A

(1) **A 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 αν an, before a vowel) also in composition (as a contraction from (427) (안αν,)) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contraction of (260) (تأكيدα)).

(2) **Ἀρών, — ar-ohn’**; of Hebrew origin [Hebrew {175}] ('Aharown); *Aaron*, the brother of Moses: — Aaron.

(3) **Αβδῶν, — ab-ad-dohn’**; of Hebrew origin [Hebrew {11}] ('abaddown)]; a destroying *angel*: — Abaddon.

(4) **ἀβαρής, — ab-ar-ace’**; from (1) (α) (as a negative particle) and (922) (βάρος); *weightless*, i.e. (figurative) *not burdensome*: — from being burdensome.

(5) **Ἀββᾶ, — ab-bah’**; of Chaldee origin [Hebrew {2}] ('ab (Chaldee))]; *father* (as a vocative): — Abba.

(6) **"Αβελ, — ab'-el**; of Hebrew origin [Hebrew {1893}] (Hebel)]; *Abel*, the son of Adam: — Abel.

(7) **Ἀβιά, — ab-ee-ah’**; of Hebrew origin [Hebrew {29}] ('Abiyah)]; *Abijah*, the name of two Israelites: — Abia.

(8) **Ἀβιαθαρ, — ab-ee-ath’-ar**; of Hebrew origin [Hebrew {54}] ('Ebyathar)]; *Abiathar*, an Israelite: — Abiathar.

(9) **Ἀβίλην, — ab-ee-lay-nay’**; of foreign origin [compare Hebrew {58}] (abel)]; *Abilene*, a region of Syria: — Abilene.

(10) **Ἀβιοῦδ, — ab-ee-ood’**; of Hebrew origin [Hebrew {31}] ('Abiyhuwd)]; *Abihud*, an Israelite: — Abiud.
(11) **Ἀβραάμ, — 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) **ἀβυσσος**, — 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) **ἀγαθοεργέω, — ag-ath-er-gheh’-o**: from (18) (ἀγαθός) and (2041) (ἔργον); to work good: — do good.

(15) **ἀγαθοποιεω, — ag-ath-op-o-yeh’-o**: from (17) (ἀγαθός); to be a well-doer (as a favor or a duty): — (when) do good (well).

(16) **ἀγαθοποιία, — ag-ath-op-o-yee’-ah**: from (17) (ἀγαθός); well-doing, i.e. virtue: — well-doing.

(17) **ἀγαθοποιός, — ag-ath-op-o-ys’**: from (18) (ἀγαθός) and (4160) (ποιός); 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) **ἀγαλλιασίς, — ag-al-lee’-as-is**: from (21) (ἀγαλλίαςω); exultation; specially welcome: — gladness, (exceeding) joy.

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

(22) **ἀγαμος, — ag’-am-os**: from (1) (α) (as a negative particle) and (1062) (γάμος); unmarried: — unmarried.
(23) ἀγανακτέω, — ag-an-ak-te'-o; from ἀγαν (much) and ἀχθος (grief; akin to the base of (43) (ἀγκάλη)); 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) (ἀγανακτέω); 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) Ἄγαρ, — 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) (ἀγκάλη)); a receptacle: — vessel.

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

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

(33) ἄγε, — ag’-eh; imperative of (71) (ἀγω); properly lead, i.e. come on: — go to.
(34) ἁγέλη, — ag-el’-ay; from (71) (ᾁγώ) [compare (32) (ᾁγγελος)]; a drove: — herd.

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

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

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

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

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

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

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

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

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

(45) ἁγκυρα, — ang’-koo-rah; from the same as (43) (ἁγκάλη); an “anchor” (as crooked): — anchor.
(46) ἀγναφός, — ag'-naf-os; from (1) (α) (as a negative particle) and the same as (1102) (γναφεύς); properly unfilled, 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) ἀγνοεω, — ag-no-eh'-o; from (1) (α) (as a negative particle) and (3539) (νοεω); 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) (ἀγνοεω); a thing ignored, i.e. shortcoming: — error.

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

(53) ἀγνός, — 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) ἀγνῶς, — hag-noce'; adverb from (53) (ἀγνός); purely, i.e. honestly: — sincerely.

(56) ἀγνωσία, — ag-no-see'-ah; from (1) (α) (as negative particle) and (1108) (γνωσίς); 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) ἔγείρω)); 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) ἀγορα; properly to go to market, i.e. (by implication) to purchase; specially to redeem: — buy, redeem.

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

(61) ἀγρα, — ag’-rah; from (71) ἀγω; (abstract) a catching (of fish); also (concrete) a haul (of fish): — draught.

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

(63) ἀγρούλεώ, — ag-row-leh’-o; from (68) ἀγρός and (832) οὐλέω (in the sense of (833) ὄρλη)); to camp out: — abide in the field.

(64) ἀγρεύω, — ag-rew’-o; from (61) ἀγρα; to hunt, i.e. (figurative) to entrap: — catch.

(65) ἀγριέλαιος, — ag-ree-el’-ah-yos; from (66) ἀγριός and (1636) ἐλαιός; an oleaster: — olive tree (which is) wild.

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

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

(68) ἁγρός, — ag-ros’; from (71) ἁγω; 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) (ὤπνος); 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) ἄγω, — 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) ἄγωγή, — ag-o-gay’; reduplication from (71) (ἄγω); a bringing up, i.e. mode of living: — manner of life.

(73) ἄγόν, — ag-one’; from (71) (ἄγω); 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) ἄγωνία, — ag-o-nee’-ah; from (73) (ἀγόν); a struggle (properly the state), i.e. (figurative) anguish: — agony.

(75) ἄγωνιζομαι, — ag-o-nid’-zom-ahee; from (73) (ἄγόν); 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) Ἀδέλφη, — ad-el-fay’; feminine of (80) (Ἀδελφός); a sister (native or ecclesiastical): — sister.
(80) ἀδελφός, — ad-el-fos’; from (1) (α) (as a connective particle) and δελφύς (the womb); a brother (literal or figurative) near or remote [much like Hebrew {1} (‘ab)]: — brother.

(81) ἀδελφότης, — ad-el-fó-tace; from (80) (ἀδελφός): 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) (δήλος); hidden, figurative indistinct: — appear not, uncertain.

(83) ἀδηλότης, — ad-ay-lot’-ace; from (82) (ἀδηλός); uncertainty: — 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) ἀθης, — hah’-dace; from (1) (α) (as a negative particle) and (1492) (ἐ’δω); 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) ἀδιαλείπτως, — ad-ee-al-ipe’-toce; adverb from (88) (ἀδιάλειπτος); uninterrupted, 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-ee-kay-mah; from (91) (ἀδικέω); 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: — wrongly.

(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) Ἀδραμυττηνός, — ad-ram-ooot-tay-nos’; from Ἀδραμύττειον (a place in Asia Minor); Adramyttene or belonging to Adramyttium: — of Adramyttium.

(99) Ἀδρίας, — ad-ree’-as; from Ἀδρία (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) ἀπίστω, — ad’-o; a primary verb; to sing: — sing.

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

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

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

(107) Ἄζωρ, — ad-zore’; 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 άημι (to breathe unconsciously, i.e. respire; by analogy to blow); “air” (as naturally circumambient): — air. Compare (5594) (ψύχω).

ἄθα. See (3134) (μαραν 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-los; 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-oz; from (1) (α) (as a negative particle) and (2316) (θεός); godless: — without God.

(113) ἀθεσμος, — 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) Ἀθηναι, — 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) (Ἀθηναί); an Athenaean or inhabitant of Athenae: — Athenian.

(118) ἀθλέω, — ath-leh’-o; from ἀθλος (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) αἰγεῖος, — ah’ee-ghi-os; from αἴξ, (a goat); belonging to a goat: — goat.

(123) αἰγιαλός, — ahee-ghee-al-os'; from ἄισσω (to rush) and (251) (⇧αλς) (in the sense of the sea); a beach (on which the waves dash): — shore.

(124) Ἀιγύπτιος, — ahee-goop’-tee-os; from (125) (Α’γυπτος); an ‘gyptian or inhabitant of ‘gyptus: — Egyptian.

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

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

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

(128) Ἀθίοψ, — ahee-thee’-ops; from α’θω (to scorch) and ὅψ (the face, from (3700) (⇧πτάνομαι)); an ‘thiopian (as a blackamoor): — Ethiopian.

(129) σίμα, — 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) σίματεκχυσία, — hahee-mat-ekhoo-see’-ah; from Greek (129) (σίμα) and a derivative of Greek (1632) (⇧κχέω); an effusion of blood: — shedding of blood.

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

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

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

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

(136) ἀνος, — ah’ee-nos; apparently a primary word; properly a story, but used in the sense of (1868) (ἐπανος); 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) ἀιρεομαι, — hahee-reh’-om-ahee; probably akin to (142) (ἀἱρω); to take for oneself, i.e. to prefer: — choose. Some of the forms are borrowed from a cognate ἐλλομαί, hel’-lom-ahee; which is otherwise obsolete.

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

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

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

(142) ἀἱρω, — 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) αἰσθάνομαι, — ahee-sthan’-om-ahee; of uncertain derivative; to 
apprehend (properly by the senses): — perceive.

(144) αἰσθησίς, — ah’ee-sthay-sis; from (143) (αἰσθάνομαι); 
perception, i.e. (figurative) discernment: — judgment.

(145) αἰσθητήριον, — ahee-sthay-tay’-ree-on; from a derivative of 
(143) (αἰσθάνομαι); properly an organ of perception, i.e. 
(figurative) judgment: — senses.

(146) αἰσχροκερδής, — ahee-skhroc-er-dace’; from (150) (αἰσχρός) 
and κέρδος (gain); sordid: — given to (greedy of) filthy lucre.

(147) αἰσχροκερδῶς, — ahee-skhroc-er-doce’; adverb from (146) 
(αἰσχροκερδής); sordidly: — for filthy lucre’s sake.

(148) αἰσχρολογία, — ahee-skhrol-og-ee’-ah; from (150) (αἰσχρός) 
and (3056) (λόγος); vile conversation: — filthy 
communication.

(149) αἰσχρόν, — ahee-skhron’; neuter of (150) (αἰσχρός); a 
shameful thing, i.e. indecorum: — shame.

(150) αἰσχρός, — ahee-skhros’; from the same as (153) 
(αἰσχύνομαι); shameful, i.e. base (specially venal): — filthy.

(151) αἰσχρότης, — ahee-skhrot’-ace; from (150) (αἰσχρός); 
shamefulness, i.e. obscenity: — filthiness.

(152) αἰσχύνη, — ahee-skhoo’-nay; from (153) (αἰσχύνομαι); 
shame or disgrace (abstract or concrete): — dishonesty, shame.

(153) αἰσχύνομαι, — ahee-skhoo’-nom-ahee; from αἰσχχος 
(disfigurement, i.e. disgrace); to feel shame (for oneself): — be 
ashamed.

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

(156) αἰτία, — ahee-tee’-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-tee’-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) (ἐξαἰφνης)] (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) (ἀλωσις); properly a prisoner of war, i.e. (generally) a captive: — captive.
(165) ἀιών, — 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) ἀιώνιος, — ahee-o'-nee-os; from (165) (ἀιών); perpetual (also used of past time, or past and future as well): — eternal, for ever, everlasting, world (began).

(167) ἄκαθαρσία, — ak-ath-ar-see'-ah; from (169) (ἄκαθαρτος); impurity (the quality), physical or moral: — uncleanness.

(168) ἄκαθαρτης, — ak-ath-ar'-tace; from (169) (ἄκαθαρτος); impurity (the state moral: — filthiness.

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

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

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

(172) ἄκακος, — 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) ἄκανθα, — ak'-an-thah; probably from the same as (188) (ἀκμήν); a thorn: — thorn.

(174) ἄκανθινος, — ak-an'-thee-nos; from (173) (ἄκανθα); thorny: — of thorns.
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(175) ἀκαρπος, — 

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) (καταγνώσκω); 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) Ἀκελδαμά, —

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.
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(185) ἀκέραιος, — 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) ἀκοή, — 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) ἀκολούθεω, — 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) ἀκρίβεστατος, — ak-ree-bes'-ta-tos; superlative of ἀκρίβης (a derivative of the same as Greek (206) (ἄκρον)); most exact: — most straitest.

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

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

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

(200) ἀκρίς, — ak-rece’; apparently from the same as (206) (ἄκρον); 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) (ἀκοῦω)); a hearer (merely): — hearer.

(203) ἀκροβυσσία, — ak-rob-oos-tee’-ah; from (206) (ἄκρον) 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) (ἐχω)], uncircumcision.

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

(205) ἀκροθίνιον, — ak-roth-in’-ee-on; from (206) (ἄκρον) and θίς (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-o-loo’-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) ἀλαζόνεια, — al-ad-zon-i’-a; from (213) (ἀλαζόν); braggadocio, i.e. (by implication) self-confidence: — boasting, pride.

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

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

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

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

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

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

(220) ἀλέκτωρ, — al-ek’-tore; from ἀλέκω (to ward off); a cock or male fowl: — cock.

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

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

(223) Ἄλεξανδρος, — al-ex’-andros; from the same as (the first part of) (220) (ἀλέκτωρ) 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) ἄληθεια, — al-ay’-thi-a; from (227) (ἀληθής); truth: — true, x truly, truth, verity.

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

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

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

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

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

(232) ἀλευύω, — *hal-ee-yoo’-o*; from (231) (ἀλευρός); 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) ἀλλάσσω, — *al-las’-so*; from (243) (ἀλλος); to make different: — change.

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

(238) ἀληγορέω, — *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) ἀλληλουιά, — *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) ἀλληλων, — *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) (πρός)].
241) ἀλλογενής, — *al-log-enace’*; from (243) (ἄλλος) and (1085) (γένος); *foreign*, i.e. not a Jew: — stranger.

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

243) ἄλλος, — *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) (ἄλλοςτριος) and (1985) (ἐπίσκοπος); *overseeing others’ affairs*, i.e. a *meddler* (specially in Gentile customs): — busybody in other men’s matters.

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

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

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

248) ἄλοαω, — *al-oah’-o*; from the same as (257) (ἄλων); to *tread* out grain: — thresh, tread out the corn.

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

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

251) ἄλς, — *halce*; a primary word; “*salt*”: — salt.

252) ἄλυκος, — *hal-oo-kos’*; from (251) (ἄλς); *briny*: — salt.

253) ἄλυπότερος, — *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-oo-sit-el-ace'; from (1) (α) (as a negative particle) and the base of (3081) (λυσιτελεῖ); gainless, i.e. (by implication) pernicious: — unprofitable.

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

(257) ἀλών, — hal’-ohn; probably from the base of (1507) (εἰλίσσω); 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) (αἰρέομαι); 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) ἀμαρτυρος, — 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) ἀμαχος, — am’-akh-os; from (1) (α) (as a negative particle) and (3163) (μάχη); peaceable: — not a brawler.

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

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

(274) ἀμεμπτως, — am-emp’-toce; adverb from (273) (ἀμεμπτος); 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) ἀμετρος, — *am'-et-ros*; from (1) (α) (as a negative particle) and (3358) (μέτρον); *immoderate*: — (thing) without measure.

(281) ἀμήν, — *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) ἀμήτωρ, — *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) ἀμμος, — am’-mos; perhaps from (260) (ἀμα); sand (as heaped on the beach): — sand.

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

(287) ἀμοιβη, — am-oy-bay’; from ἀμείβω (to exchange); requital: — requite.

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

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

(290) ἀμπελών, — am-pel-ohn’; from (288) (ἀμπελος); 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) (ἀμφοτέρος) and (906) (βάλλω); a (fishing) net (as thrown about the fish): — net.

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

(295) Ἄμφιπολις, — am-fip’-ol-is; from the base of (297) (ἀμφοτέρος) 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) (ἀμφοτέρος) and (3598) (ὀδός); a fork in the road: — where two ways meet.

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

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

(301) Ἅμως, — am-oe'; 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) (ἐάν).

(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) (ἀνά) and (991) (βλέπω); to look up; by implication to recover sight: — look (up), see, receive sight.

(309) ἄναβλεψις, — an-ab'-lep-sis; from (308) (ἀναβλέπω); restoration of sight: — recovering of sight.

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

(311) ἄναβολή, — an-ab-ol-ay'; from (306) (ἀναβάλλωμαι); a putting off: — delay.

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

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

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

(315) ἄναγκάζω, — an-ang-kad'-zo; from (318) (ἀναγκή); to necessitate; -compel, constrain.

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

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

(318) ἄναγκη, — an-ang-kay'; from (303) (ἀνά) and the base of (43) (ἀγκάλη); 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) ἀνάγνωσίς, — an-ag’-no-sis; from (314) (ἀναγινώσκω); (the act of) reading - reading

(321) ἀνάγω, — an-ag’-o; from (303) (ἀνά) and (71) (ἄγω); 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) (δείκνυω); 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 or figurative): — (be a-) live again, revive.

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

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

(329) ἀναζωπυρέω, — an-ad-zo-poor-eh’-o; from (303) (ἀνά) and a compound of the base of (2226) (ζῶνον) and (4442) (πῦρ); 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) (ἀνατίθεμαι); a (religious) ban or (concrete) excommunicated (thing or person): — accused, anathema, curse, x great.

(332) ἀναθηματίζω, — 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) ἀναθωρέω, — 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) ἀναθημα, — an-ath’-ay-mah; from (394) (ἀνατίθεμαι) [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) (αἵδώς); impudence, i.e. (by implication) importunity: — importunity.

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

(337) ἀναίρεω, — 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) (αἵτιος) (in the sense of (156) (αἵτια)); 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) ἀνακαινίζω, — an-ak-ahee-nid’-zo; from (303) (ἀνά) and a derivative of (2537) (καινός); to restore: — renew.

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

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

(344) ἀνακάμμπτω, — an-ak-amp’to; from (303) ᾧα and (2578) κάμμπτω; to turn back: — (re-) turn.

(345) ἀνακείμαι, — an-ak-i’mae; from (303) ᾧα 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-e’-mahee; from (303) ᾧα and (2775) κεφαλαίομαι; to sum up: — briefly comprehend, gather together in one.

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

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

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

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

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

(352) ἀνακύπτω, — an-ak-oop’to; from (303) ᾧα (in the sense of reversal) and (2955) κύπτω; to unbend, i.e. rise; figurative be elated: — lift up, look up.
(353) ἀναλαμβάνω, — an-al-am-ba’-nō; 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) (αἱρέομαι); 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) (ἄλς); 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) (ὁμαρτάνω); 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) (μιμνήσκω); to remind; reflexive to recollect: — call to mind, (bring to, call to, put in), remember (-brance).

(364) ἀνάμνησις, — an-am’-nay-sis; from (363) (ἀναμιμνήσκω); 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) ἀνανήφω, — an-an-ay’-fo; from (303) (ἀνά) and (3525) (νήφω); 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) ἀναντίρητος, — 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) ἀναντίρητως, — an-an-tir’-hray’-toce; adverb from (368) (ἀναντίρητος); 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) ἀναπαυσίς, — an-ap’-ow-sis; from (373) (ἀναπαύω); intermission; by implication recreation: — rest.

(373) ἀναπαύω, — 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) ἀναπέμπω, — 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 πηρος (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) ἀναπολόγητος, — an-ap-ol-og’-ay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (626) (ἀπολογέομαι); 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) ἀναρίθμητος, — 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-as-koo-ad’-zo; from (303) (ἀνά) (in the sense of reversal) and a derivative of (4632) (σκευάζω); 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) ἀναστατώ, — 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 recruciﬁy (figurative): — crucify afresh.

(389) ἀναστενάζω, — 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’-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) ἀνατίθεμαι, — 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-oo’-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-drí'-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-ay'-gay-tos; from (1) (α) (as a negative particle) and a presumed derivative of (1555) (ἐκδιηγέομαι); *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-ele-ay'-mone; from (1) (α) (as a negative particle) and (1655) (ἐλεήμων); *merciless:* — unmerciful.

(416) ἀνεμίζω,— an-em-id'-zo; from (417) (ἀνεμος); to *toss with the wind:* — drive with the wind.

(417) ἀνεμός,— an'-em-os; from the base of (109) (ἄηρ); *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) (ἐνδέχεται); 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) (ἐξερεύναω); 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) (ἵνυς); 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) ἀνεπιληπτος,—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-erh’-om-ahee; from (303) (ἀνά) and (2064) (ἐρχομαι); to ascend: — go up.

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

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

(427) ἀνευ,—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-ache; middle from (303) (ἀνά) and (Ἔχω); 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) (ηκώ); 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 ἡμερός (lame); savage: — fierce.

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

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

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

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

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

(440) ἄνθραξ, — 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-ro’-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 ὄψ (the countenance; from (3700) ὑπάνομαι); man-faced, i.e. a human being: — certain, man.

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

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

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

(448) ἀνίλεως, — an-ee’-leh-oce; from (1) α as a negative particle) and (2436) ἵλεως; inexorable: — without mercy.

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

(450) ἀνίστημι, — an-is’-tay-mee; from (303) ἄνα and (2476) ἴστημι; 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) (’Annaβίνας)), an Israelite: — Annas.

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

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

(455) ανοίγω, — an-o’-gy-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) (οἰκοδομεῖον); to rebuild: — build again.

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

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

(459) ανομος, — an’-om-os; from (1) (ατομον) (as a negative particle) and (3551) (νομος); 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) (ανομοίς); 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) (ἄνεχομαι); 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 requisite (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) (ἐπω); to refute or deny: — gainsay, say against.

(472) ἀντέχομαι, — *an-tekh’-om-ahee*; from (473) (ἀντί) and the middle of (2192) (ἕχω); to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for: — hold fast, hold to, support.
(473) ἀντί, — an-tee’; 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, — an-tee-bal’-lo; from (473) (ἀντί) and (906) (βάλλω); to bandy: — have.

(475) ἀντιδιατιθέμαι, — an-tee-dee-ateth’-em-ahee; from (473) (ἀντί) and (1303) (διατιθέμαι); to set oneself opposite, i.e. be disputatious: — that oppose themselves.

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

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

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

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

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

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

(482) ἀντιλαμβάνομαι, — an-tee-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) ἀντιληψις, — an-til’-ape-sis; from (482) (ἀντιλαμβάνουμαι); 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) ἀντιλυτρον, — 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 Ἀντίοχος (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) ἀντιπαρέρχομαι, — 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) Ἀντιπατρίς, — 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) ἀντιτάσσομαι, — 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-tee’-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) ἀνυδρος, — an’-oo-dros; from (1) (α) (as a negative particle) and (5204) (ὑδρό) waterless, i.e. dry: — dry, without water.

(505) ἀνυπόκριτος, — 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) ἄνω, — an’-o; adverb from (473) (ἄντι); *upward* or *on the top*: — above, brim, high, up.

(508) ἄνώγεον, — an-ogue’-eh-on; from (507) (ἄνω) 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) ἄνωθεν, — an’-o-then; from (507) (ἄνω); *from above*; by analogy *from the first*; by implication *anew*: — from above, again, from the beginning (very first), the top.

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

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

(512) ἄνωφέλεις, — an-o-fel’-ace; from (1) (α) (as a negative particle) and the base of (5624) (ὠφέλιμος); *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) ἀξίω, — ax-ee-o’-o; from (514) (ἀξίος); to *deem entitled* or *fit*: — desire, think good, count (think) worthy.

(516) ἀξίως, — ax-ee’-oce; adverb from (514) (ἀξίος); *appropriately*: — as becometh, after a godly sort, worthily (-thy).
(517) ἀοράτος, — 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) (ἀγγελός); to announce: — bring word (again), declare, report, shew (again), tell.

(519) ἀπάγχομαι, — ap-ang’-khom-ahee; from (575) (ἀπό) and ἄγχω (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) (ἀγω); to take off (in various senses): — bring, carry away, lead (away), put to death, take away.

(521) ἀποίδευτος, — 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) ἀπαιτέω, — 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) ἀπαλλοτριώ, — ap-al-lot-ree-o’-o; from (575) (ἀπό) and a derivative of (245) (ἀλλότριος); 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) ἀπάντησις, — 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) (α) (as a negative particle) and a derivative of (3845) (παραβαίνω); not passing away, i.e. untransferable (perpetual): — unchangeable.

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

(533) ἀπαρνόμαι, — ap-ar-neh’-om-ahee; from (575) (ἀπό) and (720) (ἀρνόμαι); to deny utterly, i.e. disown, abstain: — deny.

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

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

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

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

(540) ἀπατωρ, — ap-at’-ore; from (1) (α) (as a negative particle) and (3962) (πατηρ); fatherless, i.e. of unrecorded paternity: — without father.
(541) ἀποβύγασμα, — ap-ow'-gas-mah; from a compound of (575) (ἀπό) and (826) (αύγαζω); an off-flash, i.e. effulgence: — brightness.

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

(543) ἀπείθεια, — 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'-o; of uncertain derivative; to menace; by implication to forbid: — threaten.

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

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

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

(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) (πείραω); untried, i.e. not temptable: — not to be tempted.

(552) ἀπειρος, — ap'-i-ros; from (1) (α) (as a negative particle) and (3984) (πειρα); 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) ἀπέκδύσις, — 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) (ἐλέγχος); 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) 'Απελλῆς, — 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-er-kh’-om-ahee*; from (575) (ἀπό) and (2064) (ἐρχόμαι); 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) (ἐχω); (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) (πιστός); (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) ἂπλοῦς, — *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) ἂπλῶς, — *hap-loce’*; adverb from (573) (ἀπλοῦς) (in the objective sense of (572) (ἀπλότης)); *bountifully*: — liberally.

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

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

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

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

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

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

(583) ἂπογράφω, — *ap-og-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) ἀποδεκατώ, — ap-od-ek-at-o’-o; from (575) (ἀπό) and (1183) (δεκατώ); 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-ahee; from (575) (ἀπό) and (1209) (δέχομαι); to take fully, i.e. welcome (persons), approve (things): — accept, receive (gladly).

(589) ἀπόδημος, — 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-okh-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) ἀποθέλβω, — ap-oth-lee'-bo; from (575) (ἀπό) and (2346) (θελβω); to crowd from (every side): — press.

(599) ἀποθνῄσκω, — ap-oth-nace'-ko; from (575) (ἀπό) and (2348) (νθῆσκω); 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-ooop'-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) ἀποκαραδοκία, — 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) (καταλλάσσω); to reconcile fully: — reconcile.

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

(607) ἀποκεφαλίζω, — *ap-ok-ef-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) (κύμα); to *breed forth*, i.e. (by transfer) to *generate* (figurative): — beget, produce.
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(617) ἀποκυλίω, — ap-ok-oo-lee’-o; from (575) (ἀπό) and (2947) (κυλίω); 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-ol’-ow-sis; from a compound of (575) (ἀπό) and λαύω (to enjoy); full enjoyment: — enjoy (-ment).

(620) ἀπολείπω, — ap-ol-ipe’-o; from (575) (ἀπό) and (3007) (λείπω); 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) (ἴλευμα); to destroy fully (reflexive to perish, or lose), literal or figurative: — destroy, die, lose, mar, perish.

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

(624) Ἀπολλωνία, — ap-ol-loo-nee’-ah; from the pagan deity Ἅπολλων (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) ἀπολογέωμαι, — 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) (ἀπολογέωμαι); a plea (“apology”): — answer (for self), clearing of self, defence.
(628) ἀπολούω, — ap-ol-oo’-o; from (575) (ἀπό) and (3068) (λούω); 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.
(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) ἀπορήπτω, — ap-or-hrip’-to; from (575) (ἀπό) and (4496) (ῥίπτω); to hurl off, i.e. precipitate (oneself): — cast.

(642) ἀπορροφάνεται, — 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-k-yoo-ad’-zo; from (575) (ἀπό) and a derivative of (4632) (σκευός); 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. obscuration: — 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 detest utterly: — abhor.

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

(657) ἀποτάσσωμα, — 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’-o; 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) (ἀπειμαί); 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) Ἀππιος, — *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 ἐμι (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) (πρόσκόπτω); 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) Ἄφια, — ap-fee’-a; probably of foreign origin; Apphia, a woman of Coloss’: — Apphia.

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

(684) ἀπώλεια, — 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) ἄρα, — ar-ah’; probably from (142) ἀἱρω; properly prayer (as lifted to Heaven), i.e. (by implication) imprecation: — curse.

(686) ἄρα, — ar-ah; probably from (142) ἀἱρω (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) έ (before). Compare also (687) ἄρα.

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

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

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

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

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

(693) ἀργύρεος, — ar-goo’-reh-os; from (696) (ἀργυρος); made of silver: — (of) silver.

(694) ἀργύριον, — ar-goo’-ree-on; neuter of a presumed derivative of (696) (ἀργυρος); silver, i.e. (by implication) cash; specially a silverling (i.e. drachma or shekel): — money, (piece of) silver (piece).

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

(696) ἀργυρος, — ar’-goo-ros; from ἀργός (shining); silver (the metal, in the articles or coin): — silver.

