) to nourish: — (bestow to) feed.

(5596) ψωμίον, — *pso-mee’-on*; diminutive from a derivative of the base of (5597) (ψώχω); a crumb or morsel (as if rubbed off), i.e. a mouthful: — sop.

(5597) ψώχω, — *pso’-kho*; prolonged from the same base as Greek (5567) (ψάλλω); to triturate, i.e. (by analogy) to rub out (kernels from husks with the fingers or hand): — rub.
(5598) Ω, i.e. ο’-meg-ah, the last letter of the Greek alphabet, i.e. (figurative) the finality: — Omega.

(5599) ð, — o; a primary interjection; as a sign of the vocative O; as a note of exclamation, oh: — O.

(5600) ð, — o; including the oblique forms, as well as ἢς, ace; ἡ, ay, etc.; the subjunctive of (1510) (εἰμί); (may, might, can, could, would, should, must, etc.; also with (1487) (εἰ) and its comparative, as well as with other particles) be: — + appear, are, (may, might, should) be, x have, is, + pass the flower of her age, should stand, were.

(5601) ὦβηδ, — o-bade'; of Hebrew origin [Hebrew {5744} (‘Owbed)]; Obed, an Israelite: — Obed.

(5602) ὤδε, — ho’-deh; from an adverbial form of (3592) (ἔδε); in this same spot, i.e. here or hither: — here, hither, (in) this place, there.

(5603) ὤδή, — o-day'; from (103) (ἔδω); a chant or “ode” (the genitive term for any words sung; while (5215) (ὕμνος) denotes especially a religious metrical composition, and (5568) (psalmos) still more specially a Hebrew cantillation): — song.

(5604) ὤδίν, — o-deen'; akin to (3601) (ὕδονη); a pang or throe, especially of childbirth: — pain, sorrow, travail.

(5605) ὤδίνω, — o-dee’-no; from (5604) (ὕδίν); to experience the pains of parturition (literal or figurative): — travail in (birth).

(5606) ὕμος, — o’-mos; perhaps from the alternant of (5342) (φέρω); the shoulder (as that on which burdens are borne): — shoulder.

(5607) ὠν, — oan; including the feminine ὄνσα, oo’-sah; and the neuter ὀν, on; presumed participle of (1510) (εἰμί); being: — be, come, have.
(5608) ὀνέωμαι, — o-neh’-om-ahee; middle from an apparently primary ὀνος (a sum or price); to purchase (synonym with the earlier (4092) (πίμπρημι)): — buy.

(5609) ὧν, — o-on’: apparently a primary word; an “egg”: — egg.

(5610) ὁρα, — ho’-rah; apparently a primary word; an “hour” (literal or figurative): — day, hour, instant, season, x short, [even-] tide, (high) time.

(5611) ὁραῖος, — ho-rah’-yos; from (5610) (ὁρα); belonging to the right hour or season (timely), i.e. (by implication) flourishing (beauteous [figurative]): — beautiful.

(5612) ὁρόομαι, — o-roo’-om-ahee; middle of an apparently primary verb; to “roar”: — roar.

(5613) ὃς, — hoce; probably adverb of comparative from (3739) (ὁς); which how, i.e. in that manner (very variously used, as follows): — about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when ([soever]), while, x with all speed.

(5614) ὑσαννά, — ho-san-nah’; of Hebrew origin [Hebrew {3467} (yasha`) and Hebrew {4994} (na’)]; oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration: — hosanna.

(5615) ὑσαύτως, — ho-sow’-toce; from (5613) (ὁς) and an adverb from (846) (αὐτός); as thus, i.e. in the same way: — even so, likewise, after the same (in like) manner.

(5616) ὑσεί, — ho-si’; from (5613) (ὁς) and (1487) (ἐι); as if: — about, as (it had been, it were), like (as).

(5617) Ὠση, — ho-say-eh’; of Hebrew origin [Hebrew {1954} (Howshe)]; Hosee` (i.e. Hoshea`), an Israelite: — Osee.

(5618) ὑσεπρ, — hoce’-per; from (5613) (ὁς) and (4007) (περ); just as, i.e. exactly like: — (even, like) as.
(5619) ὠσπερεί, — hoce-per-i'; from (5618) (ὁσπερ) and (1487) (ἐί); just as if, i.e. as it were: — as.

(5620) ὠστε, — hoce’-teh; from (5613) (ὁς) and (5037) (τε); so too, i.e. thus therefore (in various relations of consecution, as follow): — (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

(5621) ὠτίον, — o-tee’-on; diminutive of (3775) (οὖς); an earlet, i.e. one of the ears, or perhaps the lobe of the ear: — ear.

(5622) ὠφέλεια, — o-fel’-i-ah; from a derivative of the base of (5624) (ὠφέλιμος); usefulness, i.e. benefit: — advantage, profit.

(5623) ὠφελέω, — o-fel-eh’-o; from the same as (5622) (ὁφέλεια); to be useful, i.e. to benefit: — advantage, better, prevail, profit.

(5624) ὠφέλιμος, — o-fel’-ee-mos; from a form of (3786) (ὀφελος); helpful or serviceable, i.e. advantageous: — profit (-able).
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