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

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

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

(700) ἀρέσκω, — 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) ἀρεστός, — ar-es-tos’; from (700) (ἀρέσκω); 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) (ἀρέτη); properly manliness (valor), i.e. excellence (intrinsic or attributed): — praise, virtue.

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

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

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

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

(708) Ἀρισταρχος, — ar-is’-tar-khos; from the same as (712) (ἀριστον) and (757) (ἀρχω); best ruling; Aristarchus, a Macedonian: — Aristarchus.

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

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

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

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

(713) Ἀρκετός, — ar-ket-os’; from (714) (ἀρκέω); satisfactory: — enough, suffice (-ient).
(714) ἀρκέω, — ar-keh’-o; apparently a primary verb [but probably akin to (142) (αἰρω) 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) ἀρκτος, — ark’-tos; probably from (714) (ἀρκέω); a bear (as obstructing by ferocity): — bear.

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

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

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

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

(720) ἁρνέομαι, — 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) ἁρνίον, — ar-nee’-on; diminutive from (704) (ἀρήν); a lambkin: — lamb.

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

(723) ἁρωτρον, — ar’-ot-ron; from ἁρώω (to till); a plow: — plow.

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

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

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

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

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

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

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

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

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

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

(735) Ἄρτεμις, — ar’-tem-is; probably from the same as (736) (ἁρτέμις); 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) (ἀρτή); properly something *ready* [or else more remotely from (142) (αἱρω) (compare (740) (ἀρτος)); something *hung* up], i.e. (special) the *topsail* (rather *foresail* or *jib*) of a vessel: — mainsail.

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

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

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

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

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

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

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

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

(745) Ἀρχέλαος, — *ar-khel’-ah-os*; from (757) (ἀρχω) and (2994) (Λαοδικεύς); *people-ruling*; *Archelaus*, a Jewish king: — Archelaus.
(746) ἀρχή, — *ar-khay*’; from (756) (ἀρχομαί); (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) ἀρχιερατικός, — *ar-khee-er-at-ee-kos*’; from (746) (ἀρχή) and a derivative of (2413) (ἰερός); *high-priestly*: — of the high-priest.

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

(750) ἀρχιποίμην, — *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) ἀρχιτελώνης, — *ar-khee-tel-o*-nace; from (746) (ἀρχή) and (5057) (τελώνης); 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) ἀρχομαι, — 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) ἀἱρω (in the sense of sending off scent); an aromatic: — (sweet) spice.

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

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

(762) Ἀσβεστος, — 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) Ἀσβετα, — as-eb’-i-ah; from (765) Ἀσβεθς; impiety, i.e. (by implication) wickedness: — ungodly (-liness).

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

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

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

(768) Ἀσήρ, — 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) ἀσθενημα, — 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) Ἀσία, — 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) Ἀσιτος, — 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) (ἠδονή); with pleasure: — gladly.

(781) ἀσφορός, — as’-of-os; from (1) (α) (as a negative particle) and (4680) (σφός); 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) (σπιλόω); 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) ἀσσόν, — as’-son; neuter comparative of the base of (1451) (ἐγγύς); 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) ἀστεῖος, — as-ti’-os; from ἀστυ (a city); urbane, i.e. (by implication) handsome: — fair.

(792) ἀστήρ, — as-tare’; probably from the base of (4766) (στρώνυμι); 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 στοιχος (an aim); to miss the mark, i.e. (figurative) deviate from truth: — err, swerve.

(796) ἀστραπή, — as-trap-ay’; from (797) (άστραπτω); lightning; by analogy glare: — lightning, bright shining.

(797) ἀστράπτω, — as-trap’-to; probably from (792) (άστήρ); to flash as lightning: — lighten, shine.

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

(799) Ἁσυγκρίτος, — 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-oom’-fo-nos*; from (1) (α) (as a negative particle) and (4859) (σύμφωνος); *inharmonious* (figurative): — agree not.

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

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

(803) ἀσφαλεια, — *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-o’-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) (ἔχω) (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) (σῶζω); properly unsavedness, i.e. (by implication) profligacy: — excess, riot.

(811) ἀσωτως, — 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) ἄτερ, — 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) ἀτιμώ, — *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) (τομώτερος); *uncut*, i.e. (by implication) *indivisible* [an “atom” of time]: — moment.

(824) ἀτοπός, — *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) Ἁττάλεια, — *at-tal’-i-ah*; from Ἁτταλός (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) (ὥδονή); *self-pleasing*, i.e. *arrogant*: — self-willed.

(830) αὐθαίρετος, — *ow-thah’ee-ret-os*; from (846) (αὐτός) and the same as (140) (αιρετίζω); *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 ἑντης (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) (**ἀηρ**); 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) (**ἀηρ**), 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) **αὐξησίς, — owx’-ay-sis;** from (837) (**αὐξάνω**); **growth**: — increase.

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

(840) **αὐστηρός, — ow-stay-ros’;** from a (presumed) derivative of the same as (109) (**ἀηρ**); (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) (ὤπτάνομαι); self-seeing, i.e. an eye-witness: — eye-witness.

(846) αὐτός, — ow-tos’; from the particle αὐ [perhaps akin to the base of (109) (ἀήρ) 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) αὐτοῖ, — 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) (χείρ); self-handed, i.e. doing personally: — with...own hands.

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

(851) ἀφαιρέω, — af-ahee-reh’-o; from (575) (ἀπό) and (138) (ἀφέωμαι); to remove (literal or figurative): — cut (smite) off, take away.
(852) ἀφανῆς, — *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) (ἀφανῆς); 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) ἀφεδρόν, — *af-ed-rone*’; from a compound of (575) (ἀπό) and the base of (1476) (ἐδραίος); a place of *sitting apart*, i.e. a *privy*: — draught.

(857) ἀφειδία, — *af-i-dee’-ah*; from a compound of (1) (α) (as a negative particle) and (5339) (φείδομαι); *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) (ἀφίημι); *freedom*; (figurative) *pardon*: — deliverance, forgiveness, liberty, remission.

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

(861) ἀφθαρσία, — *af-thar-see’-ah*; from (862) (ἀφθαρτος); *incorrupibility*; genitive *unending existence*; (figurative) *genuineness*: — immortality, incorruption, sincerity.
(862) ἄφθαρτος, — *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) ἄφιημι, — *af-ee'-ay-mee*; from (575) (από) and ήμι (to *send*; an intensive form of είμι, 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) ἄφικνέομαι, — *af-ik-neh'-om-ahee*; from (575) (από) and the base of (2425) (ικανός); to *go* (i.e. *spread forth* (by rumor): — come abroad.

(865) ἄφιλάγαθος, — *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) ἄφιλαργυρος, — *af-il-ar'-goo-ros*; from (1) (α) (as a negative particle) and (5366) (φιλαργυρος); *unavaricious*: — without covetousness, not greedy of filthy lucre.

(867) ἄφιξις, — *af'-ix-is*; from (864) (άφικνέομαι); properly *arrival*, i.e. (by implication) *departure*: — departing.

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

(869) ἄφω, — *af'-no*; adverb from (852) (άφανής) (contraction); *unawares*, i.e. *unexpectedly*: — suddenly.

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

(871) ἄφομοιόω, — *af-om-o-y-o'-o*; from (575) (από) and (3666) (όμοιόω); to *assimilate* closely: — make like.
(872) ἀφοράω, — af-or-ah’-o; from (575) (ἀπό) and (3708) (ὁράω); to consider attentively: — look.

(873) ἀφοριζω, — 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) ἀφρίζω, — 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-oo’-nay; from (878) (ἀφρων); senselessness, i.e. (euphemistic) egotism; (moral) recklessness: — folly, foolishly (-ness).

(878) ἀφρων, — 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) ἀφυπνώω, — af-oop-no’-o; from a compound of (575) (ἀπό) and (5258) (ὕπνος); 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) Ἄχαια, — a; ach-ah-ee’-ah/of uncertain derivative; Achaïa (i.e. Greece), a country of Europe: — Achaia.
(883) Ἀχαῖκός, — kos; ach-ah-ee-kos’/from (882) (Ἀχαῖος); an Achaian; Achaïus, a Christian: — Achaicus.

(884) ἀχάριστος, — ach-ar’-is-tos; from (1) (α) (as a negative particle) and a presumed derivative of (5483) (χαρίζωμαι); thankless, i.e. unthankful: — unthankful.

(885) Ἀχείμ, — akh-im’; probably of Hebrew origin [compare Hebrew {3137} (Yowqiym)]; Achim, an Israelite: — Achim.

(886) ἀχειροποιήτος, — akh-i-rop-o-y’-ay-tos; from (1) (α) (as a negative particle) and (5499) (χειροποιήτος); unmanufactured, i.e. inartificial: — made without (not made with) hands.

(887) ἀχλύς, — akh-looce’; of uncertain derivative; dimness of sight, i.e. (probably) a cataract: — mist.

(888) ἀχρέιος, — 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) ἀχρειώο, — akh-ri-o’-o; from (888) (ἀχρεῖος); to render useless, i.e. spoil: — become unprofitable.

(890) ἀχρηστός, — akh’-race-tos; from (1) (α) (as a negative particle) and (5543) (χρηστός); inefficient, i.e. (by implication) detrimental: — unprofitable.

(891) ἀχρι, — akh’-ree; or ἀχρίς, 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) ἀψευδής, — aps-yoo-dace’; from (1) (α) (as a negative particle) and (5579) (ψευδός); veracious: — that cannot lie.
(894) ἅψινθος, — ap’-sin-thos; of uncertain derivative; *wormwood* (as a type of *bitterness*, i.e. *figurative* *calamity*): — wormwood.

(895) ἅψυχος, — ap’-soo-khos; from (1) (α) (as a negative particle) and (5590) (ψυχή); *lifeless*, i.e. *inanimate* (mechanical): — without life.
(896) **Bαλλά, — bah’-al**; of Hebrew origin [Hebrew {1168} (Ba`al)];
     *Baal*, a Phoenician deity (used as a symbol of idolatry): — Baal.

(897) **Βαβυλών, — bab-oo-lone’**; of Hebrew origin [Hebrew {894}]
     (Babel)]; *Babylon*, the capital of Chald’ (literal or figurative [as a
type of tyranny]): — Babylon.

(898) **βαθμός, — 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) **βάθος, — bath-oos’**; from the base of (939) (βάσις); *profound* (as
     *going down*), literal or figurative: — deep, very early.

(902) **βαίνω, — bah-ee’-on**; a diminutive of a derivative probably of the
     base of (939) (βάσις); a *palm twig* (as *going* out far): — branch.

(903) **Βαλαάμ, — 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) (ρίπτω).
(907) \(\beta\alpha\pi\tau\iota\varsigma\), \(-\ bap-tid’-zo\); from a derivative of (911) \(\beta\alpha\pi\tau\omega\); \textit{to make whelmed} (i.e. \textit{fully wet}); used only (in the N.T.) of ceremonial \textit{ablation}, especially (technical) of the ordinance of Christian \textit{baptism}: — baptist, baptize, wash.

(908) \(\beta\alpha\pi\tau\iota\sigma\mu\alpha\), \(-\ bap’-tis-mah\); from (907) \(\beta\alpha\pi\tau\iota\varsigma\); \textit{baptism} (technical or figurative): — baptism.

(909) \(\beta\alpha\pi\tau\iota\sigma\mu\omicron\omicron\varsigma\), \(-\ bap-tis-mos’\); from (907) \(\beta\alpha\pi\tau\iota\varsigma\); \textit{ablation} (ceremony or Christian): — baptism, washing.

(910) \(\Beta\alpha\pi\tau\iota\sigma\tau\iota\varsigma\), \(-\ bap-tis-tace’\); from (907) \(\beta\alpha\pi\tau\iota\varsigma\); a \textit{baptizer}, as an epithet of Christ’s forerunner: — Baptist.

(911) \(\beta\alpha\pi\tau\omega\), \(-\ bap’-to\); a primary verb; \textit{to whelm}, i.e. cover wholly with a fluid; in the N.T. only in a qualified or special sense, i.e. (literal) to \textit{moisten} (a part of one’s person), or (by implication) to \textit{stain} (as with dye): — dip.

(912) \(\Beta\alpha\rho\alpha\beta\beta\alpha\varsigma\), \(-\ bar-ab-bas’\); of Chaldee origin [Hebrew \{1347\} (ga’own) and (5) (‘\(\mathcal{A}\)\beta\beta\alpha\)]; \textit{son of Abba; Bar-abbas}, an Israelite: — Barabbas.

(913) \(\Beta\alpha\rho\alpha\kappa\), \(-\ bar-ak’\); of Hebrew origin [Hebrew \{1301\} (Baraq)]; \textit{Barak}, an Israelite: — Barak.

(914) \(\Beta\alpha\rho\alpha\chi\iota\alpha\varsigma\), \(-\ bar-akh-ee’-as\); of Hebrew origin [Hebrew \{1296\} (Berekyah)]; \textit{Barachias} (i.e. Berechijah), an Israelite: — Barachias.

(915) \(\beta\acute{\alpha}\rho\beta\alpha\rho\omicron\varsigma\), \(-\ bar’-bar-os\); of uncertain derivative; a \textit{foreigner} (i.e. \textit{non-Greek}): — barbarian (-rous).

(916) \(\beta\alpha\rho\acute{\epsilon}\omega\), \(-\ bar-eh’-o\); from (926) \(\beta\alpha\rho\acute{\epsilon}\varsigma\); \textit{to weigh} down (figurative): — burden, charge, heavy, press.

(917) \(\beta\alpha\rho\acute{\epsilon}\omega\varsigma\), \(-\ bar-eh’-oce\); adverb from (926) \(\beta\alpha\rho\acute{\epsilon}\varsigma\); \textit{heavily} (figurative): — dull.
Barqolomai-oy, — bar-thol-om-ah’-yos; of Chaldee origin
Hebrew {1247} (bar) and Hebrew {8526} (Talmay); son of
Tolmai; Bar-tholomaeus, a Christian apostle: — Bartholomeus.

Barihsou-v, — bar-ee-ay-sooce’; of Chaldee origin Hebrew
{1247} (bar) and Hebrew {3091} (Yehowshuwa`); son of Jesus
(or Joshua); Bar-jesus, an Israelite: — Barjesus.

Bariwna-v, — 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.

Barna>bav, — bar-nab’-as; of Chaldee origin Hebrew
{1247} (bar) and Hebrew {5029} (nebi’y’); son of Nabas (i.e.
prophecy); Barnabas, an Israelite: — Barnabas.

Ba>rov, — 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.

Barsaba~v, — 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.

Bartimai~ov, — 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.

baru>nw, — bar-oo’-no; from (926) (βαρύς); to burden
(figurative): — overcharge.

baru>v, — bar-ooce’; from the same as (922) (βάρος); weighty,
i.e. (figurative) burdensome, grave: — grievous, heavy,
weightier.

baru>timov, — bar-oo’-tim-os; from (926) (βαρύς) and (5092)
(τιμή); highly valuable: — very precious.

basanidzw, — 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) βασανος, — bas’-an-os; perhaps remotely from the same as (939) (βάσις) (through the notion of going to the bottom); a touchstone, 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) βασιλείον, — bas-il’-i-on; neuter of (934) (βασιλείος); a palace: — king’s court.

(934) βασιλείος, — 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 (abstract, 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) βασιλισσα, — 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 prate, 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) βεβαιόω, — beb-ah-yo’-o; from (949) (βέβαιος); to stablish (figurative): — confirm, (e-) stablish.

(951) βεβαιώσις, — beb-ah’-yo-sis; from (950) (βεβαιόω); 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) βεβηλόω, — *beb-ay-lo’-o*; from (952) (βέβηλος); to *desecrate*: — profane.

(954) Βεελζεβούλ, — *beh-el-zeb-ool’*; of Chaldee origin [by parody upon Hebrew {1176} (Ba’al Zebuwb)]; *dung-god; Beelzebul*, a name of Satan: — Beelzebub.

(955) Βελίαλ, — *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) βελτίον, — *bel-tee’-on*; neuter of a compound of a derivative of (906) (βάλλω) (used for the comparative of (18) (ἄγαθός)); *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) Βέροια, — *ber’-oy-ah*; perhaps a provincial from a derivative of (4008) (πέραν) [Peraea, i.e. the region *beyond* the coast-line]; *Beroea*, a place in Macedonia: — Berea.

(961) Βέροιαίος, — *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} (‘abarrah)]; *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.
(964) Ἐθεσδά, — 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) Θλεέμ, — bayth-leh-em’; of Hebrew origin [Hebrew {1036} (Beyth le-`Aphrah)]; Bethlehem (i.e. Beth-lechem), a place in Palestine: — Bethlehem.

(966) Θσαίδα; bayth-sahee-dah’/of Chaldee origin [compare Hebrew {1004} (bayith) and Hebrew {6719} (tsayad)]; fishing-house; Bethsaïda, a place in Palestine: — Bethsaida.

(967) Θφαγ, — bayth-fag-ay’; of Chaldee origin [compare Hebrew {1004} (bayith) and Hebrew {6291} (pag)]; fig-house; Bethphagè, a place in Palestine: — Bethphage.

(968) Ἐμα, — 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) Θρυλλος, — bay’-rool-los; of uncertain derivative; a “beryl”: — beryl.

(970) Α, — bee’-ah; probably akin to (979) (βίος) (through the idea of vital activity); force: — violence.

(971) Αζω, — bee-ad’-zo; from (970) (βία); to force, i.e. (reflex.) to crowd oneself (into), or (passive) to be seized: — press, suffer violence.

(972) Αιος, — bee’-ah-yos; from (970) (βία); violent: — mighty.

(973) Αστής, — bee-as-tace’; from (971) (βιάζω); a forcer, i.e. (figurative) energetic: — violent.

(974) Βιβλικιδιον, — bib-lee-ar-id’-ee-on; a diminutive of (975) (βιβλίον); a booklet: — little book.

(975) Βιβλιον, — 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) Βιθυνία, — *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 *livelihood*: — 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) βλασφημία, — 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 (995) (βοή) and θέω (to run); a succoror: — helper.

(999) βόθυνος, — both’-oo-nos; akin to (900) (βαθύνω); a hole (in the ground); specially a cistern: — ditch, pit.
\(\text{bol-ay}'\), from (906) \((\text{βάλλω})\); a throw (as a measure of distance): — cast.

(1001) \(\text{bol-id'-zo}\), from (1002) \((\text{βόλις})\); to heave the lead: — sound.

(1002) \(\text{bol-ece}'\), from (906) \((\text{βάλλω})\); a missile, i.e. javelin: — dart.

(1003) \(\text{bo-oz}'\); of Hebrew origin [Hebrew \{1162\} (Bo`az)]; Boo`z, (i.e. Boa`z), an Israelite: — Booz.

(1004) \(\text{bor’-bor-os}\); of uncertain derivative; mud: — mire.

(1005) \(\text{bor-hras'}\); of uncertain derivative; the north (properly wind): — north.

(1006) \(\text{bos’-ko}\); a prolonged form of a primary verb [compare (977) \((\text{βιβρώσκω})\), (1016) \((\text{βούς})\)]; to pasture; by extension to fodder; reflexive to graze: — feed, keep.

(1007) \(\text{bos-or’}\); of Hebrew origin [Hebrew \{1160\} (Be`owr)]; Bosor (i.e. Beo`r), a Moabite: — Bosorigin

(1008) \(\text{bot-an’-ay}\); from (1006) \((\text{βόσκω})\); herbage (as if for grazing): — herb.

(1009) \(\text{bot’-rooce}\); of uncertain derivative; a bunch (of grapes): — (vine) cluster (of the vine).

(1010) \(\text{bool-yoo-tace’}\); from (1011) \((\text{βουλεύω})\); an adviser, i.e. (special) a councillor or member of the Jewish Sanhedrim: — counsellor origin

(1011) \(\text{bool-yoo’-o}\); from (1012) \((\text{βουλή})\); to advise, i.e. (reflexive) deliberate, or (by implication) resolve: — consult, take counsel, determine, be minded, purpose.

(1012) \(\text{boo-lay’}\); from (1014) \((\text{βοúλομαι})\); volition, i.e. (object) advice, or (by implication) purpose: — + advise, counsel, will.
(1013) βούλημα, — *boo'-lay-mah*; from (1014) (βούλομαι); a *resolve*: — purpose, will.

(1014) βούλομαι, — *boo'-lom-ah-hee*; middle of a primary verb; to "will," i.e. (reflexive) *be willing*: — be disposed, minded, intend, list, (be, of own) will (-ing). Compare (2309) (θέλω).

(1015) βουνός, — *boo-nos*'; probably of foreign origin; a *hillock*: — hill.

(1016) βοῦς, — *booce*; probably from the base of (1006) (βόσκω); an *ox* (as grazing), i.e. an animal of that species ("beef"): — ox.

(1017) βραβεῖον, — *brab-i'-on*; from βραβεύς (an *umpire*; of uncertain derivative); an *award* (of arbitration), i.e. (special) a *prize* in the public games: — prize.

(1018) βραβεύω, — *brab-yoo'-o*; from the same as (1017) (βραβεῖον); to *arbitrate*, i.e. (genitive) to *govern* (figurative *prevail*): — rule.

(1019) βραδύνω, — *brad-oo'-no*; from (1021) (βραδύς); to *delay*: — be slack, tarry.

(1020) βραδυπλοέω, — *brad-oo-plo-eh'-o*; from (1021) (βραδύς) and a prolonged form of Greek (4126) (πλέω); to *sail slowly*: — sail slowly.

(1021) βραδύς, — *brad-ooce*'; of uncertain affinative; *slow*; figurative *dull*: — slow.

(1022) βραδύτης, — *brad-oo'-tace*; from (1021) (βραδύς); *tardiness*: — slackness.

(1023) βραχίων, — *brakh-ee'-own*; properly, comparative of (1024) (βραχύς), but apparently in the sense of βράσσω (to *wield*); the *arm*, i.e. (figurative) *strength*: — arm.

(1024) βραχύς, — *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, — bron-tay’; akin to βρέμω (to roar); thunder: — thunder (-ing).

(1028) βροχή, — brok-h’-y; from Hebrew {1026} (Beyth ha-`Arabah); rain: — rain.

(1029) βρόχος, — brokh’-os; of uncertain derivative; a noose: — snare.

(1030) βρυγμός, — broog-mos’; from (1031) (βρόχω); a grating (of the teeth): — gnashing.

(1031) βρόχω, — 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) (βιβρώσκω); 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) (βιβρώσκω); (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) βορσεύς, — 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) βῶμος, — *bo’-mos*; from the base of (939) (βάσις); properly a stand, i.e. (specifically) an altar: — altar.
(1042) γαββαθά, — gab-bath-ah’; of Chaldee origin [compare Hebrew {1355} (gab)]; the knoll; gabbatha, a vernacular term for the Roman tribunal in Jerusalem: — Gabbatha.

(1043) Γαβριήλ, — gab-ree-ale’; of Hebrew origin [Hebrew {1403} (Gabriy’el)]; Gabriel, an archangel: — Gabriel.

(1044) γάγρατινα, — 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) Γαλάτης, — gal-at’-ace; from (1053) (Γαλατία); a Galatian or inhabitant of Galatia: — Galatian.

(1053) Γαλατία, — gal-at-ee’-ah; of foreign origin; Galatia, a region of Asia: — Galatia.

(1054) Γαλατικός, — gal-at-ee-kos’; from (1053) (Γαλατία); Galatic or relating to Galatia: — of Galatia.
(1055) γαλῆνη, — 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) Γαμαλιήλ, — gam-al-ee-ale’; of Hebrew origin [Hebrew {1583} (Gamliy’el)]; Gamliel (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) γελάω, — ghel-ah’-o; of uncertain affinity; to laugh (as a sign of joy or satisfaction): — laugh.

(1071) γέλως, — ghel-oce; from (1070) (γελάω); laughter (as a mark of gratification): — laughter.

(1072) γεμίζω, — gem-iz-wo; transitive from (1073) (γέμω); to fill entirely: — fill (be) full.

(1073) γέμω, — gem’-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) γένεσις, — ghen’-es-is; from the same as Greek (1074) (γενέα); nativity; figurative nature: — generation, nature (-ral).

(1079) γενετή, — ghen-et-ay’; feminine of a presumed derivative of the base of (1074) (γενέα); birth: — birth.

(1080) γεννάω, — 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) γέννημα, — ghen’-nay-mah; from (1080) (γεννάω); offspring; by analogy produce (literal or figurative): — fruit, generation.

(1082) Γεννησαρέτ, — ghen-nay-sar-et’; of Hebrew origin [compare Hebrew {3672} (Kinnerowth)]; Gennesaret (i.e. Kinnereth), a lake and plain in Palestine: — Gennesaret.

(1083) γέννησις, — ghen’-nay-sis; from (1080) (γεννάω); nativity: — birth.

(1084) γεννητός, — ghen-nay-tos’; from (1080) (γεννάω); born: — they that are born.

(1085) γένος, — ghen’-os; from (1096) (γίνομαι); “kin” (abstract or concrete, literal or figurative, indivual or collective): — born, country (-man), diversity, generation, kind (-red), nation, offspring, stock.

(1086) Γεργεσηνός, — gher-ghes-ay-nos’; of Hebrew origin [Hebrew {1622} (Girgashiy)]; a Gergesene (i.e. Gergashite) or one of the aborigines of Palestine: — Gergesene.

(1087) γερουσία, — 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’-gee-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; conrete 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) γηράς, — ghay’-ras; akin to (1088) (γέρων); *senility*: — old age.

(1095) γηράσκω, — ghay-ras’-ko; from (1094) (γηράς); 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) γλῶσσα, — gloce-sah’; of uncertain affinity; the tongue; by implication a language (specially one naturally unacquired): — tongue.

(1101) γλωσσόκομον, — gloce-sok’-om-on; from (1100) γλῶσσα 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) γενέσιος; 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) γνώσις, — 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) γόνης, — 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) γράμμα, — *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) γραφόδης, — *grah-o’-dace*; from γραφύς (an *old woman*) and (1491) (ἐιδος); *crone-like*, i.e. *silly*: — old wives’.

(1127) γρηγορεύω, — *gray-gor-yoo’-o*; from (1453) (ἐγείρω); 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) γυναικεῖος, — 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-ee’d’; of Hebrew origin [Hebrew {1732} (David)]; Dabid (i.e. David), the Israelites king: — David.

(1139) δαιμονίζωμαι, — 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) δαμωνιον, — 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) (δαμωνιον) and (1142) (δαίμων); daemon-like: — devilish.

(1142) δαίμων, — dah’ee-mown; from δαι (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) δάκρυ, — dak’-roo; or δάκρυον, dak’-roo-on; of uncertain affinity; a tear: — tear.

(1145) δάκρυω, — dak-roo’-o; from (1144) (δάκρυ); 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: — Damascus.

(1154) 

Δαμασκός, — dam-as-kos’; of Hebrew origin [Hebrew {1834} (Dammeseq)]; Damascus, a city of Syria: — Damascus.

(1155) 

dανείζω, — dan-ide’-zo; from (1156) (δάνειον); to loan on interest; reflexive to borrow: — borrow, lend.

(1156) 

dάνειον, — 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: — creditororigin

(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) **δέι̂, — die;** third person singular active present of (1210) (δέω); also δέόν, *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) **δείγμα, — digh’-mah;** from the base of (1166) (δεικνύω); a specimen (as shown): — example.

(1165) **δειγματίζω, — digh-mat-id’-zo;** from (1164) (δείγμα); 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) (δεινῶς) (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) **δεινῶς, — di-noce’;** adverb from a derivative of the same as (1169) (δειλός); terribly, i.e. excessively: — grievously, vehemently.

(1172) **δειπνέω, — dipé-neh’-o;** from (1173) (δεῖπνον); to dine, i.e. take the principal (or evening) meal: — sup (x -per).

(1173) **δεῖπνον, — dipe’-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-men-ee’-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) (πυνθάνωμαι).

(1190) Δερβαῖος, — *der-bah’ee-os*; 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) δεῦρο, — dyoo’-ro; of uncertain affinity; here; used also imperative hither!; and of time, hitherto: — come (hither), hither [-to].

(1205) δεῦτε, — dyoo’-teh; from (1204) (δεῦρο) 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) (δεῖ), (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) δηλόω, — 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) (δῆμος) and (58) (ἀγορα); 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) (δῆμος) and (2041) (ἔργον); a worker for the people, i.e. mechanic (spoken of the Creator): — maker.

(1218) δῆμος, — day’-mos; from (1210) (δέω); the public (as bound together socially): — people.

(1219) δημόσιος, — day-mos’-ee-os; from (1218) (δῆμος); 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) δῆποτε, — *day’-pot-eh*; from (1211) (δή) and (4218) (ποτέ); a particle of generalization; *indeed, at any time*: — (what-)soever.

(1222) δῆπον, — *day’-poo*; from (1211) (δή) 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) διαβεβαιόμαι, — *dee-ab-eb-ahee-o’-om-ahee*; middle of a compound of (1223) (διά) and (950) (βεβαιόω); 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-ahh*; 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) διαγινωρίζω, — *dee-ag-no-rid’-zo*; from (1223) (γραπτός) and (1107) (γινωρίζω); to *tell abroad*: — make known.

(1233) διάγνωσις, — *dee-ag’-no-sis*; from (1231) (διαγινώσκω); (magisterial) *examination (“diagnosis”)*: — hearing.

(1234) διαγογγύς, — *dee-ag-ong-good’-zo*; from (1223) (διά) and (1111) (γογγύς); 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) διάχω, — *dee-ag’-o*; from (1223) (διά) and (71) (ἄχω); 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-ah-reeh’-o; from (1223) (διά) and (138) (σίρεόμαι); 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-ahhee; middle from (1223) (διά) and a compound of (2596) (κατά) and (1651) (ἔλεγχω); 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 διάκω (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) (ἔκατον); *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) διακολύω, — dee-ak-o-loo’-o; from (1223) (διά) and (2967) (κολύω); 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) διαλύω, — *dee-al-o’-o*; from (1223) (διά) and (3089) (λύω); to **dissolve utterly**: — scatter.

(1263) διαμαρτύρομαι, — *dee-am-ar-too’-rom-ahhee*; 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-ahhee*; 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) (δι) and (3563) (νοûς); *deep thought*, properly the faculty (*mind* or its *disposition*), by implication its exercise: — imagination, mind, understanding.

(1272) διανοίγω, — *dee-an-o’-go*; from (1223) (δι) and (455) (ἀνοίγω); to open thoroughly, literal (as a first-born) or figurative (to expound): — open.

(1273) διανυκτερέυω, — *deean-ook-ter-yoo’-o*; from (1223) (δι) and a derivative of (3571) (νύξ); to sit up the whole night: — continue all night.

(1274) διανύω, — *dee-an-o’-o*; from (1223) (δι) and ἀνύω (to effect); to accomplish thoroughly: — finish.

(1275) διαπαντός, — *dee-ap-an-tos’*; from (1223) (δι) 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) (δι) 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) (δι) and (4126) (πλέω); to sail through: — sail over.

(1278) διαπονέω, — *dee-ap-on-eh’-o*; from (1223) (δι) 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) (δι) 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) διαρφήσσω, — *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, — *deeh-as’-tel’-lom-ahh’*; middle from (1223) (dialog) and (4724) (στέλλω); to *set* (oneself) *apart* (figurative *distinguish*), i.e. (by implication) to *enjoin*: — charge, that which was (give) commanded (-ment).

(1292) διάστημα, — *deeh-as’-tay-mah*; from (1339) (διίστημι); an *interval*: — space.

(1293) διαστολή, — *deeh-as’-tol’ay’*; from (1291) (διαστέλλομαι); a *variation*: — difference, distinction.

(1294) διαστρέφω, — *deeh-as-tref’-oh*; from (1223) (dialog) and (4762) (στρέφω); to *distort*, i.e. (figurative) *misinterpret*, or (moral) *corrupt*: — perverse (-rt), turn away.

(1295) διασώζω, — *deeh-as-odze’-oh*; from (1223) (dialog) 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, — *deeh-at-ag’ay’*; from (1299) (διατάσσω); *arrangement*, i.e. *institution*: — instrumentality.

(1297) διάταγμα, — *deeh-at-ag’mah*; from (1299) (διατάσσω); an *arrangement*, i.e. (authoritative) *edict*: — commandment.

(1298) διαταράσσω, — *deeh-at-ar-as’-so*; from (1223) (dialog) and (5015) (ταράσσω); to *disturb wholly*, i.e. *agitate* (with alarm): — trouble.

(1299) διατάσσω, — *deeh-at-as’-so*; from (1223) (dialog) and (5021) (τάσσω); to *arrange thoroughly*, i.e. (special) *institute, prescribe*, etc.: — appoint, command, give, (set in) order, ordain.

(1300) διατελέω, — *deeh-at-el-eh’-oh*; from (1223) (dialog) 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, testator-origin

(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) διαυγάζω, — *dee-ow-gad’-zo*; from (1223) (διά) and (826) (αὐγάζω); 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) διαφέυγω, — *dee-af-yoo’-go*; from (1223) (διά) and (5343) (φεύγω); to flee through, i.e. 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-af’-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) διδάχη, — *did-akh-ay*’; from (1321) (διδάσκω); *instruction* (the act or the matter): — doctrine, hath been taught.

(1323) διδραχμόν, — *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) διεγείρω, — *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-ahhee*; from (1223) (διά) and (2064) (ἐρχομαι); to *traverse* (literal): — come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.
(1331) διερωτάω, — *dee-er-o-tah’-o*; from (1223) (διά) and (2065) (ἐρωτάω); to *question throughout*, i.e. *ascertain* by interrogation: — make enquiry for.

(1332) διετής, — *dee-et-ace’*; from (1364) (δίς) and (2094) (ἐτος); *of two years* (in age): — two years old.

(1333) διετία, — *dee-et-ee’-a*; from (1332) (διετής); a space of *two years* (*biennium*): — two years.

(1334) διηγέομαι, — *dee-ag-eh’-om-ah-hee*; from (1223) (διά) and (2233) (גברים); to *relate fully*: — declare, shew, tell.

(1335) διήγεσις, — *dee-ag’-es-is*; from (1334) (διηγέομαι); a *recital*: — declaration.

(1336) διηνεκές, — *dee-ay-nek-es’*; neuter of a compound of (1223) (διά) and a derivative of an alternate of (5342) (φέρω); *carried through*, i.e. (adverb with (1519) (εἰς) and (3588) (ὁ) prefix) *perpetually*: — + continually, for ever.

(1337) διθάλασσος, — *dee-thal’-as-sos*; from (1364) (δίς) and (2281) (θάλασσα); *having two seas*, i.e. a *sound* with a double outlet: — where two seas met.

(1338) δικνέομαι, — *dee-ik-neh’-om-ah-hee*; from (1223) (διά) and the base of (2425) (ικανός); to *reach through*, i.e. *penetrate*: — pierce.

(1339) διστημι, — *dee-is’-tay-mee*; from (1223) (διά) and (2476) (ἵστημι); to *stand apart*, i.e. (reflex.) to remove, intervene: — go further, be parted, after the space of.

(1340) δισχυρίζομαι, — *schurizomai*; dee-is-khoo-rid’-zom-ah-hee/from (1223) (διά) and a derivative of (2478) (ἵσχυρός); to *stout* it *through*, i.e. *asseverate*: — confidently (constantly) affirm.
(1341) δίκαιοκρισία, — dik-ah-yok-ris-ee’-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) δίκαιοσύνη, — dik-ah-yos-oo’-nay; from (1342) (δίκαιος); equity (of character or act); specially (Christian) justification: — righteousness.

(1344) δίκαιοω, — dik-ah-yo’-o; from (1342) (δίκαιος); to render (i.e. show or regard as) just or innocent: — free, justify (-ier), be righteous.

(1345) δίκαιωμα, — dik-ah’-yo-mah; from (1344) (δίκαιοω); an equitable deed; by implication a statute or decision: — judgment, justification, ordinance, righteousness.

(1346) δίκαιως, — dik-ah’-yoce; adverb from (1342) (δίκαιος); equitably: — justly, (to) righteously (-ness).

(1347) δίκαιωσις, — dik-ah’-yo-sis; from (1344) (δίκαιοω); acquittal (for Christ’s sake): — justification.

(1348) δίκαστής, — 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) δίκτουν, — 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) (ὅς); through which thing, i.e. consequently: — for which cause, therefore, wherefore.
(1353) διοδέω臀, — *dee-od-yoo’-o*; from (1223) (διά) and (3593) (قديرω); to *travel through*: — go throughout, pass through.

(1354) Διονύσιος, — *dee-on-oo’-see-os*; from Διόνυσος (Bacchus); reveller; Dionysius, an Athenian: — Dionysius.

(1355) διώπερ, — *dee-op’-er*; from (1352) (διό) and (4007) (περ); *on which very account*: — wherefore.

(1356) διοπέτής, — *dee-op-et’-ace*; from the alternate of (2203) (Ζεύς) and the alternate of (4098) (πιπτω); 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) (ὁρθός), meaning to *straighten thoroughly; rectification*, i.e. (special) the Messianic *restauration*: — reformation.

(1358) διορύσσω, — *dee-or-oos’-so*; from (1223) (διά) and (3736) (ὁρύσσω); to *penetrate* burglariously: — break through (up).

Διός. See (2203) (Ζεύς).

(1359) Διόσκουροι, — *dee-os’-koo-ray*; 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) (ὅτι); *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) (πλείον); *two-fold*: — double, two-fold more.

(1363) διπλόω, — *dip-lo’-o*; from (1362) (διπλούς); to *render two-fold*: — double.
\(\delta \upiota\), — *dece*, adverb from (1417) \(\delta \nu\); *twice*: — again, twice.

\(\Delta \iota\). See (2203) \(\Sigma \epsilon \upsilon\).

(1365) \(\delta \iota \sigma t\alpha\zeta\zeta\), — dis-tad’-zo; from (1364) \(\delta \iota\); properly to *duplicate*, i.e. (mental) to *waver* (in opinion): — doubt.

(1366) \(\delta \iota \sigma t\omicron\mu\omicron\zeta\), — dis’-tom-os; from (1364) \(\delta \iota\) and (4750) \(\sigma \tau\omicron\omicron\alpha\); double-edged: — with two edges, two-edged.

(1367) \(\delta \iota \sigma x\iota\iota\iota\), — oi; dis-khil’-ee-oy/from (1364) \(\delta \iota\) and (5507) \(\chi \iota\iota\iota\); *two thousand*: — two thousand.

(1368) \(\delta \iota \nu l\iota\zeta\zeta\), — dee-oo-lid’-zo; from (1223) \(\delta \iota\acute{a}\) and \(\upsilon\lambda\iota\zeta\zeta\), hoo-lid’-zo (to filter); to *strain out*: — strain at [probably by misprint].

(1369) \(\delta \iota \chi\omicron\acute{a}\zeta\zeta\), — dee-khad’-zo; from a derivative of (1364) \(\delta \iota\); to *make apart*, i.e. *sunder* (figurative *alienate*): — set at variance.

(1370) \(\delta \iota \chi o\sigma t\sigma\sigma\sigma\iota\sigma\iota\sigma\), — dee-khos-tas-ee’-ah; from a derivative of (1364) \(\delta \iota\) and (4714) \(\sigma \tau\sigma\sigma\iota\sigma\); disunion, i.e. (figurative) *dissension*: — division, sedition.

(1371) \(\delta \iota \chi o\sigma t\omicron\mu\omicron\acute{e}\omega\), — dee-khot-om-eh’-o; from a compound of a derivative of (1364) \(\delta \iota\) and a derivative of \(\tau\epsilon \mu\nu\om\nu\) (to *cut*); to *bisect*, i.e. (by extension) to *flog* severely: — cut asunder (in sunder).

(1372) \(\delta \iota \psi\acute{a}\omega\), — dip-sah’-o; from a variation of (1373) \(\delta \iota \psi\omicron\omicron\zeta\); to *thirst* for (literal or figurative): — (be, be a-) *thirst* (-y).

(1373) \(\delta \iota \psi\omicron\omicron\zeta\), — dip’-sos; of uncertain affinity; *thirst*: — thirst.

(1374) \(\delta \iota \psi\omicron\upsilon\chi\omicron\omicron\zeta\), — dip’-soo-khos; from (1364) \(\delta \iota\) and (5590) \(\psi\nu\chi\omicron\omicron\); *two-spirited*, i.e. *vacillating* (in opinion or purpose): — double minded.

(1375) \(\delta \iota \omega \gamma \mu\omicron\zeta\), — dee-ogue-mos’; from (1377) \(\delta \iota \omega \kappa\omega\); *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) δοκός, — dok-os’; from (1209) (δέχωμαι) (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) δολίω, — dol-ee-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) δολόω, — 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) δοξάζω, — 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) δούλον, — 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) δοχή, — 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, — dre´-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.

δύμι. 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) δυνάμω, — 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) δυνάτεω, — 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 δύμι, 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) ὁσ-, — doos; a primary inseparable particle of uncertain derivative; used only in composition as a prefix; hard, i.e. with difficulty: — + hard, + grievous, etc..

(1419) ὁσβάστακτος, — doos-bas’-tak-tos; from (1418) ὁσ- and a derivative of (941) βαστάζω; oppressive: — grievous to be borne.

(1420) ὁσεντερία, — doos-en-ter-ee’-ah; from (1418) ὁσ- and a compound of (1787) (entos) (meaning a bowel); a “dysentery”: — bloody flux.

(1421) ὁσερμήνευτος, — doos-er-mane’-yoo-tos; from (1418) ὁσ- and a presumed derivative of (2059) ἐρμηνεύω; difficult of explanation: — hard to be uttered.

(1422) ὁσκόλος, — doos-’kol-os; from (1418) ὁσ- and κόλον (food); properly fastidious about eating (peevish), i.e. (genitive) impracticable: — hard.

(1423) ὁσκόλως, — doos-kol’-oce; adverb from (1422) ὁσκόλος; impracticably: — hardly.

(1424) ὁσμή, — doos-may’; from (1416) ὁσνω; the sun-set, i.e. (by implication) the western region: — west.

(1425) ὁσνόητος, — doos-no’-ay-tos; from (1418) ὁσ- and a derivative of (3539) νοηέω; difficult of perception: — hard to be understood.

(1426) ὁσφημία, — doos-fay-mee’-ah; from a compound of (1418) ὁσ- and (5345) φημη; defamation: — evil report.

ὁσ. See (1416) ὁσνω).

(1427) ὁδέκα, — do’-dek-ah; from (1417) ὁδω and (1176) ἰκα; two and ten, i.e. a dozen: — twelve.

(1428) ὁδέκατος, — do-dek’-at-os; from (1427) ὁδέκα; twelfth: — twelfth.
(1429) δωδεκάφυλον, — do-dek-af’-oo-lon; from (1427) (δώδεκα) and (5443) (φυλή); the commonwealth of Israel: — twelve tribes.

(1430) δῶμα, — do’-mah; from δέμω (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) δώρημα, — do’-ray-mah; from (1433) (δωρέομαι); 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) (ἀν); 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) (μη).

ἐαν μη. See (3361) (μη).

(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) ἑβδομήκοντα, — heb-dom-ay’-kon-tah; from (1442)
(ἐβδομος) and a modified form of (1176) (δέκα), seventy: —
seventy, three score and ten.

(1441) ἑβδομηκοντακις, — heb-dom-ay-kon-tak-is’; multiple adverb
from (1440) (ἐβδομηκοντα); seventy times: — seventy times.

(1442) ἑβδομος, — heb’-dom-os; ordinal from (2033) (ἐπτά); seventh:
— seventh.
(1443) Ἔβερ, — eb-er’; of Hebrew origin [Hebrew {5677} (‘Eber)]; Eber, a patriarch: — Eber.

(1444) Ἔβραϊκος, — heb-rah-ee-kos’; from (1443) (‘Εβέρ); Hebraïc or the Jewish language: — Hebrew.

(1445) Ἔβραϊος, — heb-rah’-yos; from (1443) (‘Εβέρ); a Hebraean (i.e. Hebrew) or Jew: — Hebrew.

(1446) Ἔβραϊς, — heb-rah-is’ from (1443) (‘Εβέρ); the Hebraistic (i.e. Hebrew) or Jewish (Chaldee) language: — Hebrew.

(1447) Ἔβραϊστι; — heb-rah-is-tee’ adverb from (1446) (‘Εβραῖς); Hebraistically or in the Jewish (Chaldee) language: — in (the) Hebrew {tongue}.

(1448) ἐγγίζω, — 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) ἐγγράφω, — 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’s; from a primary verb ἀγχω (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) ἐγεροσίς, — eg’-er-sis; from (1453) ἐγείρω; a resurgence (from death): — resurrection.

(1455) ἐγκάθετος, — 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) ἐγκαίνια, — eng-kah’ee-née-ah; neuter plural of a presumed compound from (1722) ἐν and (2537) καινός; innovatives, i.e. (special) renewal (of religious services after the Antiochian interruption): — dedication.

(1457) ἐγκαίνιζω, — eng-kahee-nid’-zo; from (1456) ἐγκαίνια; to renew, i.e. inaugurate: — consecrate, dedicate.

(1458) ἐγκαλέω, — 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) ἐγκαταλείπω, — 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) ἐγκατοικέω, — eng-kat-oik’-o; from (1722) ἐν and (2730) κατοικέω; to settle down in a place, i.e. reside: — dwell among.

(1461) ἐγκεντρίζω, — eng-ken-trid’-zo; from (1722) ἐν and a derivative of (2759) κέντρον; to prick in, i.e. ingraft: — graff in (-to).

(1462) ἐγκλημα, — eng’-klay-mah; from (1458) ἐγκαλέω; an accusation, i.e. offence alleged: — crime laid against, laid to charge.
(1463) ἐγκομβόωμαι, — 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) (ἐγκρατής); self-control (especially continence): — temperance.

(1467) ἐγκρατεύομαι, — eng-krat-yoo’-om-ahee; middle from (1468) (ἐγκρατής); to exercise self-restraint (in diet and chastity): — can ([not]) contain, be temperate.

(1468) ἐγκράτης, — 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) (κυμα); 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) (ἡμᾶς), (2249) (ἡμεῖς), (2254) (ἡμῖν), (2257) (ἡμῶν), etc.
(1474) ἐδαφίζω, — ed-af-id’-zo; from Greek (1475) ἐδαφος; to raze: — lay even with the ground.

(1475) ἐδαφος, — ed’-af-os; from the base of (1476) ἐδραῖος; a basis (bottom), i.e. the soil: — ground.

(1476) ἐδραῖος, — hed-rah’-yos; from a derivative of ἐζωμαί (to sit); sedentary, i.e. (by implication) immovable: — settled, stedfast.

(1477) ἐδραῖομα, — hed-rah’-yo-mah; from a derivative of (1476) ἐδραῖος; a support, i.e. (figurative) basis: — ground.

(1478) Ἑκιας, — ed-zek-ee’-as; of Hebrew origin [Hebrew {2396} (Chizqiyah)]; Ezekias (i.e. Hezekiah), an Israelite: — Ezekias.

(1479) ἑκλεορθησκεία, — eth-el-oth-race-ki’-ah; from (2309) (ἡλω) and (2356) (θηρησκεία); voluntary (arbitrary and unwarranted) piety, i.e. sanctimony: — will worship.

ἐθέλω. See (2309) (ἡλω).

(1480) ἑτίζω, — eth-id’-zo; from (1485) ἑθος; to accustom, i.e. (neuter passive participle) customary: — custom.

(1481) ἑνάρχης, — eth-nar’-khace; from (1484) (ἑνος) and (746) (ἀρχή); the governor [not king] of a district: — ethnarch.

(1482) ἑνικός, — eth-nee-kos˚; from (1484) (ἑνος); national (”ethnic”), i.e. (special) a Gentile: — heathen (man).

(1483) ἑνικῶς, — eth-nee-koce˚; adverb from (1482) (ἑνικός); as a Gentile: — after the manner of Gentiles.

(1484) ἑνος, — eth’-nos; probably from (1486) (ἑω); 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) (ἑω); 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 perfixed participle usage: — be custom (manner, wont).

(1487) εἰ, — i; a primary particle of conditionality; if, whether, that, etc.: — forasmuch as, if, that, ([a]-) though, whether. Often used in connection or composition with other particles, especially as in (1489) (εἰγε), (1490) (εἰ δὲ μὴ (γε)), (1499) (εἰ καί), (1508) (εἰ μή), (1509) (εἰ μὴ τι), (1512) (εἳ περ), (1513) (εἳ πως), (1536) (εἳ τις), (1537) (εκ). See also (1437) (ἐάν).

(1488) εἰ, — i; second personal singular present of (1510) (εἰμί); thou art: — art, be.

(1489) εἰγε, — i’-geh; from (1487) (εἰ) and (1065) (γε); if indeed, seeing that, unless, (with negative) otherwise: — if (so be that, yet).

(1490) εἰ δὲ μὴ (γε), — i deh may’-(geh); from (1487) (εἰ), (1161) (δὲ) and (3361) (μὴ) (sometimes with (1065) (γέ) added); but if not: — (or) else, if (not, otherwise), otherwise.

(1491) εἶδος, — i’-dos; from (1492) (εἶδω); a view, i.e. form (literal or figurative): — appearance, fashion, shape, sight.

(1492) εἶδω, — i’-do; a primary verb; used only in certain past tenses, the others being borrowed from the equivalent (3700) (ὁπτάνομαι) and (3708) (ὁρῶ); 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) εἶδωλεῖον, — i-do-li’-on; neuter of a presumed derivative of (1497) (ἐδώλον); an image-fane: — idol’s temple.
(1494) εἰδωλόθυτον, — i-do-loth'-oo-ton; neuter of a compound of
(1497) (ἐδωλόν) and a presumed derivative of (2380) (θῦο); 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) (ἐδωλόν)
and (2999) (λατρεία); image-worship (literal or figurative): —
idolatry.

(1496) εἰδωλολάτρης, — i-do-lol-at'-race; from (1497) (ἐδωλόν)
and the base of (3000) (λατρεύω); an image- (servant or)
worshipper (literal or figurative): — idolater.

(1497) ἐδωλόν, — i’-do-lon; from (1491) (ἐδος); 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) (ἐίμι) (including the other person); might (could, would
or should) be: — mean, + perish, should be, was, were.

(1499) εἰ καί, — i kahee; from (1487) (εἰ) and (2532) (καί); if also (or
even): — if (that), though.

(1500) εἰκῆ, — i-kay’; probably from (1502) (ἐικώ) (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) εἰκω, — i’-ko; apparently a primary verb; properly to be weak,
i.e. yield: — give place.

(1503) εἰκω, — i’-ko; apparently a primary verb [perhaps akin to (1502)
(ἐικώ) through the idea of faintness as a copy]; to resemble: —
be like.

(1504) εἰκών, — i-kone’; from (1503) (ἐικώ); a likeness, i.e. (literal)
statue, profile, or (figurative) representation, resemblance: —
image.
(1505) ἐιλικρίνεια, — i-lik-ree’-ni-ah; from (1506) (ἐιλικρινής); clearness, i.e. (by implication) purity (figurative): — sincerity.

(1506) ἐιλικρινής, — i-lik-ree-nace’; from ἐιλη (the sun’s ray) and (2919) (κρίνω); judged by sunlight, i.e. tested as genuine (figurative): — pure, sincere.

(1507) ἐιλίσσω, — hi-lis’-so; a prolonged form of a primary but defective verb ἐιλω (of the same meaning); to coil or wrap: — roll together. See also (1667) (ἐλίσσω).

(1508) ἐι μῆ, — i may; from (1487) (ἐι) and (3361) (μῆ); if not: — but, except (that), if not, more than, save (only) that, saving, till.

(1509) ἐι μῆ τί, — i may tee; from (1508) (ἐι μῆ) and the neuter of (5100) (τίς); if not somewhat: — except.

(1510) ἐιμί’, — 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) (ἐι), (1498) (ἐήν), (1511) (ἐναι), (1527) (ἐίς καθ’ ἐις), (2070) (ἔσμεν), (2071) (ἔσμαοι), (2075) (ἐστε), (2076) (ἐστί), (2258) (ῆν), (2468) (ἔσθι), (2771) (κέρδος), (5600) (ὁ).

(1511) ἐναι, — i’-nahee; presumed infinitive from (1510) (ἐιμί’); to exist. — am, are, come, is, x lust after, x please well, there is, to be, was.

ἐνεκέννεν. See (1752) (ἐνεκά). 

(1512) ἐι περ, — i per; from (1487) (ἐι) and (4007) (περ); if perhaps: — if so be (that), seeing, though.

(1513) ἐι πως, — i poce; from (1487) (ἐι) and (4458) (-πῶς); if somehow: — if by any means.

(1514) ἐρημεύω, — i-rane-yoo’-o; from (1515) (ἐρήνη); to be (act) peaceful: — be at (have, live in) peace, live peaceably.
(1515) ἐνθηνηύη, — i-ray’-nay; probably from a primary verb ἐνθω (to join); peace (literal or figurative); by implication prosperity: — one, peace, quietness, rest, + set at one again.

(1516) ἐνθηνικός, — i-ray-nee-kos’; from (1515) (ἐνθηνηύη); pacific; by implication salutary: — peaceable.

(1517) ἐνθηνοποιέω, — i-raynop-oy-eh’-o; from (1518) (ἐνθηνοποιός); to be a peace-maker, i.e. (figurative) to harmonize: — make peace.

(1518) ἐνθηνοποιός, — i-raynop-oy-os’; from (1518) (ἐνθηνοποιός) and (4160) (ποιέω); pacificatory, i.e. (subjective) peaceable: — peacemaker.

(1519) ἐν, — 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) ἐν, — hice; (including the neuter [etc.] ἐν; a primary numeral; one: — a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also (1527) (ἐν ἱσαθ’ ἐν), (3367) (μηδείς), (3391) (μία), (3762) (οὐδείς).

(1521) ἐνσάγω, — ice-ag’-o; from (1519) (ἐν) and (71) (ἄγω); to introduce (literal or figurative): — bring in (-to), (+ was to) lead into.

(1522) ἐνσακούω, — ice-ak-oo’-o; from (1519) (ἐν) and (191) (ἀκούω); to listen to: — hear.
(1523) εἰσδέχομαι, — ice-dekh’-om-ahee; from (1519) (εἰς) and (1209) (δέχομαι); to take into one’s favor: — receive.

(1524) εἴσεβμι, — ice’-i-mee; from (1519) (εἰς) and εἴμι (to go); to enter: — enter (go) into.

(1525) εἰσέρχομαι, — ice-er’-khom-ahee; from (1519) (εἰς) and (2064) (ἐρχόμαι); to enter (literal or figurative): — x arise, come (in, into), enter in (-to), go in (through).

(1526) εἰσι, — i-see’; 3rd person plural presumed indicative of (1510) (εἴμι); they are: — agree, are, be, dure, x is, were.

(1527) εἰσ καθ’ εἰς, — hice kath hice; from (1520) (εἰς) repeated with (2596) (κατά) inserted; severally: — one by one.

(1528) εἰσκαλέω, — ice-kal-eh’-o; from (1519) (εἰς) and (2564) (καλέω); to invite in: — call in.

(1529) εἰσοδος, — ice’-od-os; from (1519) (εἰς) and (3598) (όδος); an entrance (literal or figurative): — coming, enter (-ing) in (to).

(1530) εἰσπηδάω, — ice-pay-dah’-o; from (1519) (εἰς) and πηδάω (to leap); to rush in: — run (spring) in.

(1531) εἰσπορεύομαι, — ice-por-yoo’-om-ahee; from (1519) (εἰς) and (4198) (πορεύομαι); to enter (literal or figurative): — come (enter) in, go into.

(1532) εἰστρέχω, — ice-trekh’-o; from (1519) (εἰς) and (5143) (τρέχω); to hasten inward: — run in.

(1533) εἰσφέρω, — ice-fer’-o; from (1519) (εἰς) and (5342) (φέρω); to carry inward (literal or figurative): — bring (in), lead into.

(1534) εἶτα, — i’-tah; of uncertain affinity; a particle of succession (in time or logical enumeration), then, moreover: — after that (-ward), furthermore, then. See also (1899) (ἐπειτα).

(1535) εἶτε, — i’-teh; from (1487) (εἰ) and (5037) (τε); if too: — if, or, whether.
(1536) ἐἰ  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) (ἀρχου); the captain of one hundred men: — centurion.

(1544) ἐκβάλλω, — ek-bal’-lo; from (1537) (ἐ) 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).
(1545) ἐκβασίς, — 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) γαμίζω [compare (1548) γαμίζω]; 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-dekh’-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) ἐκδηλός, — ek’-day-los; from (1537) ἐκ and (1212) δηλός; 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) ἐκδίηγεόμαι, — ek-dey-ayg-eh’-om-ahee; from (1537) (ἐκ) and a compound of (1223) (διά) and (2233) (ηγέομαι); to narrate through wholly: — declare.

(1556) ἐκδικέω, — ek-dik-eh’-o; from (1558) (ἐκδικός); to vindicate, retaliate, punish: — a (re-) venge.

(1557) ἐκδίκησις, — ek-dik’-ay-sis; from (1556) (ἐκδικέω); vindication, retribution: — (a-, re-) venge (-ance), punishment.

(1558) ἐκδικός, — 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) (διόκω); 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) (δύνω); 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) ἐκθοαμβέω, — ek-tham-beh'-o; from (1569) (ἐκθαμβος); to astonish utterly: — affright, greatly (sore) amaze.

(1569) ἐκθαμβός, — 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) ἐκκαθαίρω, — ek-kath-ah’ee-ro; from (1537) (ἐκ) and (2508) (καθαίρω); 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) ἐκκεντέω, — 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) ἐκκολομβάω, — ek-kol-oomb'-ah-o; from (1537) (ἐκ) and (2860) (κολομβάω); 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) ἐκκρέμαμαι, — ek-krem'-am-ahee; middle from (1537) (ἐκ) and (2910) (κρέμαννυμι); 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) λύω; to 
relax (literal or figurative): — faint.

(1591) ἐκμάσσω, — ek-mas’-so; from (1537) ἐκ and the base of 
(3145) μάσσαμαι; 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) ἐκνεύω, — ek-nyoo’-o; from (1537) ἐκ and (3506) νεύω; 
(by analogy) to slip off, i.e. quietly withdraw: — convey self 
away.

(1594) ἐκνήφω, — ek-nay’-fo; from (1537) ἐκ and (3525) νήφω; 
(figurative) to rouse (oneself) out of stupor: — awake.

(1595) ἐκούσιον, — hek-oo’-see-on; neuter of a derivative from (1635) 
ἐκών; voluntariness: — willingly.

(1596) ἐκούσιος, — hek-oo-see’-oce; adverb from the same as (1595) 
ἐκούσιον; voluntarily: — wilfully, willingly.

(1597) ἐκπάλαι, — ek’-pal-ahee; from (1537) ἐκ and (3819) 
(πάλαι); 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) πέτωμαι; 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) ἐκπληρῶ, — *ek-play-ro’-o*; from (1537) ἐκ and (4137) πληρῶ; to *accomplish* entirely: — fulfill.

(1604) ἐκπλήρωσις, — *ek-play’-ro-sis*; from (1603) ἐκπληρῶ; *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) ἐκριζόω, — *ek-riz-o’-o*; from (1537) ἐκ and (4492) ῥιζόω; to *uproot*: — pluck up by the root, root up.

(1611) ἐκστασις, — *ek’-stas-is*; from (1839) ἐξίστημι; 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) φείδωμαι; 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) ἐκφῶ, — *ek-foo’-o*; from (1537) ἐκ and (5453) φῶ; 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) ἐλαιὸν, — *el’-ah-yon*; neuter of the same as (1636) ἐλαία; olive *oil*: — oil.
(1638) ἑλαϊών, — el-ah-yone’; from (1636) ἑλαία; 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) ἑλάσσων, — el-as’-sone; or ἑλᾶττων, el-at-tone’; comparative of the same as (1646) ἑλάχιστος; smaller (in size, quantity, age or quality): — less, under, worse, younger.

(1641) ἑλαττονέω, — el-at-ton-eh-o; from (1640) ἑλᾶσσων; to diminish, i.e. fall short: — have lack.

(1642) ἑλᾶττω, — el-at-to’-o; from (1640) ἑλᾶσσων; to lessen (in rank or influence): — decrease, make lower.

(1643) ἑλαύνω, — 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 daemoniacal power): — carry, drive, row.

(1644) ἑλαφρία, — el-af-ree’-ah; from (1645) ἑλαφρός; levity (figurative), i.e. fickleness: — lightness.

(1645) ἑλαφρός, — el-af-ros’; probably akin to (1643) ἑλαύνω and the base of (1640) ἑλᾶσσων; light, i.e. easy: — light.

(1646) ἑλάχιστος, — el-akh’-is-tos; superlative of ἑλαχυς (short); used as equivalent to (3398) μικρός; least (in size, amount, dignity, etc.): — least, very little (small), smallest.

(1647) ἑλαχιστότερος, — el-akh-is-tor-er-os; comparative of (1646) ἑλάχιστος; far less: — less than the least.

(1648) Ἑλεάζαρ, — el-eh-ad’-zar; of Hebrew origin [Hebrew {499} (‘El`azar)]; Eleazar, an Israelite: — Eleazar.

(1649) Ἑλεγξίς, — el’-eng-xis; from (1651) Ἑλέγχω; refutation, i.e. reproof: — rebuke.
(1650) ἐλεγχος, — el’-eng-khos; from (1651) ἐλέγχω; proof, conviction: — evidence, reproof.

(1651) ἐλέγχω, — el-eng’-kho; of uncertain affinity; to confute, admonish: — convict, convince, tell a fault, rebuke, reprove.

(1652) ἐλεηινός, — 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) ἐλευθερία, — 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.
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(1661) ἐλεφάντινος, — *el-ef-an’-tee-nos*; from ἐλεφας (an “elephant”); *elephantine*, i.e. (by implication) composed of *ivory*: — of ivory.

(1662) Ἑλιακέιμ, — *el-ee-ak-ime’*; of Hebrew origin [Hebrew {471}] (‘Elyaqiym)]; *Eliakim*, an Israelite: — Eliakim.

(1663) Ἐλιέζερ, — *el-ee-ed’-zer*; of Hebrew origin [Hebrew {461}] (‘Eliy’ezar)]; *Eliezer*, an Israelite: — Eliezer.

(1664) Ἐλιοῦδ, — *el-ee-ood’*; of Hebrew origin [Hebrew {410}] (‘el) and Hebrew {1935} (howd)); *God of majesty; Eliud*, an Israelite: — Eliud.

(1665) Ἐλισάβετ, — *el-ee-sab’-et*; of Hebrew origin [Hebrew {472}] (‘Eliysheba’)]; *Elisabet*, an Israelitess: — Elisabeth.

(1666) Ἐλισσαῖος, — *el-is-sah’-yos*; of Hebrew origin [Hebrew {477}] (‘Eliysha’)]; *Elissaeus*, an Israelite: — Elissaeus.

(1667) ἐλισσῶ, — *hel-is’-so*; a form of (1507) (ἐλίσσω); to *coil* or *wrap*: — fold up.

(1668) ἐλκος, — *hel’-kos*; probably from (1670) (ἐλκύω); an *ulcer* (as if drawn together): — sore.

(1669) ἐλκυω, — *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) (ὁιρέομαι); to *drag* (literal or figurative): — draw. Compare (1667) (ἐλίσσω).

(1671) Ἐλλάς, — *hel-las’*; of uncertain affinity; *Hellas* (or *Greece*), a country of Europe.-Greece.

(1672) Ἐλλην, — *hel’-lane*; from (1671) (Ἐλλάς); a *Hellen* (Grecian) or inhabitant of Hellas; by extension a *Greek-speaking* person, especially a *non-Jew*: — Gentile, Greek.
(1673) Ἐλλενικός, — hel-lay-nee-kos'; from (1672) (Ἐλλήνην); Hellenic, i.e. Grecian (in language): — Greek.

(1674) Ἐλληνίς, — hel-lay-nis'; feminine of (1672) (Ἐλλήνην); a Grecian (i.e. non-Jewish) woman: — Greek.

(1675) Ἐλληνιστής, — hel-lay-nis-tace'; from a derivative of (1672) (Ἐλλήνην); a Hellenist or Greek-speaking Jew: — Grecian.

(1676) Ἐλληνιστί, — hel-lay-nis-tee'; adverb from the same as (1675) (Ἐλληνιστής); Hellenistically, i.e. in the Grecian language: — Greek.

(1677) ἐλλογέω, — 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.

ἐλλομαί. See (138) (αἰρέομαί).

(1678) Ἐλμωδάμ, — el-mo-dam'; of Hebrew origin [perhaps for Hebrew {486} (‘Almowdad)]; Elmodam, an Israelite: — Elmodam.

(1679) ἐλπίζω, — el-pid'-zo; from (1680) (elpis); to expect or confide: — (have, thing) hope (-d) (for), trust.

(1680) ἐλπίς, — el-pece'; from a primary ἐλπῶ (to anticipate, usually with pleasure); expectation (abstract or concrete) or confidence: — faith, hope.

(1681) Ἐλυμας, — el-oo'-mas; of foreign origin; Elymas, a wizard: — Elymas.

(1682) Ἐλοί, — el-o-ee'; of Chaldee origin [Hebrew {426} (‘elahh (Chaldee)) with pronoun suffix]; my God: — Eloi.

(1683) ἐμαυτός, — 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) (ἐν) 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) (ἐν) and (906) (βάλλω); to *throw on*, i.e. (figurative) *subject to* (eternal punishment): — cast into.

1686) ἐμβάπτω, — *em-bap’-to*; from (1722) (ἐν) and (911) (βάπτω); to *whelm on*, i.e. *wet* (a part of the person, etc.) by contact with a fluid: — dip.

1687) ἐμβατέω, — *em-bat-yoo’-o*; from (1722) (ἐν) and a presumed derivative of the base of (939) (βάσις); equivalent to (1684) (ἐμβαίνω); to *intrude on* (figurative): — intrude into.

1688) ἐμβιβάζω, — *em-bib-ad’-zo*; from (1722) (ἐν) and (911) (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) (ἐν) 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) (ἐν) and (991) (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) (ἐν) and (3105) (μαίνομαι); to *rave on*, i.e. *rage at*: — be mad against.
(1694) Ἐμμανουήλ, — *em-man-oo-ale*’; of Hebrew origin [Hebrew {6005}] (ʾImmanuwʾel]); God with us; Emmanuel, a name of Christ: — Emmanuel.

(1695) Ἐμμαοῦς, — *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) Ἐμμόρ, — *em-mor*’; of Hebrew origin [Hebrew {2544}] (Chamowr)]; Emmor (i.e. Chamor), a Canaanite: — Emmoral

(1698) Ἐμοί, — *em-oy*’; a prolonged form of (3427) (μοι); to me: — I, me, mine, my.

(1699) Ἐμός, — *em-os*’; from the oblique cases of (1473) (ἐγώ) ((1698) Ἐμοί), (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) Ἐμπαιγμός, — *emp-ahheeg-mos*’; from (1702) (ἐμπαιζω); derision: — mocking.

(1702) Ἐμπαίζω, — *emp-ahzed’zo*; from (1722) (ἐν) and (3815) (παιζω); to jeer at, i.e. deride: — mock.

(1703) Ἐμπαίκτης, — *emp-ahek-tace*’; from (1702) (ἐμπαιζω); a derider, i.e. (by implication) a false teacher: — mocker, scoffer.

(1704) Ἐμπεριπατέω, — *em-per-ee-pat-eh’-o*; from (1722) (ἐν) and (4043) (περιπατεω); to perambulate on a place, i.e. (figurative) to be occupied among persons: — walk in.

(1705) Ἐμπίπλημι, — *em-pip’-lay-mee*; or Ἐμπληθω, em-play’-tho; from (1722) (ἐν) and the base of (4118) (πληθστος); to fill in (up), i.e. (by implication) to satisfy (literal or figurative): — fill.
(1706) ἐμπίπτω, — *em-pip’-*to; from (1722) (ἐν) 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) (ἐν) and (4120) (πλέκω); to *entwine*, i.e. (figurative) *involve* with: — entangle (in, self with).

ἐμπλήθω. See (1705) (ἐμπίπλημι).

(1708) ἐμπλοκή, — *em-plok-ay’*; from (1707) (πλεῖστος); elaborate *braiding* of the hair: — plaing.

(1709) ἐμπνέω, — *emp-neh’-*o; from (1722) (ἐν) and (4154) (πνέω); to *inhale*, i.e. (figurative) to *be animated by* (bent upon): — breathe.

(1710) ἐμπορεύομαι, — *em-por-yoo’-om-ahee*; from (1722) (ἐν) 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-por-ee’-ah*; feminie from (1713) (ἐμπορος); *traffic*: — merchandise.

(1712) ἐμπόριον, — *em-por-ee-on*; neuter from (1713) (ἐμπορος); a *mart* (“emporium”): — merchandise.

(1713) ἐμπορος, — *em’-por-os*; from (1722) (ἐν) and the base of (4198) (πορεύομαι); a (wholesale) *tradesman*: — merchant.

(1714) ἐμπρήθω, — *em-pray’-*tho; from (1722) (ἐν) and πρήθω (to *blow* a flame); to *enkindle*, i.e. *set on fire*: — burn up.

(1715) ἐμπροσθεν, — *em’-pros-then*; from (1722) (ἐν) and (4314) (πρός); *in front of* (in place [literal or figurative] or time): — against, at, before, (in presence, sight) of.

(1716) ἐμπτώ, — *emp-too’-*o; from (1722) (ἐν) and (4429) (πτώ); to *spit at or on*: — spit (upon).

(1717) ἐμφανής, — *em-fan-ace’*; from a compound of (1722) (ἐν) 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) ἔν and (5401) φόβος; *in fear*, i.e. *alarmed*: — affrighted, afraid, tremble.

(1720) ἐμφυσάω, — *em-foo-sah’-o*; from (1722) ἔν and θυσαο (to *puff*) [compare (5453) φύω]; to *blow at or on*: — breathe on.

(1721) ἐμφυτος, — *em’-foo-tos*; from (1722) ἔν and a derivative of (5453) φύω); *implanted* (figurative): — engrafted.

(1722) ἔν, — *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) ές 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) ἔν and a derivative of (43) ἀγκάλη; to *take in one’s arms*, i.e. *embrace*: — take up in arms.

(1724) ἔναλιος, — *en-al’-ee-os*; from (1722) ἔν and (251) ἀλς; *in the sea*, i.e. *marine*: — thing in the sea.

(1725) ἐναντίω, — *en’-an-tee*; from (1722) ἔν and (473) ἄντι; *in front* (i.e. figurative *presence*) *of*: — before.

(1726) ἐναντίον, — *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) δέω (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) δείκνυω; to indicate (by word or act): — do, show (forth).

(1732) ἐνδείξις, — en’-dike-sis; from (1731) ἐνδείκνυμι; indication (abstract): — declare, evident token, proof.

(1733) ἐνδέκα, — hen’-dek-ah; from (the neuter of) (1520) ἑίς and (1176) δέκα; one and ten, i.e. eleven: — eleven.

(1734) ἐνδέκατος, — hen-dek’-at-os; order from (1733) ἐνδέκα; eleventh: — eleventh.

(1735) ἐνδεχεται, — en-dekh’-et-ahee; third person singular presumed of a compound of (1722) ἐν and (1209) ἔχομαι; (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-oo-s’-ko; a prolonged form of (1746) ἐνδύω; to invest (with a garment): — clothe in, wear.

(1738) ἐνδικτεω, — en’-dee-kos; from (1722) ἐν and (1349) δίκη; in the right, i.e. equitable: — just.
(1739) ἐνδόμησις, — en-dom’-ay-sis; from a compound of (1722) (ἐν) and a derivative of the base of (1218) (δῆμος); a housing in (residence), i.e. structure: — building.

(1740) ἐνδοξόζω, — en-dox-ad’-zo; from (1741) (ἐνδοξός); to glorify: — glorify.

(1741) ἐνδοξός, — en’-dox-os; from (1722) (ἐν) and (1391) (δόξα); in glory, i.e. splendid, (figurative) noble: — glorious, gorgeous [-ly], honourable.

(1742) ἐνδομα, — en’-doo-mah; from (1746) (ἐνδύμα); apparel (especially the outer robe): — clothing, garment, raiment.

(1743) ἐνδυναμόω, — en-doo-nam-o’-o; from (1722) (ἐν) and (1412) (δυναμόω); to empower: — enable, (increase in) strength (-en), be (make) strong.

(1744) ἐνδύω, — en-doo’-no; from (1772) (ἐννομός) and (1416) (δύνω); to sink (by implication wrap [compare (1746) (ἐνδύω)] on, i.e. (figurative) sneak: — creep.

(1745) ἐνδυσις, — en’-doo-sis; from (1746) (ἐνδύω); investment with clothing: — putting on.

(1746) ἐνδύω, — en-doo’-o; from (1722) (ἐν) and (1416) (δύνω) (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 ambuscade, i.e. (figurative) murderous purpose: — lay wait. See also Greek (1749) (enedron).

(1748) ἐνέδρευμω, — en-ed-ryoo’-o; from (1747) (ἐνέδρα); to lurk, i.e. (figurative) plot assassination: — lay wait for.

(1749) ἐνέδρον, — en’-ed-ron; neuter of the same as (1747) (ἐνέδρα); an ambush, i.e. (figurative) murderous design: — lying in wait.
(1750) ἐνειλέω, — en-i-leh’-o; from (1772) (ἐννομος) and the base of (1507) (ἐιλίσσω); to enwrap: — wrap in.

(1751) ἐνειμι, — en’-i-mee; from (1772) (ἐννομος) and (1510) (ἐιμί); to be within (neuter participle plural): — such things as...have. See also (1762) ἐνι.

(1752) ἐνεκα, — hen’-ek-ah; or ἐνεκεν, hen’-ek-en; or ἐνεκεν, hi’-neek-en; of uncertain affinity; on account of: — because, for (cause, sake), (where-) fore, by reason of, that.

(1753) ἐνέργεια, — en-erg’-i-ah; from (1756) (ἐνεργής); efficiency (“energy”): — operation, strong, (effectual) working.

(1754) ἐνεργέω, — en-erg-eh’-o; from (1756) (ἐνεργής); to be active, efficient: — do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

(1755) ἐνέργημα, — en-erg’-ay-mah; from (1754) (ἐνεργέω); an effect: — operation, working.

(1756) ἐνεργής, — en-er-gace’; from (1722) (ἐν) and (2041) (ἔργον); active, operative: — effectual, powerful.

(1757) ἐνευλογέω, — en-yoo-log-eh’-o; from (1722) (ἐν) and (2127) (ἔυλογέω); to confer a benefit on: — bless.

(1758) ἐνέχω, — en-ekh’-o; from (1722) (ἐν) and (2192) (ἔχω); to hold in or upon, i.e. ensnare; by implication to keep a grudge: — entangle with, have a quarrel against, urge.

(1759) ἐνθάδε, — en-thad’-eh; from a prolonged form of (1722) (ἐν); properly within, i.e. (of place) here, hither: — (t-) here, hither.

(1760) ἐνθυμέομαι, — en-thoo-meh’-om-ahee; from a compound of (1722) (ἐν) and (2372) (θυμός); to be inspirited, i.e. ponder: — think.

(1761) ἐνθόμεσις, — en-thoo’-may-sis; from (1760) (ἐνθυμέομαι); deliberation: — device, thought.
(1762) ἐνι, — *en’-ee*; contracted for third person singular presumed indicative of (1751) (ἐνεμι); impersonal *there is* in or among: — be, (there) is.

(1763) ἐνιαιντός, — *en-ee-ow-tos’*; prolonged from a primary ἐνός (a year); a *year*: — year.

(1764) ἐνιστημι, — *en-is’-tay-mee*; from (1722) (ἐν) and (2476) (ἰστημι); 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) ἐννατος, — *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) ἐννεός, — *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) (νόμος); (subject) *legal*, or (object) *subject* to: — lawful, under law.

(1773) ἐννυχχων, — *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) ἕις; oneness, i.e. (figurative) unanimity: — unity.

(1776) ἑνοχλέω, — en-okh-leh’-o; from (1722) ἐν and (3791) ὄχλεω; to crowd in, i.e. (figurative) to annoy: — trouble.

(1777) ἑνοχος, — en’-okh-os; from (1758) ἑνέχω; liable to (a condition, penalty or imputation): — in danger of, guilty of, subject to.

(1778) ἑνταλμα, — en’-tal-mah; from (1781) ἑντέλλομα; an injunction, i.e. religious precept: — commandment.

(1779) ἑνταφίαζω, — en-ta’-fi-ad’-zo; from a compound of (1722) ἐν and (5028) τάφος; to inswathe with cerements for interment: — bury.

(1780) ἑνταφιασμός, — en-ta’-fi-as-mos’; from (1779) ἑνταφίαζω; preparation for interment: — burying.

(1781) ἑντέλλομα, — 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) ἑνθάδε; hence (literal or figurative); (repeated) on both sides: — (from) hence, on either side.

(1783) ἑντεύξις, — ent’-yook-sis; from (1793) ἑντυγχάνω; an interview, i.e. (special) supplication: — intercession, prayer.

(1784) ἑντίμος, — en’-tee-mos; from (1722) ἐν and (5092) τιμή; valued (figurative): — dear, more honourable, precious, in reputation.

(1785) ἑντολή, — en-tol-ay’; from (1781) ἑντέλλομα; 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) (εἶλισσω)); 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) (ὕβρις); to insult: — do despite unto.

(1797) ἐνυπνιάζομαι, — en-oop-nee-ad´-zom-ahee; middle from (1798) (ἐνύπνιον); to dream: — dream (-er).

(1798) ἐνύπνιον, — en-oop´-nee-on; from (1722) (ἐν) and (5258) (ὕπνος); something seen in sleep, i.e. a dream (vision in a dream): — dream.
(1799) ἑνώπιον, — en-o’-pee-on; neuter of a compound of (1722) ἐν and a derivative of (3700) ὄπτάνομαι; in the face of (literal or figurative): — before, in the presence (sight) of, to.

(1800) ἑνώς, — en-oce’; of Hebrew origin [Hebrew {583}] (‘Enowsh); Enos (i.e. Enosh), a patriarch: — Enos.

(1801) ὑνωτίζωμαι, — 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) ἑνόκ, — en-oke’; of Hebrew origin [Hebrew {2585}] (Chanok); Enoch (i.e. Chanok), an antediluvian: — Enoch.

ेऽ. See (1537) (ेक).

(1803) एक, — hex; a primary numeral; six: — six.

(1804) एकाग्गेल्लो, — ex-ang-el’-lo; from (1537) (ेक) and the base of (32) (अग्गेलो); to publish i.e. celebrate: — shew forth.

(1805) एकानोराजो, — ex-ag-or-ad’-zo; from (1537) (ेक) and (59) (अनोराजो); to buy up, i.e. ransom; figurative to rescue from loss (improve opportunity): — redeem.

(1806) एकाधो, — ex-ag’-o; from (1537) (ेक) and (71) (अधो); to lead forth: — bring forth (out), fetch (lead) out.

(1807) एकारेव, — ex-ahee-reh’-o; from (1537) (ेक) and (138) (अरेव); active to tear out; middle to select; figurative to release: — deliver, pluck out, rescue.

(1808) एकारो, — ex-ah’ee-ro; from (1537) (ेक) and (142) (अरो); to remove: — put (take) away.

(1809) एकाइत्योमाय, — ex-ahee-teh’-om-ahee; middle from (1537) (ेक) and (154) (अत्यो); to demand (for trial): — desire.

(1810) एकाइफनर्स, — ex-ah’eef-nace; from (1537) (ेक) and the base of (160) (अफ्निधो); of a sudden (unexpectedly): — suddenly. Compare (1819) (ेकापिनα).
(1811) ἐξακολούθεω, — *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) ἐξακόσιοι, — *hex-ak-os’-ee-oy*; plural ordinal from (1803) (**ἐξ**) and (1540) (**ἐκατόν**); *six hundred*: — *six hundred*.

(1813) ἐξαλείψω, — *ex-al-i’-fo*; from (1537) (**ἐκ**) and (218) (**αλειπho**); to *smear out*, i.e. *obliterate* (*erase* tears, figurative *pardon* sin): — *blot out, wipe away*.

(1814) ἐξάλλομαι, — *ex-al’-لوم-әhee*; from (1537) (**ἐκ**) and (242) (**άλλομαι**); to *spring forth*: — *leap up*.

(1815) ἐξανάστασις, — *ex-an-as’-tas-is*; from (1817) (**ἐξανίστημι**); a *rising from* death: — *resurrection*.

(1816) ἐξανατέλλω, — *ex-an-at-el’-lo*; from (1537) (**ἐκ**) and (393) (**ανατέλλω**); to *start up out* of the ground, i.e. *germinate*: — *spring up*.

(1817) ἐξανίστημι, — *ex-an-is’-tay-mee*; from (1537) (**ἐκ**) and (450) (**ανίστημι**); objective to *produce*, i.e. (figurative) *beget*; subject to *arise*, i.e. (figurative) *object*: — *raise (rise) up*.

(1818) ἐξαπατάω, — *ex-ap-at-ah’-o*; from (1537) (**ἐκ**) and (538) (**απατάω**); to *seduce wholly*: — beguile, deceive.

(1819) ἐξάπινα, — *ex-ap’-ee-nah*; from (1537) (**ἐκ**) and a derivative of the same as (160) (**αἱφνιδιος**); of *a sudden*, i.e. *unexpectedly*: — *suddenly*. Compare (1810) (**ἐξαίφνης**).

(1820) ἐξαπορέομαι, — *ex-ap-or-eh’-om-ahee*; middle from (1537) (**ἐκ**) and (639) (**απορέω**); to *be utterly at a loss*, i.e. *despond*: — *in* despair.

(1821) ἐξαποστέλλω, — *ex-ap-os-tel’-lo*; from (1537) (**ἐκ**) and (649) (**αποστέλλω**); to *send away forth*, i.e. (on a mission) to *despatch*, or (peremptorily) to *dismiss*: — *send (away, forth, out)*.
(1822) ἐξαρτίζω, — ex-ar-tid’-zo; from (1537) ἐκ and a derivative of (739) ἄρτιος; to finish out (time); figurative to equip fully (a teacher): — accomplish, thoroughly furnish.

(1823) ἐξαστράπτω, — ex-as-trap’-to; from (1537) ἐκ and (797) ἄστραπτο; 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) ὁ ἀρτιος) 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) ἐξειμί, — ex’-i-mee; from (1537) ἐκ and ἐιμί (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) ἐξελκόω, — ex-el’-ko; from (1537) ἐκ and (1670) ἐλκύω; to drag forth, i.e. (figurative) to entice (to sin): — draw away.

(1829) ἐξεραμάω, — ex-er’am-ah; from a compound of (1537) ἐκ and a presumed ἐράω (to spue); vomit, i.e. food disgorged: — vomit.

(1830) ἐξερευνάω, — ex-er-yoo-nah’-o; from (1537) ἐκ and (2045) ἐρευνάω; to explore (figurative): — search diligently.

(1831) ἐξερχομαι, — ex-er’-khom-ahee; 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) ἐξεστι, — ex'-es-tee; third person singular presumed indicative of a compound of (1537) (ἐκ) and (1510) (ἐμί); so also ἐξόν, 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) ἐξετάζω, — ex-et-ad’-zo; from (1537) (ἐκ) and ἔταζω (to examine); to test thoroughly (by questions), i.e. ascertain or interrogate: — ask, enquire, search.

(1834) ἐξηγεομαι, — ex-ayg-eh’-om-ahee; from (1537) (ἐκ) and (2233) (ἡγεομαι); to consider out (aloud), i.e. rehearse, unfold: — declare, tell.

(1835) ἐξηκοντα, — hex-ay’-kon-tah; the tenth multiple of (1803) (ἕξ); sixty: — sixty [-fold], threescore.

(1836) ἐξήκες, — hex-ace’; from (2192) (ἕχω) (in the sense of taking hold of, i.e. adjoining); successive: — after, following, x morrow, next.

(1837) ἐξηχεομαι, — ex-ay-kheh’-om-ahee; middle from (1537) (ἐκ) and (2278) (ἡχέω); to “echo” forth, i.e. resound (be generally reported): — sound forth.

(1838) ἐξίς, — hex’-is; from (2192) (ἕχω); habit, i.e. (by implication) practice: — use.

(1839) ἐξιστημι, — 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) ἐξισχούω, — ex-is-khoo’-o; from (1537) (ἐκ) and (2480) (ἰσχύω); to have full strength, i.e. be entirely competent: — be able.

(1841) ἐξοδος, — 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) (ἐκ) and (3645) (ὁλοθρεύω); to extirpate: — destroy.

(1843) ἐξομολογέω, — ex-om-ol-og-eh’-o; from (1537) (ἐκ) and (3670) (ὁμολογέω); to acknowledge or (by implication of assent) agree fully: — confess, profess, promise.

ἐξόν. See (1832) (ἐξεστί).

(1844) ἐξορκίζω, — ex-or-kid’-zo; from (1537) (ἐκ) and (3726) (ὁρκίζω); 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-oss’-so; from (1537) (ἐκ) and (3736) (ὁρύσσω); to dig out, i.e. (by extensive) to extract (an eye), remove (a roofing): — break up, pluck out.

(1847) ἐξουθενώω, — ex-oo-den-o’-o; from (1537) (ἐκ) and a derivative of the neuter of (3762) (οὐδείς); 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) (ἐξουθενώω) and meaning the same: — contemptible, despise, least esteemed, set at nought.

(1849) ἐξουσία, — ex-oo-see’-ah; from (1832) (ἐξεστί) (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) ἐξοχή, — ex-okh-ay'; from a compound of (1537) (ἐκ) and (2192) (ἐχω) (meaning to stand out); prominence (figurative): — principal.

(1852) ἐξουπνίζω, — ex-oop-nid'-zo; from (1853) (ἐξοπνος); to waken: — awake out of sleep.

(1853) ἐξουπνος, — 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 ἐξώθω, ex-o'-tho; from (1537) (ἐκ) and θέω (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) ἐορτάζω, — heh-or-tad'-zo; from (1859) (ἐορτη); to observe a festival: — keep the feast.

(1859) ἐορτη, — 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.
(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) ἀγω; to superinduce, i.e. inflict (an evil), charge (a crime): — bring upon.

(1864) ἐπαγωνίζομαι, — *ep-ag-o-nid’-zom-ahee*; from (1909) ἐπί and (75) ἀγωνίζομαι; to struggle for: — earnestly contend for.

(1865) ἐπαθροίζω, — *ep-ath-roid’-zo*; from (1909) ἐπί and ἀθροίζω (to assemble); to accumulate: — gather thick together.

(1866) Ἐπαίνετος, — *ep-a’hee-net-os*; from (1867) ἐπαίνεω; praised; Epaenetus, a Christian: — Epenetus.

(1867) ἐπαίνεω, — *ep-ahee-neh’-o*; from (1909) ἐπί and (134) αἰνέω; to applaud: — commend, laud, praise.

(1868) ἐπαινος, — *ep’-ahee-nos*; from (1909) ἐπί and the base of (134) αἰνέω; laudation; concretely a commendable thing: — praise.

(1869) ἐπαίρω, — *ep-ahee’-ro*; from (1909) ἐπί and (142) αἵρω; to raise up (literal or figurative): — exalt self, poise (lift, take) up.

(1870) ἐπαισχύνομαι, — *ep-ahee-skhoo’-nom-ahee*; from (1909) ἐπί and (153) αἰσχύνομαι; 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) ἐπακροάομαι, — ep-ak-ro-ah’-om-ahee; from (1909) ἐπί and the base of (202) ἀκροατής; to listen (intently) to: — hear.

(1875) ἐπάν, — ep-an’; from (1909) ἐπί and (302) ὀν; a particle of indefinite contemporaneousness; whenever, as soon as: — when.

(1876) ἐπάναγκες, — ep-an’-ang-kes; neuter of a presumed compound of (1909) ἐπί and (318) ἀναγκή; (adverb) on necessity, i.e. necessarily: — necessary.

(1877) ἐπανάγῳ, — ep-an-ag’-o; from (1909) ἐπί and (321) ἀνάγω; to lead up on, i.e. (technical) to put out (to sea); (intransitive) to return: — launch (thrust) out, return.

(1878) ἐπαναμιμήσκω, — ep-an-ah-mim-nace’-ko; from (1909) ἐπί and (363) ἀναμιμήσκω; to remind of: — put in mind.

(1879) ἐπαναπαύομαι, — ep-an-ah-pow’-om-ahee; middle from (1909) ἐπί and (373) ἀναπαύω; to settle on; literal (remain) or figurative (rely): — rest in (upon).

(1880) ἐπανέρχομαι, — ep-an-er’-khom-ahee; from (1909) ἐπί and (424) ἀνέρχομαι; to come up on, i.e. return: — come again, return.

(1881) ἐπανίσταμαι, — ep-an-is’-tam-ahee; middle from (1909) ἐπί and (450) ἀνίστημι; to stand up on, i.e. (figurative) to attack: — rise up against.

(1882) ἐπανόρθωσις, — ep-an-or’-tho-sis; from a compound of (1909) ἐπί and (461) ἀνόρθωσ; a straightening up again, i.e. (figurative) rectification (reformation): — correction.

(1883) ἐπάνω, — ep-an’-o; from (1909) ἐπί and (507) ὀνω; up above, i.e. over or on (of place, amount, rank, etc.): — above, more than, (up-) on, over.
(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) (αὐριον); occurring *on* the *succeeding* day, i.e. (2250) (ἡμέρα 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’; concretē 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) (δή); *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) ἐπειδόν, — *ep-i’-don*; and other moods and persons of the same tense; from (1909) (ἐπί) and (1492) (ἐὖδω); to *regard* (favorably or otherwise): — behold, look upon.

(1897) ἐπείπερ, — *ep-i’-per*; from (1893) (ἐπεί) and (4007) (περ); *since* indeed (of cause): — forasmuch.

(1898) ἐπεισαγωγή, — *ep-ice-ag-o-gay’*; from a compound of (1909) (ἐπί) and (1521) (ἐἰσάγω); a *superintroduction*: — bringing in.

(1899) ἐπειτα, — *ep’-i-tah*; from (1909) (ἐπί) and (1534) (ἐῖτα); *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) (ἐρχόμαι); 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) ἐπερότημα, — 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) ἀρειά (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) ἐπίβασινω, — 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) ἐπίβαλλω, — 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) (ἐκφυτοῦ) implied) to reflect; impersonally to belong to: — beat into, cast (up-) on, fall, lay (on), put (unto), stretch forth, think on.
(1912) ἐπιβαρέω, — 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) ἐπιβιβάζω, — ep-ee-bee-bad’-zo; from (1909) (ἐπί) and a reduplicated derivative of the base of (939) (βάσις) [compare (307) (ἀναβιβάζω)]; to cause to mount (an animal): — set on.

(1914) ἐπιβλέπω, — 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) ἐπιβλημα, — ep-ib’-lay-mah; from (1911) (ἐπιβάλλω); a patch: — piece.

(1916) ἐπιβοάω, — ep-ee-bo-ah’-o; from (1909) (ἐπί) and (994) (βοάω); to exclaim against: — cry.

(1917) ἐπιβουλή, — ep-ee-boo’lay; from a presumed compound of (1909) (ἐπί) and (1014) (βουλήματα); 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) ἐπιγίνομαι, — ep-ig-in’-om-ahee; from (1909) (ἐπί) and (1096) (γίνομαι); to arrive upon, i.e. spring up (as a wind): — blow.

(1921) ἐπιγνωσκω, — ep-ig-in-oce’-ko; from (1909) (ἐπί) and (1097) (γινωσκω); 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) ἐπίγνωσις, — ep-ig’-no-sis; from (1921) ἐπιγνώσκω; recognition, i.e. (by implication) full discernment, acknowledgment: — (ac-) knowledge (-ing, -ment).

(1923) ἐπιγραφή, — ep-ig-raf-ay’; from (1924) ἐπιγράφω; an inscription: — superscription.

(1924) ἐπιγράφω, — ep-ee-graf’-o; from (1909) ἐπί and (1125) γράφω; to inscribe (physical or mental): — inscription, write in (over, thereon).

(1925) ἐπιδείκνυμι, — ep-ee-dike’-noo-mee; from (1909) ἐπί and (1166) δείκνυω; to exhibit (physical or mental): — shew.

(1926) ἐπιδέχομαι, — ep-ee-dekh’-om-ahee; from (1909) ἐπί and (1209) δέχομαι; to admit (as a guest or [figurative] teacher): — receive.

(1927) ἐπιδημέω, — ep-ee-day-meh’-o; from a compound of (1909) ἐπί and (1218) δῆμος; to make oneself at home, i.e. (by extension) to reside (in a foreign country): — [be] dwelling (which were) there, stranger.

(1928) ἐπιδιάτασσομαι, — ep-ee-dee-ah-tas’-som-ahee; middle from (1909) ἐπί and (1299) διατάσσω; to appoint besides, i.e. supplement (as a codici): — add to.

(1929) ἐπιδίδωμι, — 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) ἐπιδιορθώω, — 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) ἐπιδύω, — ep-ee-doo’-o; from (1909) ἐπί and (1416) δύνω; to set fully (as the sun): — go down.
(1932) ἐπιεικεία, — *ep-ee-i’-ki-ah*; from (1933) ἐπιεικής; *suitableness*, i.e. (by implication) *equity, mildness*: — clemency, gentleness.

(1933) ἐπιεικής, — *ep-ee-i-kace’*; from (1909) ἐπί and (1503) ἐκικω; *appropriate*, i.e. (by implication) *mild*: — gentle, moderation, patient.

(1934) ἐπιζητέω, — *ep-eed-zay-teh’-o*; from (1909) ἐπί and (2212) ζητέω; to *search (inquire) for*; intensive to *demand, to crave*: — desire, enquire, seek (after, for).

(1935) ἐπιθανάτιος, — *ep-ee-than-at’-ee-os*; from (1909) ἐπί and (2288) θάνατος; doomed *to death*: — appointed to death.


(1937) ἐπιθυμέω, — *ep-ee-thoo-meh’-o*; from (1909) ἐπί and (2372) θυμός; to set the *heart upon*, i.e. *long* for (rightfully or otherwise): — covet, desire, would fain, lust (after).

(1938) ἐπιθυμητής, — *ep-ee-thoo-may-tace’*; from (1937) ἐπιθυμέω; a *craver*: — + lust after.

(1939) ἐπιθυμία, — *ep-ee-thoo-mee’-ah*; from (1937) ἐπιθυμέω; a *longing* (especially for what is forbidden): — concupiscence, desire, lust (after).

(1940) ἐπικαθίζω, — *ep-ee-kath-id’-zo*; from (1909) ἐπί and (2523) καθίζω; to *seat upon*: — set upon.

(1941) ἐπικαλέομαι, — *ep-ee-kal-eh’-om-ahee*; middle from (1909) ἐπί and (2564) καλέω; to *entitle*; by implication to *invoke* (for aid, worship, testimony, decision, etc.): — appeal (unto), call (on, upon), surname.

(1942) ἐπικάλυμμα, — *ep-ee-kal’-oo-mah*; from (1943) ἐπικαλύπτω; a *covering*, i.e. (figurative) *pretext*: — cloak.
(1943) ἐπικαλύπτω, — *ep-ee-kal-oop'-to*; from (1909) (ἐπί) and (2572) (καλύπτω); to *conceal*, i.e. (figurative) *forgive*: — cover.

(1944) ἐπικατάρατος, — *ep-ee-kat-ar'-at-os*; from (1909) (ἐπί) and a derivative of (2672) (καταράομαι); *imprecated*, i.e. *execrable*: — accursed.

(1945) ἐπίκεφαλι, — *ep-ik'-i-mah-e*; from (1909) (ἐπί) and (2749) (κεφαλι); 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) Ἐπικουρία, — *ep-ee-koo-ree'-ah*; from a compound of (1909) (ἐπί) and a (prolonged) form of the base of (2877) (κοράσιον) (in the sense of *servant*); *assistance*: — help.

(1948) Ἐπικρίνω, — *ep-ee-kree'-no*; from (1909) (ἐπί) and (2919) (κρίνω); to *adjudge*: — give sentence.

(1949) Ἐπιλαμβάνωμαι, — *ep-ee-lam-ban'-om-ahee*; middle from (1909) (ἐπί) 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) Ἐπιλανθάνωμαι, — *ep-ee-lan-than'-om-ahee*; middle from (1909) (ἐπί) and (2990) (λανθάνω); to *lose out* of mind; by implication to *neglect*: — (be) forget (-ful of).

(1951) Ἐπιλέγωμαι, — *ep-ee-leg'-om-ahee*; middle from (1909) (ἐπί) and (3004) (λέγω); to *surname*, *select*: — call, choose.

(1952) Ἐπιλείπω, — *ep-ee-li'-po*; from (1909) (ἐπί) and (3007) (λείπω); to *leave upon*, i.e. (figurative) to *be insufficient for*: — fail.
(1953) ἐπιλησμονή, — *ep-e-lace-mon-ay’*; from a derivative of (1950) (ἐπιλανθάνομαι); *negligence*: — x forgetful.

(1954) ἐπιλοιπος, — *ep-ill’-oy-pos*; from (1909) (ἐπί) and (3062) (λοιποί); *left over*, i.e. *remaining*: — rest.

(1955) ἐπιλυσίς, — *ep-ill’-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-eer-or-keh’-o*; from (1965) (ἐπιορκος); *commit perjury*: — forswear self.
(1965) ἐπιορκός, — ep-ee’-or-kos; from (1909) ἐπί and (3727) ὄρκος; on oath, i.e. (falsely) a forswearer: — perjured person.

(1966) ἐπιούσα, — ep-ee-oo’-sah; feminine singular participle of a compound of (1909) ἐπί and ἐμί (to go); supervening, i.e. ((2250) ἐμέρα or (3571) νύξ) being expressed or implied the ensuing day or night: — following, next.

(1967) ἐπιούσιος, — ep-ee-oo’-see-os; perhaps from the same as (1966) ἐπιούσα; to-morrow’s; but more probably from (1909) ἐπί and a derivative of the presumed participle feminine of (1510) ἐμύ: for subsistence, i.e. needful: — daily.

(1968) ἐπιπτω, — ep-ee-pipto; from (1909) ἐπί and (4098) πιπτω; 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) ἐπί and (4141) πλήσσω; to chastise, i.e. (with words) to upbraid: — rebuke.

(1970) ἐπιπνίγω, — ep-ee-pnee’-go; from (1909) ἐπί and (4155) πνίγω; to throttle upon, i.e. (figurative) overgrow: — choke.

(1971) ἐπιποθέω, — ep-ee-poth-eh’-o; from (1909) ἐπί 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) ἐπιπόθητος, — ep-ee-poth’-ay-tos; from (1909) ἐπί and a derivative of the latter part of (1971) ἐπιποθέω; yearned upon, i.e. greatly loved: — longed for.

(1975) ἑπιπορεύομαι, — ep-ee-por-yoo’-om-ahee; from (1909) (ἐπὶ) and (4198) (πορεύομαι); to journey further, i.e. travel on (reach): — come.

(1976) ἑπιράπτω, — ep-ir-hrap’-to; from (1909) (ἐπὶ) and the base of (4476) (ῥαφίς); to stitch upon, i.e. fasten with the needle: — sew on.

(1977) ἑπιρίπτω, — ep-ir-hrip’-to; from (1909) (ἐπὶ) and (4496) (ρίπτω); to throw upon (literal or figurative): — cast upon.

(1978) ἑπίσημος, — ep-is’-ay-mos; from (1909) (ἐπὶ) and some form of the base of (4591) (σημαίνω); remarkable, i.e. (figurative) eminent: — notable, of note.

(1979) ἑπιστισμός, — ep-ee-sit-is-mos’; from a compound of (1909) (ἐπὶ) and a derivative of (4621) (σῖτος); a provisioning, i.e. (concretely) food: — victuals.

(1980) ἑπισκέπτομαι, — ep-ee-skee-p’-tom-ahee; middle from (1909) (ἐπὶ) and the base of (4649) (σκόπος); to inspect, i.e. (by implication) to select; by extension to go to see, relieve: — look out, visit.

(1981) ἑπισκεπτόω, — ep-ee-skee-ad’-zo; from (1909) (ἐπὶ) and (4637) (σκηπόω); to tent upon, i.e. (figurative) abide with: — rest upon.

(1982) ἑπισκεπτέω, — ep-ee-skee-ad’-zo; from (1909) (ἐπὶ) 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) ἑπισκόπεω, — ep-ee-skop eh’-o; from (1909) (ἐπὶ) and (4648) (σκόπεω); to oversee; by implication to beware: — look diligently, take the oversight.
(1984) ἐπισκοπή, — *ep-is-kop-ay*; from (1980) ἐπισκέπτωμαι; *inspection* (for relief); by implication *superintendence*; specially the Christian “*episcopate*”: — the office of a “bishop”, bishoprick, visitation.

(1985) ἐπισκοπος, — *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) ἐπιστάμαι, — *ep-is’-tam-ahee*; apparently a middle of (2186) ἐφίστημι (with (3563) νοθύς 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) ἵστημι; 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-trek’h’-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) συνιστάω; 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) ἐπισχύω, — ep-is-khoo’-o; from (1909) ἔπι and (2480) ἵσχύω; 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.
injunction or decree; by implication authoritativeness: —
authority, commandment.

(2004) ἐπιτάσσω, — ep-ee-tas'-so; from (1909) (ἐπί) and (5021)
(τάσσω); to arrange upon, i.e. order: — charge, command,
injoin.

(2005) ἐπιτελέω, — 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) ἐπιτηδειος, — ep-ee-tay'-di-os; from ἐπιτηδές (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-tee-mah'-o; from (1909) (ἐπί) and (5091)
(τιμάω); to tax upon, i.e. censure or admonish; by implication
forbid: — (straitly) charge, rebuke.

(2009) ἐπιτιμία, — ep-ee-tee-mee'-ah; from a compound of (1909)
(ἐπί) and (5092) (τιμή); properly esteem, i.e. citizenship; used
punishment.

(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) ἐπιτροπος, — 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) ἐπιφαύσω, — 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]), super induce: — 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) ἐπιφωσκω, — ep-ee-foce’-ko; a form of (2017) (ἐπιφαύσω); 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) ἐπιχρίω, — *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) ἐποκέλλαω, — *ep-ok-el’-lo*; from (1909) (*ἐπί*) and ὄκέλλω (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) (*ὀνομάζω*); to *name further*, i.e. *denominate*: — call.

(2029) ἐποπτεύω, — *ep-opt-yoo’-o*; from (1909) (*ἐπί*) and a derivative of (3700) (*ὁπτάνομαί*); to *inspect*, i.e. *watch*: — behold.

(2030) ἐπόπτης, — *ep-op’-tace*; from (1909) (*ἐπί*) and a presumed derivative of (3700) (*ὁπτάνομαί*); 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) ἐπτακίς, — *hep-tak-is’*; adverb from (2033) (*ἐπτά*); *seven times*: — seven times.
(2035) ἑπτακισχίλιοι, — *hep-tak-is-khil’-ee-o*y*; from (2034) ἑπτακίς and (5507) (χίλιοι); seven times a thousand: — seven thousand.

(2036) ἐπω, — *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-ahee*; middle from (2041) ἐργον; 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) ἐργάτης; occupation; by implication profit, pains: — craft, diligence, gain, work.

(2040) ἐργάτης, — *er-gat’-ace*; from (2041) ἐργον; a toiler; figurative a teacher: — labourer, worker (-men).

(2041) ἐργον, — *er’-gon*; from a primary (but obsolete) ἐργον (to *work*); toil (as an effort or occupation); by implication an act: — deed, doing, labour, work.

(2042) ἐρεθίζω, — *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-yoo-gom-ahee*; 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) ἐρέω, — er-eh’-o; probably a fuller form of (4483) (ῥέω); an alternate for (2036) (ἐπω) 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) ἐρημόω, — 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) (ἐρημόω); 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) ἐρίον, — 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) (ἐρίον) (through the idea of hairiness); a kid or (generic) goat: — goat, kid.

(2057) Ἑρμᾶς, — her-mas’; probably from (2060) (Ἑρμῆς); Hermas, a Christian: — Hermas.

(2058) Ἑρμηνεύα, — her-may-ni’-ah; from the same as (2059) (Ἑρμηνεύω); 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) (ἔρεω); 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 ἔρπω (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) (Θᾶλασσα)) the Red Sea: — red.

(2064) ἑρχόμααι, — er’-khom-ahee; middle of a primary verb (used only in the presonal and imperfect tenses, the others being supplied by a kindred [middle] ἐλεύθομααι, el-yoo’-thom-ahee; or [active] ἐλθω, 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) (ἔρεω) [compare (2045) (ἔρευνάω)]; to interrogate; by implication to request: — ask, beseech, desire, intreat, pray. Compare (4441) (πυνθάνομαι).

(2066) ἑσθής, — es-thace’; from ἐνυψμι (to clothe); dress: — apparel, clothing, raiment, robe.

(2067) ἑσθησις, — es’-thay-sis; from a derivative of (2066) (ἕσθης); clothing (concrete): — government.
(2068) ἐσθίω, — 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) ἐσμέν, — 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) ἐσομαί, — 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) ἐσσπότρον, — es’-op-tron; from (1519) (ἐς) and a presumed derivative of (3700) (ὁπτάνομαι); a mirror (for looking into): — glass. Compare (2734) (κατοπτρίζομαι).

(2073) ἐσπέρα, — hes-per’-ah; feminine of an adjective ἐσπερός (evening); the eve ((5610) (ὦρα) being implication): — evening (-tide).

(2074) Ἐσρώμ, — es-rome; of Hebrew origin [Hebrew {2696} (Chetsrown)]; Esrom (i.e. Chetsron), an Israelite: — Esrom.

(2075) ἐστέ, — es-teh’; second person plural presumed indicative of (1510) (ἐμί); ye are: — be, have been, belong.

(2076) ἐστί, — 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) ἐστω, — es’-to; second person singular presumed imperative of (1510) (ἐμί); be thou; also ἐστωσαν, es’-to-san; third person of the same; let them be: — be.
(2078) ἑσχατός, — es’-khat-os; a superlative probably from (2192) (ἐχω) (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) (ἕσχατος); finally, i.e. (with (2192) (ἐχω)) at the extremity of life: — point of death.

(2080) ἑσω, — es’-o; from (1519) (ἐς); inside (as preposition or adjective): — (with-) in (-ner, -to, -ward).

(2081) ἑσωθεν, — es’-o-then; from (2080) (ἕσω); from inside; also used as equivalent to (2080) (ἕσω) (inside): — inward (-ly), (from) within, without.

(2082) ἑσώτερος, — es-o’-ter-os; comparative of (2080) (ἕσω); interior: — inner, within.

(2083) ἑταῖρος, — het-ah’ee-ros; from ἑτης (a clansman); a comrade: — fellow, friend.

(2084) ἑτερόγλωσσος, — het-er-og’-loce-sos; from (2087) (ἕτερος) and (1100) (γλωσσα); other-tongued, i.e. a foreigner: — man of other tongue.

(2085) ἑτεροδιδασκαλέω, — het-er-od-id-as-kal-eh’-o; from (2087) (ἕτερος) and (1320) (διδασκαλος); to instruct differently: — teach other doctrine (-wise).

(2086) ἑτεροζυγεο, — het-er-od-zoog-eh’-o; from a compound of (2087) (ἕτερος) and (2218) (ζυγός); 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) ἑτέρως, — het-er’-oce; adverb from (2087) (ἕτερος); differently: — otherwise.
(2089) ἕτι, — 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’-oy’-mos; from an old noun ἐτεος (fitness); adjusted, i.e. ready: — prepared, (made) ready (-iness, to our hand).

(2093) ἐτοίμως, — het’-oy-moce; adverb from (2092) ἐτοιμος; in readiness: — ready.

(2094) ἔτος, — et’-os; apparently a primary word; a year: — year.

(2095) εὖ, — yoo; neuter of a primary εὖς (good); (adverb) well: — good, well (done).

(2096) Εὐα, — yoo’-ah; of Hebrew origin [Hebrew {2332} (Chavvah)]; Eua (or Eva, i.e. Chavvah), the first woman: — Eve.

(2097) ἐναγγελίζω, — yoo-ang-ghel-id’-zo; from (2095) εὖ and (32) ἀγγελος; to announce good news (“evangelize”) especially the gospel: — declare, bring (declare, show) glad (good) tidings, preach (the gospel).

(2098) ἐναγγέλιον, — yoo-ang-ghel’-ee-on; from the same as (2097) εὐαγγελίζω; a good message, i.e. the gospel: — gospel.

(2099) ἐναγγελιστής, — yoo-ang-ghel-is-tace’; from (2097) εὐαγγελίζω; a preacher of the gospel: — evangelist.

(2100) ἐναρέστεω, — yoo-ar-es-teh’-o; from (2101) εὐάρεστος; to gratify entirely: — please (well).
(2101) εὐαρέστος, — yoo-ar'-es-tos; from (2095) (εὖ) 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) (εὖ) and (1014) (βούλομαι); good-willer; Eubulus, a Christian: — Eubulus.

(2104) εὐγένης, — yoo-en'-ace; from (2095) (εὖ) 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) (εὖ) and the alternate of (2203) (Ζεῦς) (as the god of the weather); a clear sky, i.e. fine weather: — fair weather.

(2106) εὐδοκέω, — yoo-dok-eh'-o; from (2095) (εὖ) 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) (εὖ) 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) (εὐεργέτης); beneficence (genitive or special): — benefit, good deed done.

(2109) εὐεργετέω, — yoo-erg-et-eh'-o; from (2110) (εὐεργέτης); to be philanthropic: — do good.

(2110) εὐεργέτης, — yoo-erg-et'-ace; from (2095) (εὖ) and the base of (2041) (Ἐργον); a worker of good, i.e. (special) a philanthropist: — benefactor origin

(2111) εὐθετος, — yoo'-thet-os; from (2095) (εὖ) and a derivative of (5087) (τίθημι); well placed, i.e. (figurative) appropriate: — fit, meet.
(2112) εὐθέως, — yoo-theh’-oce; adverb from (2117) (εὐθύς); directly, i.e. at once or soon: — anon, as soon as, forthwith, immediately, shortly, straightway.

(2113) εὐθυδρομέω, — yoo-thoo-drom-eh’-o; from (2117) (εὐθύς) and (1408) (δρόμος); to lay a straight course, i.e. sail direct: — (come) with a straight course.

(2114) εὐθυμέω, — yoo-thoo-meh’-o; from (2115) (εὐθυμος); to cheer up, i.e. (intransitive) be cheerful; neuter comparative (adverb) more cheerfully: — be of good cheer (merry).

(2115) εὐθυμος, — yoo’-thoo-mos; from (2095) (εὖ) and (2372) (θυμός); in fine spirits, i.e. cheerful: — of good cheer, the more cheerfully.

(2116) εὐθύνω, — yoo-thoo’-no; from (2117) (εὐθύς); to straighten (level); technically to steer: — governor, make straight.

(2117) εὐθύς, — yoo-thoos’; perhaps from (2095) (εὖ) and (5087) (τῆθημι); straight, i.e. (literal) level, or (figurative) true; adverb (of time) at once: — anon, by and by, forthwith, immediately, straightway.

(2118) εὐθύτης, — yoo-thoo’-tace; from (2117) (εὐθύς); rectitude: — righteousness.

(2119) εὐκαιρέω, — yoo-kahee-reh’-o; from (2121) (εὐκαιρος); to have good time, i.e. opportunity or leisure: — have leisure (convenient time), spend time.

(2120) εὐκαιρία, — yoo-kahee-ree’-ah; from (2121) (εὐκαιρος); a favorable occasion: — opportunity.

(2121) εὐκαιρος, — yoo’-kahee-ros; from (2095) (εὖ) and (2540) (καιρός); well-timed, i.e. opportune: — convenient, in time of need.

(2122) εὐκαιρος, — yoo-kah’ee-roce; adverb from (2121) (εὐκαιρος); opportunely: — conveniently, in season.
(2123) εὐκοπώτερος, — yoo-kop-o’-ter-os; comparative of a compound of (2095) (εὖ) 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) (εὖ) and (2983) (λαμβάνω); taking well (carefully), i.e. circumspect (religiously, pious): — devout.

(2127) εὐλογέω, — yoo-log-eh’-o; from a compound of (2095) (εὖ) 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-tifully), fair speech.

(2130) εὐμετάδοτος, — yoo-met-ad’-ot-os; from (2095) (εὖ) and a presumed derivative of (3330) (μεταδίδωμι); good at imparting, i.e. liberal: — ready to distribute.

(2131) Εὐνίκη, — yoo-nee’-kay; from (2095) (εὖ) and (3529) (νίκη); victorious; Eunice, a Jewess: — Eunice.

(2132) εὐνόεω, — yoo-no-eh’-o; from a compound of (2095) (εὖ) and (3563) (νοῦς); to be well-minded, i.e. reconcile: — agree.
(2133) εὐνοία, — 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) (Ἴχω); 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) Εὐοδία, — yoo-od-ee’-ah; from the same as (2137) (εὐοδόω); fine travelling; Euodia, a Christian woman: — Euodias.

(2137) εὐοδόω, — 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) prosper (-ous journey).

(2138) εὐπεριθής, — yoo-pi-thace’; from (2095) (εὖ) and (3982) (πεύθω); 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) εὐποιϊα, — yoo-poy-ee’-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) (ἔτοιμάζω) and the base of (4197) (πορεία); (intransitive) to be good for passing through, i.e. (figurative) have pecuniary means: — ability.

(2142) εὐπορία, — yoo-por-ee’-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-peh’-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-ri’s’-ko; a prolonged form of a primary εὑρω, hyoo’-ro; which (together with another cognate form εὑρέω, 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 Levanter: — Euroklydon.

(2149) εὐρύχωρος, — yoo-ru’-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) εὐσημος, — *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-o’-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) (ἐὖ) and (5409) (φορέω); to *bear well*, i.e. *be fertile*: — bring forth abundantly.

(2165) εὐφραίνω, — *yoo-frah’ee-no*; from (2095) (ἐὖ) 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) (ἐὖ) and a derivative of (5483) (χαρίζομαι); *well favored*, i.e. (by implication) *grateful*: — thankful.

(2171) εὐχή, — *yoo-khay’*; from (2172) (εὐχομαι); properly a *wish*, expressed as a *petition* to God, or in *votive* obligation: — prayer, vow.

(2172) εὐχομαι, — *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) (ἐὖ) and (5543) (χρηστός); *easily used*, i.e. *useful*: — profitable, meet for use.

(2174) εὐψυχέω, — *yoo-psoo-kheh’-o*; from a compound of (2095) (ἐὖ) and (5590) (ψυχή); to *be in good spirits*, i.e. *feel encouraged*: — be of good comfort.
(2175) εὐωδία, — yoo-o-dee’-ah; from a compound of (2095) (εὖ) and a derivative of (3605) (Ὠζω); good-scentedness, i.e. fragrance: — sweet savour (smell, -smelling).

(2176) εὐώνυμος, — yoo-o’-noo-mos; from (2095) (εὖ) and (3686) (ὤνομα); 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) ἔφαλλομαι, — ef-al’-lom-ahee; from (1909) (ἐπί) and (242) (ḏάλλομαι); to spring upon: — leap on.

(2178) ἔφαπαξ, — ef-ap’-ax; from (1909) (ἐπί) and (530) (ἀπαξ); upon one occasion (only): — (at) once (for all).

(2179) Ἑφεσίνος, — ef-es-ee’-nos; from (2181) (Ἑφεσος); Ephesine, or situated at Ephesus: — of Ephesus.

(2180) Ἑφέσιος, — ef-es’-ee-os; from (2181) (Ἑφεσος); an Ephesian or inhabitant of Ephesus: — Ephesian, of Ephesus.

(2181) Ἑφεσός, — 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) (ἠφίλεσκω); a discoverer, i.e. contriver: — inventoptimizer

(2183) Ἐφημερία, — ef-ay-mer-ee’-ah; from (2184) (Ἑφύμερος); 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) ἐπί (pron) and (2476) ἵστημι; 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) Ἐφραίμ, — ef-rah-im’; of Hebrew origin [Hebrew {669}] (‘Ephrayim) or better Hebrew {6085} (‘Ephrown); Ephraim, a place in Palestine: — Ephraim.

(2188) ἑφανά, — ef-fath-ah’; of Chaldee origin [Hebrew {6606}] (pethach); be opened!: — Ephphatha.

(2189) ἐχθρα, — ekh’-thrah; feminine of (2190) echthros; hostility; by implication a reason for opposition: — enmity, hatred.

(2190) ἐχθρός, — ekh-thros’; from a primary ἐχθρό (to hate); hateful (passive odious, or active hostile); usually as a noun, an adversary (especially Satan): — enemy, foe.

(2191) ἐχιδνα, — ekh’-id-nah; of uncertain origin; an adder or other poisonous snake (literal or figurative): — viper.

(2192) ἐχω, — 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) ἔως, — 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).
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(2194) Ζαβουλών, — dzab-oo-lone’; of Hebrew origin [Hebrew {2074} (Zebuwluwn)]; Zabulon (i.e. Zebulon), a region of Palestine: — Zabulon.

(2195) Ζακχαῖος, — 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, — zhah’o; a primary verb; to live (literal or figurative): — life (-time), (a-) live (-ly), quick.

(2199) Ζεβεδαῖος, — dzeb-ed-ah’-yos; of Hebrew origin [compare Hebrew {2067} (Zabdiy)]; Zebed’us, an Israelite: — Zebedee.

(2200) ζεστός, — dzes-tos’; from (2204) (ζέω); boiled, i.e. (by implication) calid (figurative fervent): — hot.

(2201) ζυγός, — 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) ζυκτηρία, — 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) ζεύω, — 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) (ζεύω); 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) ζηλόω, — 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) ζηλωτής, — dzay-lo-tace’; from (2206) (ζηλόω); a “zealot”: — zealous.

(2208) Ζελωτής, — dzay-lo-tace’; the same as (2208) (Ζελωτής); a Zealot, i.e. (special) partisan for Jewish political independence: — Zelotes.

(2209) ζημία, — dzay-mee’-ah; probably akin to the base of (1150) (δαμάζω) (through the idea of violence); detriment: — damage, loss.

(2210) ζημιοω, — dzay-mee-o’-o; from (2209) (ζημία); to injure, i.e. (reflexive or passive) to experience detriment: — be cast away, receive damage, lose, suffer loss.

(2211) Ζηνάς, — dzay-nas’; probably concretel from a poetic form of (2203) (Ζεύς) and (1435) (δώρον); Jove-given; Zenas, a Christian: — Zenas.

(2212) ζητέω, — 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) (ποινθάνομαι).

(2213) ζήτημα, — dzay’-tay-mah; from (2212) (ζητέω); a search (properly concrete), i.e. (in words) a debate: — question.
(2214) ζήτησις, — dzya’-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, — dzo-f’-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 ζυγνυμι (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) (ἀγρέω); to take alive (make a prisoner of war), i.e. (figurative) to capture or ensnare: — take captive, catch.

(2222) ζωή, — dzo-ay’; from (2198) (ζώω); 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, — dzoo-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) ζωοποιέω, — *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) ἢ, — *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) (ἡδη), (2260) (ἡπερ), (2273)
(ἡτοι).

(2229) ἢ, — *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) (ὁς).

ἡ. See (5600) (ὁ).

(2230) ἡγεμονεύω, — *hayg-em-on-yoo’-o*; from (2232) (ἡγεμόν); to
*act as ruler*: — be governor.

(2231) ἡγεμονία, — *hayg-em-on-ee’-ah*; from (2232) (ἡγεμόν);
*government*, i.e. (in time) official *term*: — reign.

(2232) ἡγεμόν, — *hayg-em-ohn’*; from (2233) (ἡγέομαι); a *leader*, i.e.
*chief* person (or figurative place) of a province: — governor,
prince, ruler.

(2233) ἡγέομαι, — *hayg-eh’-om-ahee*; middle of a (presumed)
strengthened form of (71) (ἀγω); 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) ἡδέως, — *hay-deh’-oce*; adverb from a derivative of the base of
(2237) (ἡδονή); *sweetly*, i.e. (figurative) *with pleasure*: —
gladly.
(2235) ἡδη, — ay’-day; apparently from (2228) ἡ (or possibly (2229) ἢ) and (1211) ἤ; even now: — already, (even) now (already), by this time.

(2236) ἡδιστα, — hay’-dis-tah; neuter plural of the superlative of the same as (2234) ἡδέως; with great pleasure: — most (very) gladly.

(2237) ἡδονή, — hay-don-ay’; from ἀνδάνω (to please); sensual delight; by implication desire: — lust, pleasure.

(2238) ἡδύσμον, — hay-doo’-os-mon; neuter of a compound of the same as (2234) ἡδέως and (3744) ὀσμή; a sweet-scented plant, i.e. mint: — mint.

(2239) ἡθος, — ay’-thos; a strengthened form of (1485) ἑθος; usage, i.e. (plural) moral habits: — manners.

(2240) ἡκω, — hay’-ko; a primary verb; to arrive, i.e. be present (literal or figurative): — come.

(2241) ἡλί, — ay-lee’; of Hebrew origin [Hebrew {410} (‘el) with pronoun suffix]; my God: — Eli.

(2242) ἡλί, — hay-lee’; of Hebrew origin [Hebrew {5941} (‘Eliy)]; Heli (i.e. Eli), an Israelite: — Heli.

(2243) Ἡελίας, — hay-lee’-as; of Hebrew origin [Hebrew {452} (‘Eliyah)]; Helias (i.e. Elijah), an Israelite: — Elias.

(2244) ἡλικία, — hay-lik-ee’-ah; from the same as (2245) ἡλίκος; maturity (in years or size): — age, stature.

(2245) ἡλίκος, — hay-lee’-kos; from ἡλις (a comrade, i.e. one of the same age); as big as, i.e. (interjectively) how much: — how (what) great.

(2246) ἡλιος, — hay’-lee-os; from Ἑλη (a ray; perhaps akin to the alternate of (138) αἱρέομαι); 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) (ἐγώ); us: — our, us, we.

(2249) ἡμεῖς, — hay-mice'; nominal plural of (1473) (ἐγώ); we (only used when emphatic): — us, we (ourselves).

(2250) ἡμέρα, — hay-mer'-ah; feminine (with (5610) (ὁ ρα) implied) of a derivative of ἡμαι (to sit; akin to the base of (1476) (ἐδραῖος)) 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) (ἡμισυ) and (2348) (Θνήσκω); half dead, i.e. entirely exhausted: — half dead.

(2254) ἡμὴν, — hay-meen'; dative plural of (1473) (ἐγώ); to (or for, with, by) us: — our, (for) us, we.

(2255) ἡμισυ, — hay'-mee-soo; neuter of a derivative from an inseparable prefix akin to (260) (ὁμα) (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) (ἡμισυ) and (5610) (ὁ ρα); 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) (ἐιμί), *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) ἦπερ, — *ay’-per*; from (2228) (ἡ) and (4007) (πέρ); *than at all* (or *than perhaps, than indeed*): — than.

(2261) ἦπιος, — *ay’-pee-os*; probably from (2031) (ἐπος); properly *affable*, i.e. *mild* or *kind*: — gentle.

(2262) Ἡρ, — *ayr*; of Hebrew origin [Hebrew {6147} (ʾEr)]; *Er*, an Israelite: — Er.

(2263) ἡρεμος, — *ay’-rem-ös*; perhaps by transposition from (2048) (ἐρημος) (through the idea of *stillness*); *tranquil*: — quiet.

(2264) Ἡρώδης, — *hay-ro’-dace*; compound of ἡρως (a “hero”) and (1491) (ὑδος); *heroic; Herodes*, the name of four Jewish kings: — Herod.

(2265) Ἡρωδιανοί, — *hay-ro-dee-an-oy’*; plural of a derivative of (2264) (Ηρώδης); *Herodians*, i.e. partisans of Herodes: — Herodians.

(2266) ἡρωδιάς, — *hay-ro-dee-as’*; from (2264) (Ηρώδης); *Herodias*, a woman of the Herodian family: — Herodias.

(2267) ἡρωδίων, — *hay-ro-dee’-ohn*; from (2264) (Ηρώδης); *Herodion*, a Christian: — Herodion.

(2268) Ἡσαίας, — *hay-sah-ee’-as*; of Hebrew origin [Hebrew {3470} (Yesha`yah)]; *Hesaias* (i.e. *Jeshajah*), an Israelite: — Esaias.

(2269) Ἡσαῦ, — *ay-sow’*; of Hebrew origin [Hebrew {6215} (ʾEsav)]; *Esau*, an Edomite: — Esau.
(2270) ἡσυχάζω, — hay-soo-khad’-zo; from the same as (2272) ἡσύχιος; to keep still (intransitive), i.e. refrain from labor, meddlesomeness or speech: — cease, hold peace, be quiet, rest.

(2271) ἡσυχία, — hay-soo-khee’-ah; feminine of (2272) ἡσύχιος; (as noun) stillness, i.e. desistance from bustle or language: — quietness, silence.

(2272) ἡσύχιος, — hay-soo’-khee-os; a prolonged form of a compound probably of a derivative of the base of (1476) ἑδραίος and perhaps (2192) ἔχω; properly keeping one’s seat (sedentary), i.e. (by implication) still (undisturbed, undisturbing): — peaceable, quiet.

(2273) ἡτοι, — ay’-toy; from (2228) ἡ and (5104) τοί; either indeed: — whether.

(2274) ἡττάω, — hayt-tah’-o; from the same as (2276) ἡττόν; to make worse, i.e. vanquish (literal or figurative); by implication to rate lower: — be inferior, overcome.

(2275) ἡττημα, — hayt’-tay-mah; from (2274) ἡττάω; a deterioration, i.e. (object) failure or (subject) loss: — diminishing, fault.

(2276) ἡττόν, — hate’-ton; neuter of comparative of ἡκά (slightly) used for that of (2556) κακός; worse (as noun); by implication less (as adverb): — less, worse.

(2277) ἡτω, — ay’-to; third person singular imperative of (1510) εἴμι; 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) Θαδδαῖος, — thad-dah’-yos; of uncertain origin; Thadd’us, one of the Apostles: — Thadd’us.

(2281) Θαλλασσα, — thal’-as-sah; probably prolonged from (251) (ʔλς); the sea (general or special): — sea.

(2282) Θάλπω, — thal’-po; probably akin to Θάλλω (to warm); to brood, i.e. (figurative) to foster: — cherish.

(2283) Θαμμαρ, — tham’-ar; of Hebrew origin [Hebrew {8559} (Tamar)]; Thamar (i.e. Tamar), an Israelitess: — Thamar.

(2284) Θαμβέω, — thambeh’-o; from (2285) (Θάμβως); to stupefy (with surprise), i.e. astound: — amaze, astonish.

(2285) Θάμβως, — tham’-bos; akin to an obsolete τάφω (to dumbfound); stupefaction (by surprise), i.e. astonishment: — x amazed, + astonished, wonder.

(2286) Θανάσιμος, — than-as’-ee-mos; from (2288) (Θάνατος); fatal, i.e. poisonous: — deadly.

(2287) Θανατήφορος, — than-at-ay’-for-os; from (the feminine form of) (2288) (Θάνατος) and (5342) (φέρω); death-bearing, i.e. fatal: — deadly.

(2288) Θανατος, — than’-at-os; from (2348) (Θνήσκω); (properly an adjective used as a noun) death (literal or figurative): — x deadly, (be...) death.

(2289) Θανατώ, — than-at-o’-o; from (2288) (Θάνατος); to kill (literal or figurative): — become dead, (cause to be) put to death, kill, mortify.

Θανώ. See (2348) (Θνήσκω).

(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-hre’-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) θοῦμα, — thou’-mah; apparently from a form of (2300) (θεάμα); wonder (properly concrete; but by implication abstr.): — admiration.

(2296) θαυμάζω, — thou-mad’-zo; from (2295) (θοῦμα); to wonder; by implication to admire: — admire, have in admiration, marvel, wonder.

(2297) θαυμάσιος, — thow-mas’-ee-os; from (2295) (θοῦμα); 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) θεόμα, — 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) θεάριζω, — theh-at-rid’-zo; from (2302) (theatron); to expose as a spectacle: — make a gazing stock.
(2302) θέατρον, — theh’-at-ron; from (2300) (θεάομαι); a place for public show (“theatre”), i.e. general audience-room; by implication a show itself (figurative): — spectacle, theatre.

(2303) θέιον, — 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) θείότης, — thi-ot’-ace; from (2304) (θείος); divinity (abstract): — godhead.

(2306) θειώδης, — thi-o’-dace; from (2303) (θείον) and (1491) (είδος); 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 ἐθέλω, eth-el’-o; in certain tenses θελέω, thel-eh’-o; and ἐθέλω, ethel-eh’-o, which are otherwise obsolete; apparently strengthened from the alternate form of (138) (αἰρέομαι); 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-os; from a derivative of (5087) (τίθημι); something put down, i.e. a substruction (of a building, etc.), (literal or figurative): — foundation.
(2311) θεμελιώ, — 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) (μάχωs); an opponent of deity: — to fight against God.

(2315) θεόπνευστος, — theh-op’-nyoo-stos; from (2316) (θεός) and a presumed derivative of (4154) (πνεύω); divinely breathed in: — given by inspiration of God.

(2316) θεός, — theh’-os; of uncertain affinity; a deity, especially (with (3588) (Ὁ)) the supreme Divinity; figurative a magistrate; by Hebrew very: — x exceeding, God, god [-ly, -ward].

(2317) θεοσέβεια, — theh-os-eb’-i-ah; from (2318) (θεοσεβής); devoutness, i.e. piety: — godliness.

(2318) θεοσεβής, — 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-yoos’; 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) Θευδᾶς, — 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) θήλυς, — *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) **θλίψις**, — *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) **θρομμέω**, — *thor-oo-beh’-o*; from (2351) (**θόρμβος**); to *be in tumult*, i.e. *disturb, clamor*: — make ado (a noise), trouble self, set on an uproar.

(2351) **θόρμβος**, — *thor’-oo-bos*; from the base of (2360) (**θρόέω**); a *disturbances*: — tumult, uproar.

(2352) **θραύω**, — *throw’-o*; a primary verb; to *crush*: — bruise.

Compare (4486) (**ρήγνυμι**).

(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) (**θρησκος**); 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) θριαμβεύω, — three-am-byoo’-o; from a prolonged compound of the base of (2360) (θροέω) and a derivative of (680) (ἀπτομαξ) (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, — threcs; generic τριχός, etc.; of uncertain derivative; hair: — hair. Compare (2864) (κόμη).

(2360) θροέω, — thro-eh’-o; from θρέομαξ (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) θυατείρα, — too-at’-i-rah; of uncertain derivative; Thyatira, a place in Asia Minor: — Thyatira.

(2364) θυγάτηρ, — tooh-gat’-air; apparently a primary word [compare “daughter”]; a female child, or (by Hebrew) descendant (or inhabitant): — daughter.

(2365) θυγάτριον, — tooh-gat’-ree-on, from (2364) (θυγάτηρ); a daughterling: — little (young) daughter.

(2366) θύελλα, — tooh’-el-lah; from (2380) (θύω) (in the sense of blowing) a storm: — tempest.

(2367) θύινος, tooh’-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, — *thoo-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, — *thoo-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, — *thoo-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, — *thoo-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, — *thoo-mos’*; from (2380) (θύω); *passion* (as if *breathing hard*): — fierceness, indignation, wrath. Compare (5590) (ψυχή).

(2373) θυμώ, — *thoo-mo’-o*; from (2372) (θυμός); to *put in a passion*, i.e. *enrage*: — be wroth.

(2374) θύρα, — *thoo’-rah*; apparently a primary word [compare “door”]; a *portal* or entrance (the opening or the closure, literal or figurative): — door, gate.

(2375) θυρεός, — *thoo-reh-os’*; from (2374) (θύρα); a large *shield* (as *door*-shaped): — shield.

(2376) θυρίς, — *thoo-rece’*; from (2374) (θύρα); an *aperture*, i.e. *window*: — window.

(2377) θυρωρός, — *thoo-ro-ros’*; from (2374) (θύρα) and οὖρος (a *watcher*); a *gate-warden*: — that kept the door, porter.

(2378) θυσία, — *thoo-see’-ah*; from (2380) (θύω); *sacrifice* (the act or the victim, literal or figurative): — sacrifice.
(2379) θυσιαστήριον, — *thoo-see-as-tay’-ree-on*; from a derivative of (2378) (θυσία); a place of sacrifice, i.e. an altar (special or genitive, literal or figurative): — altar.

(2380) θύω, — *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) Θωμᾶς, — *tho-mas’*; of Chaldee origin [compare Hebrew {8380} (ta’owm)]; the twin; Thomas, a Christian: — Thomas.

(2382) θόραξ, — *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`îrus (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) Ἰαμα, — ee’am-ah; from (2390) (Ἰάομαι); a cure (the effect):
— healing.

(2387) Ἰαμβρῆς, — ee-am-brace’; of Egyptian origin; Jambres, an
Egyptian: — Jambres.

(2388) Ἰαννᾶ, — 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) Ἰάσις, — ee’-as-is; from (2390) (Ἰάομαι); curing (the act): —
cure, heal (-ing).

(2393) Ἰάσπις, — 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) ἰδέ, — 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) ἰδιός, — 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) ἰδιός; 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) Ἰδομμαια, — 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 ἰδός (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) Ἰεράπολις, — hee-er-ap’-ol-is; from (2413) Ἰερός and (4172) (πόλις); holy city; Hierapolis, a place in Asia Minor: — Hierapolis.

(2405) Ἰερατεία, — hee-er-at-i’-ah; from (2407) Ἰερατεύω; priestliness, i.e. the sacerdotal function: — office of the priesthood, priest’s office.
(2406) ἱεράτευμα, — hee-er-at’-yoo-mah; from (2407) (ἱερατεύω); the priestly fraternity, i.e. a sacerdotal order (figurative): — priesthood.

(2407) ἱερατεύω, — 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) ἱεριχώ, — 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} (Yeruwshalaim)]; Hierosolyma (i.e. Jerushalaïm), the capital of Palestine: — Jerusalem Compare (2419) (Ἰερούσαλημ).

(2415) ἱεροσολυμίτης, — hee-er-os-ol-oo-mee’-tace; from (2414) (ἵεροσόλυμα); a Hierosolymite, i.e. inhabitant of Hierosolyma: — of Jerusalem.
(2416) ἱεροσυλεό, — 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) ἱερόν and (4813) συλλάμ; a temple-despoiler: — robber of churches.

(2418) ἱερουργεώ, — hee-er-oorg-eh’-o; from a compound of (2411) ἱερόν and the base of (2041) ἔργον; to be a temple-worker, i.e. officiate as a priest (figurative): — minister.

(2419) Ἡερουσαλήμ, — hee-er-oosal-aame’; of Hebrew origin [Hebrew {3389} (Yeruwshalaim)]; Hierusalem (i.e. Jerushalem), the capital of Palestine: — Jerusalem. Compare (2414) Ἡεροσόλυμα.

(2420) ἱερωσύνη, — hee-er-o-soo’-nay; from (2413) ἱερός; sacredness, i.e. (by implication) the priestly office: — priesthood.

(2421) Ἡεσσαί, — es-es-sah’ee; of Hebrew origin [Hebrew {3448} (Yishay)]; Jess’ (i.e. Jishai), an Israelite: — Jesse.

(2422) Ἡεφθάε, — ee-eff-thah’-eh; of Hebrew origin [Hebrew {3316} (Yiphtach)]; Jephthae` (i.e. Jiphtach), an Israelite: — Jephthah.

(2423) Ἡεχονίας, — ee-ekh-on-ee’-as; of Hebrew origin [Hebrew {3204} (Yekonyah)]; Jechonias (i.e. Jekonjah), an Israelite: — Jechonias.

(2424) Ἡησοῦς, — 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 ἴκω [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) (ἵκανός); ability: — sufficiency.

(2427) ἰκανόω, — hik-an-o’-o; from (2425) (ἵκανός); to enable, i.e. qualify: — make able (meet).

(2428) ἰκετηρία, — hik-et-ay-ree’-ah; from a derivative of the base of (2425) (ἵκανός) (through the idea of approaching for a favor); intreaty: — supplication.

(2429) ἰκμάς, — hik-mas’; of uncertain affinity; dampness: — moisture.

(2430) Ἰκώνιον, — ee-kon’-ee-on; perhaps from (1504) (εἰκών); 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) (ἵλαρός); 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) Ἰλέως, — 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) ἴμάς, — hee-mas’; perhaps from the same as (260) ὀμά; a *strap*, i.e. (special) the *tie* (of a sandal) or the *lash* (of a scourge): — latchet, thong.

(2439) ἴματίζω, — him-at-id’-zo; from (2440) ἴματιον; to *dress*: — clothe.

(2440) ἴματιον, — him-at’-ee-on; neuter of a presumed derivative of ἔννυμι (to *put on*); a *dress* (inner or outer): — apparel, cloke, clothes, garment, raiment, robe, vesture.

(2441) ἴματισμός, — him-at-is-mos’; from (2439) ἴματίζω; clothing: — apparel (x -led), array, raiment, vesture.

(2442) ἴμείρωμαι, — him-i’-rom-ahee; middle from ἴμερος (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) ὃ); 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) ἴνατί, — 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) Ἰός, — ee-os’; perhaps from ἐμί (to *go*) or ἣμι (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) ‘Ἰουδαίων, — ee-oo-dah-id’-zo; from (2453) (‘Ἰουδαίος); to become a Jud’an, i.e. “Judaize”: — live as the Jews.

(2451) ‘Ἰουδαίικός, — ee-oo-dah-ee-kos’; from (2453) (‘Ἰουδαίος); Judaïc, i.e. resembling a Jud’an: — Jewish.

(2452) ‘Ἰουδαίικώς, — ee-oo-dah-ee-koe’; adverb from (2451) (‘Ἰουδαίικός); 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) ‘Ἰουδαίσμος, — ee-oo-dah-is-mos’; from (2450) (‘Ἰουδαίων); “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) ‘Ἰοῦστος, — ee-ooce’-tos; of Latin origin (“just’”); Justus, the name of three Christian: — Justus.
(2460) Ἰππεύς, — *hip-yooce’*; from (2462) Ἰππος; an *equestrian*, i.e. member of a *cavalry* corps: — *horseman*.

(2461) Ἰππικόν, — *hip-pee-kon’*; neuter of a derivative of (2462) Ἰππος; the *cavalry* force: — *horse [-men]*.

(2462) Ἰππος, — *hip’-pos*; of uncertain affinity; a *horse*: — *horse*.

(2463) ἱρις, — *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) Ἰσόγγελος, — *ee-sang’-el-los*; from (2470) Ἰσος and (32) ἀγγελος; *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) Ἰσημι, — *is’-ay-mee*; assumed by some as the base of certain irregular forms of (1942) ἐπικάλυμα; to *know*: — *know*.

(2468) Ἰσθι, — *is’-thee*; second person imperfect preson of (1510) εἰμί; *be thou*: — + give thyself wholly to.

(2469) Ἰσκαριώτης, — *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) Ἰσος, — *ee’-sos*; probably from (1492) ἔδω (through the idea of *seeming*); *similar* (in amount or kind): — + agree, as much, equal, like.

(2471) Ἰσότης, — *ee-sot’-ace*; *likeness* (in condition or proportion); by implication *equity*: — *equal (-ity)*.
(2472) ἴσοτιμος, — ee-sot’-ee-mos; from (2470) ἴσος and (5092) (τιμή); of equal value or honor: — like precious.

(2473) ἴσοψυχος, — ee-sop’-soo-khos; from (2470) ἴσος and (5590) (ψυχή); of similar spirit: — likeminded.

(2474) Ἰσραήλ, — 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) (Ἰσραήλ); an “Israelite”, i.e. descendant of Israel (literal or figurative): — Israelite.

(2476) Ἰστημι, — 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) (Εἶδω); to be knowing (learned), i.e. (by implication) to visit for information (interview): — see.

(2478) Ἰσχυρός, — is-khoo-ros’; from (2479) (ἰσχύς); forcible (literal or figurative): — boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

(2479) Ἰσχύς, — is-khoos’; from a derivative of ἴς (force; compare ἔσχον, a form of (2192) (ἔχω)); forcefulness (literal or figurative): — ability, might ([-ily]), power, strength.

(2480) Ἰσχύω, — is-khoo’-o; from (2479) (ἰσχύς); 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) Ἰσως, — ee’-soce; adverb from (2470) (ἵσος); likely, i.e. perhaps: — it may be.
ÆItali>a, — ee-tal-ee’-ah; probably of foreign origin; Italia, a region of Europe: — Italy.

ÆItaliko>v, — ee-tal-ee-kos’; from (2482) (ÆItali>a); Italic, i.e. belonging to Italia: — Italian.

ÆItourai`a, — ee-too-rah’-yah; of Hebrew origin [Hebrew {3195}] (Yetuwr); Ituraea (i.e. Jetur), a region of Palestine: — Ituraea.

ÆIkhθúδιον, — ikh-thoo’-dee-on; diminutive from (2486) (ÆIkhθúς); a petty fish: — little (small) fish.

ÆIkhθúς, — ikh-thoos’; of uncertain affinity; a fish: — fish.

ÆIkhνος, — ikh’-nos; from ἰκνέομαι (to arrive; compare (2240) (Ἡκω)); a track (figurative): — step.

ÆIωάθαμ, — ee-o-ath’-am; of Hebrew origin [Hebrew {3147}] (Yowtham)]; Joatham (i.e. Jotham), an Israelite: — Joatham.

ÆIωάννα, — ee-o-an’-nah; feminine of the same as (2491) (ÆIωάννης); Joanna, a Christian: — Joanna.

ÆIωάννᾶς, — ee-o-an-nas’; a form of (2491) (ÆIωάννης); Joannas, an Israelite: — Joannas.

ÆIωάννης, — ee-o-an’-nace; of Hebrew origin [Hebrew {3110}] (Yowchanan)]; Joannes (i.e. Jochanan), the name of four Israelites: — John.

ÆIωβ, — ee-obe’; of Hebrew origin [Hebrew {347}] (‘Iyowb)]; Job (i.e. Ijob), a patriarch: — Job.

ÆIωήλ, — ee-o-ale’; of Hebrew origin [Hebrew {3100}] (Yow’el)]; Joel, an Israelite: — Joel.

ÆIωνάν, — ee-o-nan’; probably for (2491) (ÆIωάννης) or (2495) (ÆIωνᾶς); Jonan, an Israelite: — Jonan.

ÆIωνάς, — ee-o-nas’; of Hebrew origin [Hebrew {3124}] (Yonah)]; Jonas (i.e. Jonah), the name of two Israelites: — Jonas.
(2496) 'Iwram, — ee-o-ram’; of Hebrew origin [Hebrew {3141}]
    (Yowram)]; Joram, an Israelite: — Joram.

(2497) 'Iwreim, — ee-o-rime’; perhaps for (2496) (‘Iwram); Jorim, an
    Israelite: — Jorim.

(2498) 'Iwsoφat, — ee-o-saf-at’; of Hebrew origin [Hebrew {3092}]
    (Yehowshaphat)]; Josaphat (i.e. Jehoshaphat), an Israelite: —
    Josaphat.

(2499) 'Iwse, — ee-o-say’; genitive of (2500) (‘Iwse); Jose, an Israelite:
    — Jose.

(2500) 'Iwse, — ee-o-sace’; perhaps for (2501) (‘Iwse); Joses, the
    name of two Israelites: — Joses. Compare Greek (2499)
    (‘Iwse).

(2501) 'Iwseφ, — ee-o-safe’; of Hebrew origin [Hebrew {3130}]
    (Yowceph)]; Joseph, the name of seven Israelites: — Joseph.

(2502) 'Iwseas, — ee-o-see’-as; of Hebrew origin [Hebrew {2977}]
    (Yo’shiyah)]; Josias (i.e. Joshiah), an Israelite: — Josias.

(2503) ‘iota, — 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) κἀγω, — 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) καθά, — kath-ah’; from (2596) (κατά) and the neuter plural of (3739) (ὅς); 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-ahhee-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) καθάρω, — 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) (ἀπτομαῖ); 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); cleanliness (cerimonial): — purification.
(2515) καθέδρα, — kath-ed’-rah; from (2596) (κατά) and the same as (1476) (ἔδραίος); a bench (literal or figurative): — seat.

(2516) καθέζομαι, — kath-ed’-zom-ah-hee; from (2596) (κατά) and the base of (1476) (ἔδραίος); to sit down: — sit.

(2517) καθέξης, — kath-ex-ace’; from (2596) (κατά) and (1836) (ἔξης); 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 εὖδω (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) (ήκω); 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) (ἔδραίος)); 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 ἱμι (to send); to lower: — let down.
(2525) καθίστημι, — kath-is’-tay-mee; from (2596) (κατά) and (2476) (ἰστήμη); 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) (ὅς); according to which thing, i.e. precisely as, in proportion as: — according to that, (inasmuch) as. katholikos, kath-ol-ee-kos’, from (2527) (καθόλον); universal:—general.

(2527) καθόλον, — kath-ol’-oo; from (2596) (κατά) and (3650) (ὅλος); 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) (ὅραω); to behold fully, i.e. (figurative) distinctly apprehend: — clearly see.

(2530) καθότι, — kath-ot’-ee; from (2596) (κατά) and (3739) (ὅς) 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) (ὅς); 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) Καίαφας, — 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) **Kā`īv**, *kah’-in*; of Hebrew origin [Hebrew {7014} (Qayin)]; *Cāîn* (i.e. *Cajin*), the son of Adam: — Cain.

(2536) **Kā`īnāv**, *kah-ee-nan’*; of Hebrew origin [Hebrew {7018} (Qeynan)]; *Cāînān* (i.e. *Kenan*), the name of two patriarchs: — Cainan.

(2537) **καίνον-, — kahee-nos’**; of uncertain affinity; *new* (especially in *freshness*; while (3501) (*νέος*) is properly so with respect to *age*): — new.

(2538) **καίνότης-, — kahee-not’-ace**; from (2537) (**καίνον-**); *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) **καίτοιγε, — 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) **κάκει, — kak-i’**; from (2532) (**καί-**) and (1563) (**ἐκεί**); *likewise in that place*: — and there, there (thither) also.
(2547) κάκείθεν, — kak-i’-then; from (2532) (κοί) and (1564) (ἐκείθεν); likewise from that place (or time): — and afterward (from) (thence), thence also.

(2548) κάκεινος, — kak-i’-nos; from (2532) (κοί) and (1565) (ἐκείνος); likewise that (or those): — and him (other, them), even he, him also, them (also), (and) they.

(2549) κακία, — kak-ee’-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) κακοπαθέω, — 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.
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(2557) κακοῦργος, — kak-oor’-gos; from (2556) (κακός) and the base of (2041) (ἐργον); a wrong-doer, i.e. criminal: — evil-doer, malefactor origin.

(2558) κακοῦχεω, — 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) κακοῦς, — 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-el-ah-yos; from the base of (2566) (καλλίον) and (1636) (ἔλαιον); 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) (καλὸς); (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-o’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) (ἀγαθός), 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-oo’-to; akin to (2813) (κλέπτω) and (2928) (κρύπτω); to cover up (literal or figurative): — cover, hide.

(2573) καλῶς, — 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) κάν, — kan; from (2532) (κĤι) and (1437) (εĤν); 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; Canaanite, 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) κανών, — 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) Καπερναοῦμ, — 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 κĤρ (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) (γνώσκω); 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) (ἀγω); 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) (ἀγωνίζομαι); 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) καταδηλος, — *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) καταδουλώω, — *kat-ad-oo-lo’-o*; from (2596) (κατά) and (1402) (δουλώω); 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) κατααισχύνω, — *kat-ahee-skhoo’-no*; from (2596) (κατά) and (153) (αἰσχύνομαι); 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) κατακαβάκομαι, — kat-ak-ow-khah’-om-ahee; from (2596) (κατά) and (2744) (καβάκομαι); to exult against (i.e. over): — boast (against), glory, rejoice against.

(2621) κατάκεμμαι, — kat-ak’-i-mahee; from (2596) (κατά) and (2749) (κεμμαι); 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) (ἀκολουθέω); to accompany closely: — follow (after).

(2629) κατακόπτω, — kat-ak-op’-to; from (2596) (κατά) and (2875) (κόπτω); to chop down, i.e. mangle: — cut.
(2630) κατακρημνίζω, — kat-ak-rame-nid’-zo; from (2596) (κατά) and a derivative of (2911) (κρημνός); to precipitate down: — cast down headlong.

(2631) κατάκριμα, — kat-ak’-ree-mah; from (2632) (κατακρίνω); an adverse sentence (the verdict): — condemnation.

(2632) κατακρίνω, — kat-ak-ree’-no; from (2596) (κατά) and (2919) (κρίνω); to judge against, i.e. sentence: — condemn, damn.

(2633) κατάκρισις, — kat-ak’-ree-sis; from (2632) (κατακρίνω); sentencing adversely (the act): — condemn (-ation).

(2634) 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.

(2635) καταλαλέω, — kat-al-al-eh’-o; from (2637) (κατάλαλος); to be a traducer, i.e. to slander: — speak against (evil of).

(2636) καταλαλία, — kat-al-al-ee’-ah; from (2637) (κατάλαλος); defamation: — backbiting, evil speaking.

(2637) κατάλαλος, — kat-al’-al-os; from (2596) (κατά) and the base of (2980) (λαλέω); talkative against, i.e. a slanderer: — backbiter.

(2638) καταλαμμβάνω, — 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.

(2639) 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.

(2640) κατάλειμμα, — kat-al’-ime-mah; from (2641) (κατάλείπω); 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) καταλαγή, — *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 (236) (α’λλάσσω); to *change mutually*, i.e. (figurative) to *compound a difference*: — *reconcile*.

(2645) κατάλοιπος, — *kat-al’-oy-pos*; from (2596) (κατά) and (3062) (λοιποί); *left down (behind)* i.e. *remaining* (plural the *rest*): — *residue*.

(2646) κατάλυμα, — *kat-al’-oo-mah*; from (2647) (καταλύω); properly a *dissolution* (breaking up of a journey), i.e. (by implication) a *lodging-place*: — guestchamber, inn.

(2647) καταλύω, — *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) (καταλύμα)] to *halt* for the night: — destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

(2648) καταμαθάνω, — *kat-am-an-than’-o*; from (2596) (κατά) and (3129) (μαθάνω); 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) κάταμόνας, — *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) (ἀνάθεμα); an *imprecation*: — curse.

(2653) καταναθεματίζω, — *kat-an-ath-em-at-id’-zo*; from (2596) (κατά) (intensive) and (332) (ἀναθεματίζω); to *imprecate*: — curse.

(2654) καταναλίσκω, — *kat-an-al-is’-ko*; from (2596) (κατά) and (355) (ἀναλίσκω); 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) (νοεῖω); to *observe fully*: — behold, consider, discover, perceive.

(2658) καταντάω, — *kat-an-tah’-o*; from (2596) (κατά) and a derivative of (473) (ἀντί); 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 (lethargy): — 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) (axioo); 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); reposining 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) (πέτασμα); something spread thoroughly, i.e. (special) the door screen (to the Most Holy Place) in the Jewish Temple: — vail.

(2666) καταπίνω, — kat-ap-e’-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) καταράομαι, — *kat-ar-ah’-om-ahhee*; 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) καταρθομέω, — *kat-ar-ith-meh’-o*; from (2596) (κατά) and (705) (ἀρθομέω); 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 *adj ust*: — fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

(2676) κατάρτισις, — *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) (σκεύος); to *prepare thoroughly* (properly by external equipment; whereas (2090) (ἐτοιμάζω) refers rather to internal fitness); by implication to *construct, create*: — build, make, ordain, prepare.

(2681) κατασκευάω, — *kat-as-kay-no’-o*; from (2596) (κατά) and (4637) (σκηνόω); to *camp down*, i.e. *haunt*; figurative to *remain*: — lodge, rest.
(2682) κατασκήνωσις, — *kat-as-kay’-no-sis*; from (2681) (κατασκηνώω); 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 *overshade*, 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) κατασοφίζωμαι, — *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) καταστρόφνυμι, — *kat-as-trone’-noo-mee*; from (2596) (κατά) and (4766) (στρόφνυμι); 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’-kses-is*; from (2722) (κατέχω); a *holding down*, i.e. *occupancy*: — possession.

(2698) κατάτιθημι, — *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) (ἀποκόπτω).

(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) καταφτιλέω, — *kat-af-ee-leh’-o*; from (2596) (κατά) and (5368) (φιλέω); to *kiss earnestly*: — kiss.

(2706) καταφρονέω, — *kat-af-ron-eh’-o*; from (2596) (κατά) and (5426) (φρονέω); to *think against*, i.e. *disesteem*: — despise.

(2707) καταφροντής, — *kat-af-ron-tace’*; from (2706) (καταφρονέω); a *contemner*: — despiser.

(2708) καταχέω, — *kat-akh-eh’-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) καταχρόμαι, — *kat-akh-rah’-om-ahee*; from (2596) (κατά) and (5530) (χρόμαι); 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) (ἐδωλον); *utter idolatrous*: — wholly given to idolatry.

κατελεύθω. See (2718) (κατέρχομαι).

(2713) κατέναντι, — *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) (ἐρχόμαι) (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) (ἐυθύνω); 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) (ἄγορα); 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-khe’-o; from (2596) (κατά) and (2279) (ῆχος); to sound down into the ears, i.e. (by implication) to indoctrinate (“catechize”) or (genitive) to apprise of: — inform, instruct, teach.

(2728) κατιόω, — kat-ee-o’-o; from (2596) (κατά) and a derivative of (2447) (ἰός); to rust down, i.e. corrode: — canker.

(2729) κατισχύω, — kat-is-kho’-o; from (2596) (κατά) and (2480) (ἰσχύω); to overpower: — prevail (against).

(2730) κατοικέω, — kat-oy-keh’-o; from (2596) (κατά) and (3611) (οἶκέω); 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) κατοπτρίζωμαι, — 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) καύμα, — kow’-mah; from (2545) (καύ) properly a burn (concrete), but used (abstract) of a glow: — heat.

(2739) καυματίζω, — kow-mat-id’-zo; from (2738) (καύμα); to burn: — scorch.

(2740) καυσίζω, — kow’-sis; from (2545) (καύ) burning (the act): — be burned.

(2741) καυσώ, — kow-so’-o; from (2740) (καυσίζω); to set on fire: — with fervent heat.

(2742) καύσων, — kow’-sone; from (2741) (καυσώ); 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) καυχόμαι, — kow-khah’-om-ah; from some (obsolete) base akin to that of αὐχέω (to boast) and (2172) (εὐχομα) 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) Κεγχρεα’, — keng-khreh-a’hee; probably from κέγχροσ (millet); Cenchre’, a port of Corinth: — Cenchrea.

(2748) Κεδρών, — 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) (κελεύω); 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) κενοῦς, — *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) κεραμεῦς, — *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 κύρ (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) κεφάλαιον, — *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) κεφαλαιόω, — *kef-al-ahee-o’-o*; from the same as (2774) (κεφάλαιον); (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) κῆνσος, — kane’-sos; of Latin origin; properly an enrolment (“census”), i.e. (by implication) a tax: — tribute.

(2779) κήπος, — kay’-pos; of uncertain affinity; a garden: — garden.

(2780) κηπουρός, — kay-poo-ros’; from (2779) (κήπος) and οὗρος (a warden); a garden-keeper, i.e. gardener: — gardener.

(2781) κηρίον, — 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-ros’-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) κιθαρφόδος, — 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) κινάμωμον, — kin-am’-o-mon; of foreign origin [compare Hebrew {7076} (qinnamown)]; cinnamon: — cinnamon.

(2793) κινδυνέω, — kin-dooin-yoo’-o; from (2794) (κίνδυνος); to undergo peril: — be in danger, be (stand) in jeopardy.

(2794) κίνδυνος, — kin’-doo-nos; of uncertain derivative; danger: — peril.

(2795) κινέω, — kin-eh’-o; from κιό (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) κλασις, — 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.
Klaudi>a, — klow-dee’-ah; feminine of (2804) (Klaudioς); Claudia, a Christian woman: — Claudia.

Klaudioς, — klow’-dee-os; of Latin origin; Claudius, the name of two Romans: — Claudius.

Klau>thmoς, — klowth-mos’; from (2799) (Klaίω); lamentation: — wailing, weeping, x wept.

Kλάω, — klah’-o; a primary verb; to break (specially of bread): — break.

Kλείς, — klice; from (2808) (Kλείω); a key (as shutting a lock), literal or figurative: — key.

Kλείω, — kli’-o; a primary verb; to close (literal or figurative): — shut (up).

Kλέμμα, — klem’-mah; from (2813) (Kλέπτω); stealing (properly the thing stolen, but used of the act): — theft.

Kλεόπας, — kleh-op’-as; probably conrete from Kλεόπατρος (compound of (2811) (Kλέος) and (3962) (πατήρ)); Cleopas, a Christian: — Cleopas.

Kλέος, — kleh’-os; from a shorter form of (2564) (Kαλέω); renown (as if being called): — glory.

Kλέπτης, — klep’-tace; from (2813) (Kλέπτω); a stealer (literal or figurative): — thief. Compare (3027) (ληστής).

Kλέπτω, — klep’-to; a primary verb; to filch: — steal.

Kλῆμα, — klay’-mah; from (2806) (Kλάω); a limb or shoot (as if broken off): — branch.

Kλήμης, — klay’-mace; of Latin origin; merciful; Clemens (i.e. Clemens), a Christian: — Clement.

Kληρονομέω, — klay-ron-om-eh’-o; from (2818) (Kληρονόμος); to be an heir to (literal or figurative): — be heir, (obtain by) inherit (-ance).
(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) (κλῆρος) 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) κλῆρος, — 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) (κλῆρος); 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) κλινίδιον, — 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.
(2828) κλισία, — klee-see’-ah; from a derivative of (2827) (κλίνω); properly reclination, i.e. (concrete and specific) a party at a meal: — company.

(2829) κλοπή, — klop’-ay’; from (2813) (κλέπτω); stealing: — theft.

(2830) κλύδων, — kloo’-dohn; from κλύζω (to billow or dash over); a surge of the sea (literal or figurative): — raging, wave.

(2831) κλυδώνιζομαι, — kloo-do-nid’-zom-ah-hee; middle from (2830) (κλύδων); to surge, i.e. (figurative) to fluctuate: — toss to and fro.

(2832) Κλωπάς, — klo-pas’; of Chaldee origin (corresponding to (256) (Ἄλφαίος)); Clopas, an Israelite: — Clopas.

(2833) κνήθω, — knay’-tho; from a primary κνάω (to scrape); to scratch, i.e. (by implication) to tickle: — x itching.

(2834) Κνίδος, — knee’-dos; probably of foreign origin; Cnidus, a place in Asia Minor: — Cnidus.

(2835) κοδράντης, — kod-ran’-tace; of Latin origin; a quadrans, i.e. the fourth part of an as: — farthing.

(2836) κοίλια, — koy-lee’-ah; from κοῖλος (“hollow”); a cavity, i.e. (special) the abdomen; by implication the matrix; figurative the heart: — belly, womb.

(2837) 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.

(2838) κούμης, — koy’-may-sis; from (2837) (κοιμάω); sleeping, i.e. (by implication) repose: — taking of rest.

(2839) κοινός, — koy-nos’; probably from (4862) (σύν); common, i.e. (litin) shared by all or several, or (cerimonial) profane: — common, defiled, unclean, unholy.
(2840) ΚΟΙΝΩ, — koy-no’-o; from (2839) (ΚΟΙΝΟΣ); to make (or consider) profane (cerimonial): — call common, defile, pollute, unclean.

(2841) ΚΟΙΝΩΝΕΩ, — koy-no-neh’-o; from (2844) (ΚΟΙΝΩΝΟΣ); to share with others (object or subject): — communicate, distribute, be partaker.

(2842) ΚΟΙΝΩΝΙΑ, — koy-nohn-ee’-ah; from (2844) (ΚΟΙΝΩΝΟΣ); partnership, i.e. (literal) participation, or (social) intercourse, or (pecuniary) benefaction: — (to) communicate (-ation), communion, (contri-) distribution, fellowship.

(2843) ΚΟΙΝΩΝΙΚΟΣ, — koy-no-nee-kos’; from (2844) (ΚΟΙΝΩΝΟΣ); communicative, i.e. (pecuniarily) liberal: — willing to communicate.

(2844) ΚΟΙΝΩΝΟΣ, — koy-no-nos’; from (2839) (ΚΟΙΝΟΣ); a sharer, i.e. associate: — companion, x fellowship, partaker, partner.

(2845) ΚΟΙΤΗ, — koy’-tay; from (2749) (ΚΕΙΜΑ); a couch; by extension cohabitation; by implication the male sperm: — bed, chambering, x conceive.

(2846) ΚΟΙΤΩΝ, — koy-tone’; from (2845) (ΚΟΙΤΗ); a bedroom: — + chamberlain.

(2847) ΚΟΚΚΙΝΟΣ, — kok’-kee-nos; from (2848) (ΚΟΚΚΟΣ) (from the kernel-shape of the insect); crimson-colored: — scarlet (colour, coloured).

(2848) ΚΟΚΚΟΣ, — kok’-kos; apparently a primary word; a kernel of seed: — corn, grain.

(2849) ΚΟΛΑΖΩ, — kol-ad’-zo; from ΚΟΛΟΣ (dwarf); properly to curtail, i.e. (figurative) to chastise (or reserve for infliction): — punish.

(2850) ΚΟΛΑΚΕΙΑ, — kol-ak-i’-ah; from a derivative of ΚΟΛΑΞ (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-loo’-ree-on; neuter of a presumed derivative of κολλύρα (a cake; probably akin to the base of (2853) (κολλάω)); properly a poultice (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) Κολοσσαεύς, — 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’-thra; 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 ὤρνυμι (to “rouse”); pulverulence (as blown about): — dust.

(2869) κοπάζω, — kop-ad’-zo; from (2873) (κόπος); to tire, i.e. (figurative) to relax: — cease.

(2870) κοπετός, — kop-et-os’; from (2875) (κόπτω); mourning (properly by beating the breast): — lamentation.

(2871) κοπή, — kop-ay’; from (2875) (κόπτω); 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) (κόπτω); 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 κορβανάς, 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) (κομήζω); 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) κοῦμι, — 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 κούφος (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) κράζω, — 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) κραίπαλη, — krahee-pal’-ay; probably from the same as (726) (ἀρπάζω); 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) κραταιώ, — 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) κράτιστος, — 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) κρείσσον, — krice’-son; neuter of an altnate form of (2909) (κρείττων); (as noun) better, i.e. greater advantage: — better.
(2909) κρείττων, — krite’-tohn; comparative of a derivative of (2904) (κράτος); 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 κρύος (frost); ice, i.e. (by analogy) rock “crystal”: — crystal.

(2931) κρυφή, — 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: — possessor origin
(2936) κτίζω, — ktid’-zo; probably akin to (2932) (κτάομαι) (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): — Creatororigin

(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 κυβερνάω (of Latin origin, to steer); pilotage, i.e. (figurative) directorship (in the church): — government.

(2942) κυβερνήτης, — 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) (κύκλῳ); from the circle, i.e. all around: — (round) about. κυκλός. See (2945) (κύκλῳ).

(2944) κυκλῶ, — koo-klo’-o; from the same as (2945) (κύκλῳ); to encircle, i.e. surround: — compass (about), come (stand) round about.

(2945) κύκλῳ, — 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) (ἐὖλισσω)); 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 κῦ (to swell [with young], i.e. bend, curve); a billow (as bursting or toppling): — wave.

(2950) κύμβαλον, — koom’-bal-on; from a derivative of the base of (2949) (κῦμα); a “cymbal” (as hollow): — cymbal.

(2951) κύμινον, — 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) κύπτω, — 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) κυρεύω, — koo-ree-yoo’-o; from (2962) (κύριος); to rule: — have dominion over, lord, be lord of, exercise lordship over.

(2962) κύριος, — koo’-ree-oss; from κῦρος (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) κωλον, — 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) Κῶς, — 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) λἀγχάνω, — 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) λάθρα, — lath'-rah; adverb from (2990) (λανθάνω); privately: — privily, secretly.

(2978) λαθραγψ, — lah’ee-laps; of uncertain derivative; a whirlwind (squall): — storm, tempest.

(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) λαλιά, — lal-ee-ah'; from (2980) (λαλέω); talk: — saying, speech.

(2982) λαμά, — lam-ah'; or λαμμά, 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) (αἰρέομαι) 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.

λαμμα. 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); brilliance: — 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) (δῆμος), 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) Λαοδίκεύς, — lah-od-ik-yooce’; from (2993) (Λαοδίκεια); a Laodicean, i.e. inhabitant of Laodicia: — Laodicean.

(2995) λάρυγξ, — lar’-oongks; of uncertain derivative; the throat (“larynx”): — throat.

(2996) Λασσαία, — las-ah’-yah; of uncertain origin; Lasaea, a place in Crete: — Lasea.

(2997) λάσχω, — 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 λαχαίνω (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) ἔπω and (5346) φημί generally refer to an individual expression or speech respectively; while (4483) ἔπω 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) λείμμα, — lime’-mah; from (3007) λείπω; a remainder: — remnant.

(3006) λείος, — li’-os; apparently a primary word; smooth, i.e. “level”: — smooth.

(3007) λείπω, — 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) ἔργον; 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) Λευί, — lyoo-ee’; of Hebrew origin [Hebrew {3878} (Leviy)]; Levi, the name of three Israelites: — Levi. Compare (3018) (Λευίς).

(3018) Λευίς, lyoo-is’; a form of (3017) (Λευί); Lewis (i.e. Levi), a Christian: — Levi.

(3019) Λευιτής, — lyoo-ee’-tace; from (3017) (Λευί); a Levite, i.e. descendant of Levi: — Levite.

(3020) Λευιτικός, — lyoo-it’-ee-kos; from (3019) (Λευιτής); Levitic, i.e. relating to the Levites: — Levitical.

(3021) λευκόνω, — lyoo-kah’ee-no; from (3022) (λευκός); to whiten: — make white, whiten.

(3022) λευκός, — lyoo-kos’; from λύκη (“light”); white: — white.

(3023) λεών, — leh-ohn’; a primary word; a “lion”: — lion.

(3024) λήθη, — lay’-hay; from (2990) (λανθάνω); forgetfulness: — + forget.

(3025) ληνός, — lay-nos’; apparently a primary word; a trough, i.e. wine-vat: — winepress.

(3026) λῆρος, — lay’-ros; apparently a primary word; twaddle, i.e. an incredible story: — idle tale.

(3027) ληστής lace-tace’; from ληστέω (to plunder); a brigand: — robber, thief.
(3028) ἱψάζει, — lape’-sis; from (2983) (λαμβάνω); receipt (the act): — receiving.

(3029) ἱαν, — lee’-an; of uncertain affinity; much (adverb): — exceeding, great (-ly), sore, very (+ chiefest).

(3030) ἱβάνως, — lib’-an-os; of foreign origin [Hebrew {3828} (lebownah)]; the incense-tree, i.e. (by implication) incense itself: — frankincense.

(3031) ἱβανωτός, — 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) Λιβή, — lib-oo’-ay; probably from (3047) (λίψε); Libye, a region of Africa: — Libya.

(3034) λιθάζω, — 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) (στρώνυμι); 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 λίκνον (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-ismos'; 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) λοίδορέω, — loy-dor-eh'-o; from (3060) (λοίδορος); to reproach, i.e. vilify: — revile.

(3059) λοίδορία, — loy-dor-ee'-ah; from (3060) (λοίδορος); slander or vituperation: — railing, reproach [-fully].

(3060) λοίδορος, — loy’-dor-os; from λοίδος (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) Λῦδδα, — 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 Λῦδιος [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) Λυκαονιστί, — 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 primary word; sadness: — grief, grievous, + grudgingly, heaviness, sorrow.

(3078) Λυσσανίας, — loo-san-ee’-as; from (3080) (λύσις) and ἀνία (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) λυσιτελεῖ, — loo-sit-el-i’; third person singular present indicative active of a derivative of a composition of (3080) (λύσις) and (5056) (τέλος); 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) λυτρωσίς, — 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, — loo-kh-nee’-ah; from (3088) (λύχνος); a lamp-stand (literal or figurative): — candlestick.

(3088) λύχνος, — loo-kh’-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) (ῥηγνύμι).

(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.
(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) Μαθουσάλα, — math-oo-sal’-ah; of Hebrew origin [Hebrew {4968}] (Methuwshelach); Mathusala (i.e. Methushelach), an antediluvian: — Mathusala.

(3104) Μαίναν, mahee-nan’; probably of Hebrew origin; Maïnan, an Israelite: — Mainan.

(3105) μαίνομαι, — 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) (μακάριος); to beatify, i.e. pronounce (or esteem) fortunate: — call blessed, count happy.

(3107) μακάριος, — mak-ar’-ee-os; a prolonged form of the poetical μάκαρ (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) μάκελλον, — 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) (ὁδός) 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-o-meh'-o; from the same as (3116) (μακροθυμός); 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-o-mee'-ah; from the same as (3116) (μακροθυμός); longanimity, i.e. (objective) forbearance or (subjective) fortitude: — longsuffering, patience.

(3116) μακροθυμός, — mak-roth-o-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) (μῆκος); long (in place [distant] or time [neuter plural]): — far, long.

(3118) μακροχρόνιος, — mak-roh-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) Μαλαλελη, — 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) μαμωνάς, — 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; Manae’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) μαράν ἀθά, — 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 μαρμαρέω (to glisten); marble (as sparkling white): — marble.

μάρτυς. See (3144) (μάρτυς).

(3140) μαρτυρέω, — *mar-too-reh´-o*; from (3144) (μάρτυς); 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) (μάρτυς); *evidence* given (judicially or generic): — record, report, testimony, witness.

(3142) μαρτύριον, — *mar-too´-ree-on*; neuter of a presumed derivative of (3144) (μάρτυς); something *evidential*, i.e. (genitive) *evidence* given or (special) the Decalogue (in the sacred Tabernacle): — to be testified, testimony, witness.

(3143) μαρτύρομαι, — *mar-too´-rom-ahee*; middle from (3144) (μάρτυς); 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) μαστιγόω, — 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) ματαιώω, — 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) (Ματθαίος); Matthew, an Israelite and Christian: — Matthew.

(3157) Ματθαύ, — mat-than’; of Hebrew origin [Hebrew {4977}] (Mattan); Matthew, an Israelite: — Matthan.

(3158) Ματθαύτ, — mat-that’; probably a shortened form of (3161) (Ματθαύτ); Matthias, the name of two Israelites: — Mathat.

(3159) Ματθίας, — mat-thee’-as; apparently a shortened form of (3161) (Ματθίας); Matthias (i.e. Mattithyah), an Israelite: — Matthias.

(3160) Ματθαύα, — mat-tath-ah’; probably a shortened form of (3161) (Ματθαύα) [compare Hebrew {4992} (Mattathah)]; Mattatha, an Israelite: — Mattatha.

(3161) Ματθίας, — mat-tath-ee’-as; of Hebrew origin [Hebrew {4993}] (Mattithyah); Mattathias (i.e. Mattithjah), an Israelite and Christian: — Mattathias.

(3162) μαχαίρα, — makh’-ahee-rah; probably feminine of a presumed derivative of (3163) (μαχή); a knife, i.e. dirk; figurative war, judicial punishment: — sword.

(3163) μαχή, — makh’-ay; from (3164) (μαχομαί); a battle, i.e. (figurative) controversy: — fighting, strive, striving.

(3164) μαχομαί, — makh’-om-ahee; middle of an apparently primary verb; to war, i.e. (figurative) to quarrel, dispute: — fight, strive.

(3165) μέ, — 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 αυχέω (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’-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-oo’-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) μεγαλωσύνη, — 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) (μείζων)]; 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) (ἔρμηνεύω); 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), μεθιστάνω, meth-is-tan’-o; from (3326) (μετά) and (2476) (ιστήμη); 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) (ὅδευω) [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) μείζων, — mide’-zon; neuter of (3187) (μείζων); (adverb) in a greater degree: — the more.

(3186) μείζωτερος, — 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.

Μέλαι. 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-bran'-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) μενούνγε, — 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 (3308) (μερίζω) (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) (.Deserialize); *midday*; 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-onook’-tee-on*; neuter of a compound of (3319) (μέσος) and (3571) (νύξ); *midnight* (especially as a watch): — midnight.

(3318) Μεσοποταμία, — *mes-opot-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-ot’-oy-khon*; from (3319) (μέσος) and (5109) (τοῖχος); 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) (εἰς) 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) μεταβοίνω, — met-ab-oh’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.
(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) (ὠ’ρω); 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) (ἀλλάσσω); to exchange: — change.

(3338) μεταμέλλωμαι, — 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) μετανοεóω, — 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-o’*; 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) (σχῆμα); 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) (ἔπειτα); thereafter: — afterward.

(3348) μετέχω, — *met-ekh’-o*; from (3326) (μετά) and (2192) (ἔχω); 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) (αἵρω) or perhaps rather of (109) (ἀήρ) (compare “meteor”); to raise in mid-air, i.e. (figurative) suspend (passive fluctuate or be anxious): — be of doubtful mind.
(3350) μετοικεσία, — met-oy-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-oy-kid’-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) (μέτρον); 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) (μέτρον); 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.
(3360) μέχρι, — mekh'-ree; or μεχρίς, mekh-ris'; from (3372) (μηκός); as far as, i.e. up to a certain point (as preposition of extent [denoting the terminus, whereas (891) (ॐ्र) 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) (ॐ) expresses an absolute denial); (adverb) not, (conjecture) lest, also (as interrogative implying a negative answer [whereas (3756) (ॐ) 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) (ें न मेह), (3363) (िना मेह), (3364) (ॐ मेह), (3372) (मेहकौ), (3373) (मेहकौनो), (3375) (मेहन), (3376) (मेह ऑँक).

(3362) एव मे, — eh-an'-may; i.e. (437) (ें न) and (3361) (मे): if not, i.e. unless: — x before, but, except, if no, (if, + whosoever) not.

(3363) िना मे, — hin'-ah may; i.e. (2443) (िना) and (3361) (मे); in order (or so) that not: — albeit not, lest, that no (-t, [-thing]).

(3364) िन मे, — oo may; i.e. (3756) (ॐ) and (3361) (मे); 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) (मे ऑँक).

(3365) मध्यमो, — may-dam-oce’; adverb from a compound of (3361) (मे) and अमो (somebody); by no means: — not so.

(3366) मध्ये, — may-deh’; from (3361) (मे) and (1161) (दे); but not, not even; in a continued negation, nor: — neither, nor (yet), (no) not (once, so much as).
(3367) μηδεὶς, — *may-dice*; including the irregular feminine μηδεμία, *may-dem-ee'-ah*, and the neuter μηδέν, *may-den*; from (3361) (μή) and (1520) (ἐίς); *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) (ἐτι); *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) μηλωτη, — *may-lo-tay’*; from μελον (a *sheep*); a *sheep-skin*: — sheepskin.

(3375) μὴν, — *mane*; a stronger form of (3303) (μέν); a particle of affirmation (only with (2229) (ή)); *assuredly*: — + surely.

(3376) μὴν, — *mane*; a primary word; a *month*: — month.

(3377) μηνώω, — *may-noo'-o*; probably from the same base as (3145) (μασσάομαι) and (3415) (μνάομαι) (i.e. μαο, to *strive*); to *disclose* (through the idea of mental *effort* and thus calling to *mind*), i.e. *report, declare, intimate*: — shew, tell.

(3378) μὴ οὐκ, — *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, — mayʼ-pot-eh; or μή ποτε, may potʼ-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, — mayʼ-po; from (3361) (μή) and (4452) (-πω); not yet: — not yet.

(3381) μήπως, — mayʼ-poce; or μή πως, may poce; from (3361) (μή) and (4458) (-πώς); lest somehow: — lest (by any means, by some means, haply, perhaps).

(3382) μηρός, — mayʼ-rosʼ; perhaps a primary word; a thigh: — thigh.

(3383) μήτε, — mayʼ-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, — mayʼ-tare; apparently a primary word; a “mother” (literal or figurative, immedete or remote): — mother.

(3385) μήτη, — mayʼ-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, — mayʼ-tig-eh; from (3385) (μήτη) and (1065) (γέ); not at all then, i.e. not to say (the rather still): — how much more.

(3387) μήτις, — mayʼ-tis; or μή τίς, may tis; from (3361) (μή) and (5100) (τίς); whether any: — any [sometimes unexpressed except by the simple interrogative form of the sentence].

(3388) μήτρα, — mayʼ-trah; from (3384) (μήτηρ); the matrix: — womb.

(3389) μητραλφιας, — may-tral-oʼ-as; from (3384) (μήτηρ) and the base of (257) (ἁλων); a mother-thresher, i.e. matricide: — murderer of mothers.
(3390) ἡ μητρόπολις, — *may-trop’-ol-is*; from (3384) (μήτηρ) and (4172) (πόλις); a *mother city*, i.e. “metropolis”: — chiepest city.

(3391) μία, — *mee’-ah*; irregular feminine of (1520) (ἐἷς); *one* or *first*: — a (certain), + agree, first, one, x other.

(3392) μισίνω, — *me-ah’ee-no*; perhaps a primary verb; to *sully* or *taint*, i.e. *contaminate* (ceremonial or morally): — defile.

(3393) μίασμα, — *mee’-as-mah*; from (3392) (μισίνω) (“miasma”); (moral) *foulness* (properly the effect): — pollution.

(3394) μιασμός, — *mee-as-mos’*; from (3392) (μισίνω); (morally) *contamination* (properly the act): — uncleanness.

(3395) μίγμα, — *mig’-mah*; from (3396) (μίγμαμι); a *compound*: — mixture.

(3396) μίγμαμι, — *mig’-noo-mee*; a primary verb; to *mix*: — mingle.

(3397) μικρόν, — *mik-ron’*; masculine or neuter singular of (3398) (μικρός) (as noun); a *small* space of time or degree: — a (little) (while).

(3398) 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.

(3399) Μίλετος, — *mil’-ay-tos*; of uncertain origin; *Miletus*, a city of Asia Minor: — Miletus.

(3400) μίλιον, — *mil’-ee-on*; of Latin origin; a *thousand* paces, i.e. a “mile”: — mile.

(3401) μιμιέομαι, — *mim-eh’-om-ahee*; middle from μίμος (a “mimic”); to *imitate*: — follow.

(3402) μιμητής, — *mim-ay-tace’*; from (3401) (μιμιέομαι); an *imitator*: — follower.
(3403) μιμνήσκω, — mim-nace’-ko; a prolonged form of (3415) (μνάσκω) (from which some of the tenses are borrowed); to remind, i.e. (middle) to recall to mind: — be mindful, remember.

(3404) μισέω, — mis-e’-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-thos’; 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) μνᾶ, — mnah; of Latin origin; a mna (i.e. mina), a certain weight: — pound.
(3415) μνάωμαι, — mnah’-om-ahee; 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) (μιμνήσκω).

(3416) Μνάσων, — mnah’-sohn; of uncertain origin; Mnason, a Christian: — Mnason.

(3417) μνεία, — mni’-ah; from (3415) (μνάωμαι) or (3403) (μιμνήσκω); recollection; by implication recital: — mention, remembrance.

(3418) μνῆμα, — mnay’-mah; from (3415) (μνάωμαι); 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) (μιμνήσκω); 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) (μνάωμαι); 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) μολύνω, — mol-o’-no; probably from (3189) μέλας; to soil (figurative): — defile.

(3436) μολυσμός, — mol-os-mos’; from (3435) μολύνω; a stain, i.e. (figurative) immorality: — filthiness.

(3437) μομφή, — mom-fay’; from (3201) μέμφωμαι; 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) μονόφαλομός, — mon-of’-thal-mos; from (3441) (μόνος) and (3788) (ὀφθαλμός); 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) μορφωσίς, — 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 ὀσχος (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) μουθος, — 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 μουζω (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) (μύρινον); 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) μυστικός, — moo-ope-ad’-zo; from a compound of the base of (3466) (μυστήριον) and ὠψ (the face; from (3700) (ὁπτάνομαι)); to shut the eyes, i.e. blink (see indistinctly): — cannot see afar off.

(3468) μώλωψ, — mo’-lopes; from μῶλος (“moil”; probably akin to the base of (3433) (μόλις)) and probably ὠψ (the face; from (3700) (ὁπτάνομαι)); a mole (“black eye”) or blow-mark: — stripe.

(3469) μυμάομαι, — mo-mah’-om-ahee; from (3470) (μῦμος); to carp at, i.e. censure (discredit): — blame.

(3470) μῦμος, — 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) ἰωρός, — 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 Μωύσης, 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\} (Nachshnown)]; 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) (Ναζαρέθ); a Nazarene, i.e. inhabitant of Nazareth: — of Nazareth.

(3480) Ναζωραῖος, — nad-zo-rah’-yos; from (3478) (Ναζαρέθ); 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) ναί, — 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)]; Naïn, a place in Palestine: — Nain.

(3485) ναῷς, — nah-os’; from a primary νάιο (to dwell); a fane, shrine, temple: — shrine, temple. Compare (2411) (ἰερόν).

(3486) Ναουμ, — 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 ναρκη (stupefaction, as a “narcotic”); Narcissus, a Roman: — Narcissus.

(3489) ναυαγέω, — now-ag-eh’-o; from a compound of (3491) (ναυ-ς) and (71) (ἀγω); to be shipwrecked (stranded, “navigate”), literal or figurative: — make (suffer) shipwreck.

(3490) ναύκληρος, — now’-klay-ros; from (3491) (ναυ-ς) and (2819) (κλήρος) (“clerk”); a captain: — owner of a ship.

(3491) ναύς, — nowce; from νάω or νέω (to float); a boat (of any size): — ship.

(3492) ναύτης, — now’-tace; from (3491) (ναυ-ς); 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) Νασμάν, — 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) νεκρῶ, — nek-ro’-o; from (3498) (νεκρός); to deaden, i.e. (figurative) to subdue: — be dead, mortify.
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(3500) νέκρωσις, — nek’-ro-sis; from (3499) (νεκρόω); decease; figurative impotency: — deadness, dying.

(3501) νεός, — 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-ot’-ace; from (3501) (νέος); newness, i.e. youthfulness: — youth.

(3504) νεόφυτος, — 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) Νεφθαλείμ, — 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) (ναύ); 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-pee-ad’-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) (ἐπος); 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-re’; 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) (νηστεύω); abstinence (from lack of food, or voluntary and religious); specially the fast of the Day of Atonement: — fast (-ing).

(3522) νηστεύω, — 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) (ἐσθιω); not eating, i.e. abstinent from food (religiously): — fasting.
(3524) νηφάλεος, — nay-fal’-eh-os; or νηφάλιος, 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) Νίγερ, — 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)
(Λαοδικειός); 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) Νινεβή, — nin-yoo-ee’; of Hebrew origin [Hebrew {5210}
(Niyneveh)]; Ninevi (i.e. Nineveh), the capital of Assyria: —
Nineve.
(3536) Νινεβίτης, *nin-yoo-ee’-tace*; from (3535) (Νινεβί); 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 νοσσημα (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) (ἡμέρα)); the festival of new moon: — new moon.

(3562) νοονεχῶς, — 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) (τανύν), (3570) (νυνί).

(3569) τανύν, — tan-oon’; or τὰ νῦν, tah noon; from neuter plural of (3588) (ὁ) 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) νύσσω, — noos’-so; apparently a primary word; to prick (“nudge”): — pierce.

(3573) νυστάξω, — noos-tad’-zo; from a presumed derivative of (3506) (νεῦω); to nod, i.e. (by implication) to fall asleep; figurative to delay: — slumber.

(3574) νυχθμερον, — nookh-thay’-mer-on; from (3571) (νῦξ) and (2250) (ὃμέρα); a day-and-night, i.e. full day of twenty-four hours: — night and day.

(3575) Νῶε, — 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.
ξ

(3578) ξενία, — xen-ee’-ah; from (3581) (ξένος); hospitality, i.e. (by implication) a place of entertainment: — lodging.

(3579) ξενίζω, — 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) ξενοδοχέω, — xen-od-okh-eh’-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) ξηραίνω, — 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) χυτρόω, — *xoo-rah’-o*; from a derivative of the same as (3586) (χύλον) (meaning a *razor*); to *shave* or “*shear*” the hair: — shave.
(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) ὁγδοντα, — _og-do-ay’-kon-tah_; from (3590) (ὁγδοος); _ten times eight_: — _fourscore_.

(3590) ὁγδοος, — _og’-do-os_; from (3638) (ὀκτω); the _eighth_: — _eighth_.

(3591) ὁγκος, — _ong’-kos_; probably from the same as (43) (ἅγκαλη); a _mass_ (as _bending_ or _bulging_ by its load), i.e. _burden_ (hindrance): — _weight_.

(3592) ὁδε, — _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) ὁδεύω, — _hod-yoo’-o_; from (3598) (ὁδός); to _travel_: — _journey_.

(3594) ὁδηγέω, — _hod-ayg-eh’-o_; from (3595) (ὁδηγός); to _show_ the _way_ (literal or figurative [teach]): — _guide_, _lead_.

(3595) ὁδηγός, — _hod-ayg-os’_; from (3598) (ὁδός) and (2233) (ἡγέομαι); a _conductor_ (literal or figurative [teacher]): — _guide_, _leader_.

(3596) ὁδοιπορέω, — _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) ὁδοιπορία, — _hod-oy-por-ee’-ah_; from the same as (3596) (ὁδοιπορέω); _travel_: — _journey_ (-ing).
(3598) οδός, — 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) οδούς, — od-ooce; perhaps from the base of (2068) (ἐσθίω); a “tooth”: — tooth.

(3600) οδύναω, — od-oo-nah’-o; from (3601) (οδύνη); to grieve: — sorrow, torment.

(3601) οδύνη, — od-oo’-nay; from (1416) (δύνω); grief (as dejecting): — sorrow.

(3602) οδυρμός, — od-oor-mos’; from a derivative of the base of (1416) (δύνω); moaning, i.e. lamentation: — mourning.

(3603) ὁ ἐστί, — ho es-tee’; from the neuter of (3739) (ὀς) and the third person singular presumed indicative of (1510) (ἐμί); which is: — called, which is (make), that is (to say).

(3604) Ὠζίας, — od-zee’-as; of Hebrew origin [Hebrew {5818} (‘Uzziyah)]; Ozias (i.e. Uzzijah), an Israelite: — Ozias.

(3605) ὢζω, — od’-zo; a primary verb (in a strengthened form); to scent (usually an ill “odor”): — stink.

(3606) θεν, — hoth’-en; from (3739) (ὀς) 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) θόνη, — oth-on’-ay; of uncertain affinity; a linen cloth, i.e. (especially) a sail: — sheet.

(3608) θόνιον, — oth-on’-ee-on; neuter of a presumed derivative of (3607) (θόνη); a linen bandage: — linen clothes.

(3609) ὁκεῖος, — oy-ki’-os; from (3624) (οἶκος); domestic, i.e. (as noun), a relative, adherent: — (those) of the (his own) house (-hold).
(3610) οἶκετης, — oy-ket’-ace; from (3611) (οἶκεω); a fellow resident, i.e. menial domestic: — (household) servant.

(3611) οἶκεω, — 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) (οἰκουμένη).

(3612) οἶκημα, — oy’-kay-mah; from (3611) (οἶκεω); a tenement, i.e. (special) a jail: — prison.

(3613) οἰκητήριον, — oy-kay-tay’-ree-on; neuter of a presumed derivative of (3611) (ο仟εω) (equivalent to (3612) (οἶκημα)); a residence (literal or figurative): — habitation, house.

(3614) οἶκια, — oy-kee’-ah; from (3624) (ο仟ος); properly residence (abstract), but usually (concrete) an abode (literal or figurative); by implication a family (especially domestics): — home, house (-hold).

(3615) οἶκιακός, — oy-kee-ak-os’; from (3614) (ο仟ία); familiar, i.e. (as noun) relatives: — they (them) of (his own) household.

(3616) οἰκοδεσποτέω, — oy-kod-es-pot-eh’-o; from (3617) (ο仟oδεσπότης); to be the head of (i.e. rule) a family: — guide the house.

(3617) οἰκοδεσπότης, — oy-kod-es-pot’-ace; from (3624) (ο仟ος) and (1203) (δεσπότης); 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) (ο仟oδομή); 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) (ο仟ος) and the base of (1430) (δῶμα); architecture, i.e. (concrete) a structure; figurative confirmation: — building, edify (-ication, -ing).
(3620) οἶκοδομία, — oy-kod-om-ee’-ah; from the same as (3619) 
(οἶκοδομή); 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) (οἶκέω) (as noun, by implication of (1093) 
(γῆ)); land, i.e. the (terrene part of the) globe; specially the 
Roman empire: — earth, world.

(3626) οἰκουρός, — 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) (οἴομαι).
(3630) oũnoπότης, — oy-nop-ot’-ace; from (3631) (oũνος) and a derivative of the alternate of (4095) (πίνω); a tippler: —

winebibber.

(3631) oũνος, — oy’-nos; a primary word (or perhaps of Hebrew origin [Hebrew {3196} (yayin)]); “wine” (literal or figurative): —

wine.

(3632) oũνοφλυγία, — oy-nof-loog-ee’-ah; from (3631) (oũνος) and a form of the base of (5397) (φλύξρος); an overflow (or surplus) of wine, i.e. vinolency (drunkenness): — excess of wine.

(3633) oũομαι, — oy’-om-ahee; or (shorter) oũμαι, oy’-mahee; middle apparently from Greek (3634) (oũος); to make like (oneself), i.e. imagine (be of the opinion): — suppose, think.

(3634) oũος, — hoy’-os; probably akin to (3588) (ὁ), (3739) (ῶς), and (3745) (ὤςος); 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.

oũω. See (5342) (φέρω).

(3635) ὅκνεω, — ok-neh’-o; from ὅκνος (hesitation); to be slow (figurative loath): — delay.

(3636) ὅκνηρος, — ok-nay-ros’; from (3635) (ὁκνέω); tardy, i.e. indolent; (figurative) irksome: — grievous, slothful.

(3637) ὅκταήμερος, — ok-tah-ay’-mer-os; from (3638) (ὁκτώ) and (2250) (ἡμέρα); an eight-day old person or act: — the eighth day.

(3638) ὅκτω, — ok-to’; a primary numeral; “eight”: — eight.

(3639) ὅλεθρος, — ol’-eth-ros; from a primary ὅλλυμι (to destroy; a prolonged form); ruin, i.e. death, punishment: — destruction.
(3640) ὀλιγόπιστος, — *ol-ig-op’-is-tos*; from (3641) ὀλίγος 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) ὀλίγος and (5590) ψυχή; little-spirited, i.e. faint-hearted: — feebleminded.

(3643) ὀλιγωφρέω, — *ol-ig-o-reh’-o*; from a compound of (3641) ὀλίγος and ὀρα (“care”); to have little regard for, i.e. to disesteem: — despise.

(3644) ὀλοθρευτής, — *ol-oth-ryoo-tace’*; from (3645) ὀλοθρεύω; a ruiner, i.e. (special) a venomous serpent: — destroyer.

(3645) ὀλοθρεύω, — *ol-oth-ryoo’-o*; from (3639) ὀλεθρος; to spoil, i.e. slay: — destroy.

(3646) ὀλοκαύτωμα, — *hol-ok-ow’-to-mah*; from a derivative of a compound of (3650) ὀλος and a derivative of (2545) καιω; a wholly-consumed sacrifice (“holocaust”): — (whole) burnt offering.

(3647) ὀλοκληρία, — *hol-ok-lay-ree’-ah*; from (3648) ὀλοκληρος; integrity, i.e. physical wholeness: — perfect soundness.

(3648) ὀλοκληρος, — *hol-ok’-lay-ros*; from (3650) ὀλος and (2819) κληρος; 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) ὅλοτελής, — hol-ot-el-ace’; from (3650) (ὁλος) and (5056) (τέλος); complete to the end, i.e. absolutely perfect: — wholly.

(3652) Ὠλυμπάς, — ol-oom-pas’; probably a contracted from Ὠλυμπιόδωρος (Olympian-bestowed, i.e. heaven-descended); Olympas, a Christian: — Olympas.

(3653) ὦλυνθός, — 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) ὄμβρος, — om’-bros; of uncertain affinity; a thunder storm: — shower.

(3656) ὀμιλέω, — hom-il-eh’-o; from (3658) (ὁμιλός); to be in company with, i.e. (by implication) to converse: — commune, talk.

(3657) ὀμιλία, — hom-il-ee’-ah; from (3658) (ὁμιλός); companionship (“homily”), i.e. (by implication) intercourse: — communication.

(3658) ὀμιλός, — hom’-il-os; from the base of (3674) (ὁμοῦ) and a derivative of the alternate of (138) (αἱρέσμαι) (meaning a crowd); association together, i.e. a multitude: — company.

(3659) ὀμμα, — om’-mah; from (3700) (ὁπτάνομαί); a sight, i.e. (by implication) the eye: — eye.

(3660) ὀμνύω, — 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-o-ay'-zo; from (3664) (ὁμοίος); to resemble: — agree.

(3663) ὁμοιοπαθής, — hom-o-ay-op-ath-ace'; from (3664) (ὁμοίος) and the alternate of (3958) (πάσχω); similarly affected: — of (subject to) like passions.

(3664) ὁμοίος, — hom'-oy-os; from the base of (3674) (ὁμοῦ); similar (in appearance or character): — like, + manner.

(3665) ὁμοίότης, — hom-o-ay'-ace; from (3664) (ὁμοίος); resemblance: — like as, similitude.

(3666) ὁμοίω, — hom-o'-o; from (3664) (ὁμοίος); to assimilate, i.e. compare; passive to become similar: — be (make) like, (in the) liken (-ess), resemble.

(3667) ὁμοίωμα, — hom-o'-o-mah; from (3666) (ὁμοίω); a form; abstract resemblance: — made like to, likeness, shape, similitude.

(3668) ὁμοίως, — hom-o'-oce; adverb from (3664) (ὁμοίος); similarly: — likewise, so.

(3669) ὁμοίωσις, — hom-o'-o-sis; from (3666) (ὁμοίω); 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) ὀμότεχνος, — hom-ot’-ekh-nos; from the base of (3674) ὁμοῦ and (5078) τέχνη; a fellow-artificer: — of the same craft.

(3674) ὁμοῦ, — hom-oo’; generic of ὁμός (the same;-kin to (260 ὁμα)) as adverb; at the same place or time: — together.

(3675) ὁμόφρων, — hom-of’-rone; from the base of (3674) ὁμοῦ and (5424) φρήν; like-minded, i.e. harmonious: — of one mind.

ὀμόω. See (3660) ὁμνῶω.

(3676) ὁμως, — 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) ὁναρ, — on’-ar; of uncertain derivative; a dream: — dream.

(3678) ὁνάριον, — on-ar’-ee-on; neuter of a presumed derivative of (3688) ὁνος; a little ass: — young ass.

ὀνάω. See (3685) ὀνίνημι.

(3679) ὁνειδίζω, — on-i-did’-zo; from (3681) ὁνειδος; to defame, i.e. rail at, chide, taunt: — cast in teeth, (suffer) reproach, revile, upbraid.

(3680) ὁνειδισμός, — on-i-dis-mos’; from (3679) ὁνειδίζω; contumely: — reproach.

(3681) ὁνειδος, — on’-i-dos; probably akin to the base of (3686) ὁνομος; notoriety, i.e. a taunt (disgrace): — reproach.

(3682) Ὅνησιμος, — on-ay’-sim-os; from (3685) ὀνίνημι; profitable; Onesimus, a Christian: — Onesimus.

(3683) Ὅνησίφορος, — on-ay-sif’-or-os; from a derivative of (3685) ὀνίνημι and (5411) φόρος; profit-bearer; Onesiphorus, a Christian: — Onesiphorus.

(3684) Ὅνικος, — on-ik-os’; from (3688) ὁνος; belonging to an ass, i.e. large (so as to be turned by an ass): — millstone.
(3685) ὄνινημι, — on-in’-ay-mee; a prolonged form of an apparent primary verb (oriously, to slur); for which another prolonged form ()))),) is used as an alternate in some tenses [unless indeed it be identical with the base of (3686) (oriously) through the idea of notoriety]; to gratify, i.e. (middle) to derive pleasure or advantage from: — have joy.

(3686) ὄνομα, — on’-om-ah; from a presumed derivative of the base of (1097) (γινώσκω) (compare (3685) (oriously)); a “name” (literal or figurative) [authority, character]: — called, (+ sur-) name (-d).

(3687) ὄνομαξω, — on-om-ad’-zo; from (3686) (oriously); to name, i.e. assign an appellation; by extension to utter, mention, profess: — call, name.

(3688) ὄνος, — on’-os; apparently a primary word; a donkey: — ass.

(3689) ὄντως, — on’-toce; adverb of the oblique cases of (5607) (ὦν); really: — certainly, clean, indeed, of a truth, verily.

(3690) ὄξος, — ox’-os; from (3691) (ὀξύς); vinegar, i.e. sour wine: — vinegar.

(3691) ὄξυς, — ox-oos’; probably akin to the base of (188) (ἀκμήν) [“acid”]; keen; by analogy rapid: — sharp, swift.

(3692) ὄπη, — op-ay’; probably from (3700) (ὁπτάνομαι); a hole (as if for light), i.e. cavern; by analogy a spring (of water): — cave, place.

(3693) ὄπισθεν, — op’-is-then; from ὄπις (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) ὄπισω, — op-is’-o; from the same as (3693) (ὁπισθεν) with enclitic of direction; to the back, i.e. aback (as adverb or preposition of time or place; or as noun): — after, back (-ward), (+ get) behind, + follow.
(3695) ὀπλίζω, — hop-lid'-zo; from (3696) ὀπλον; to equip (with weapons [middle and figurative]): — arm self.

(3696) ὀπλον, — 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) ὀποίος, — hop-oy'-os; from (3739) ὄς and (4169) ποίος; 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) ὀπότε, — hop-ot'-eh; from (3739) ὄς and (4218) ποτέ; what (-ever) then, i.e. (of time) as soon as: — when.

(3699) ὀποῦ, — hop'-oo; from (3739) ὄς and (4225) ποῦ; what (-ever) where, i.e. at whichever spot: — in what place, where (-as, -sover), whither (+ soever).

(3700) ὀπτάνομαι, — op-tan'-om-ahee; a (middle) prolonged form of the primary (middle) ὀπτομαί, op'-tom-ahee; which is used for it in certain tenses; and both as alternate of (3708) ὀράω; 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) εἴδω, which expresses merely mechanical, passive or casual vision; while (2300) θεάμα, 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) ὀπταοῖα, — op-tas-ee'-ah; from a presumed derivative of (3700) ὀπτάνομαι; visuality, i.e. (concretely) an apparition: — vision.

ὀπτομαί. See (3700) ὀπτάνομαι.

(3702) ὀπτός, — op-tos'; from an obsolete verb akin to ἔψω (to “steep”); cooked, i.e. roasted: — broiled.
(3703) ὁ πῶρα, — op-o’-rah; apparently from the base of (3796) (ὁψέ) and (5610) (ὁρα); properly even-tide of the (summer) season (dog-days), i.e. (by implication) ripe fruit: — fruit.

(3704) ὁ πῶς, — hop’-oce; from (3739) (ὁς) and (4459) (πῶς); 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) ὁ ραμα, — hor’am-ah; from (3708) (ὁράω); something gazed at, i.e. a spectacle (especially supernatural): — sight, vision.

(3706) ὁ ρασις, — hor’-as-is; from (3708) (ὁράω); the act of gazing, i.e. (external) an aspect or (internal) an inspired appearance: — sight, vision.

(3707) ὁ ρατος, — hor-at-os’; from (3708) (ὁράω); gazed at, i.e. (by implication) capable of being seen: — visible.

(3708) ὁ ραω, — hor-ah’-o; properly to stare at [compare (3700) (ὁπτάνομαι)], 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) ὁ ρη, — or-gay’; from (3713) (ὁρέχομαι); 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) ὁ ριζω, — or-gid’-zo; from (3709) (ὁρη); to provoke or enrage, i.e. (passive) become exasperated: — be angry (wroth).

(3711) ὁ ριλος, — org-ee’-los; from (3709) (ὁρη); irascible: — soon angry.

(3712) ὁ ρυα, — org-wee-ah’; from (3713) (ὁρέχομαι); 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) ὀρος]; to stretch oneself, i.e. reach out after (long for): — covet after, desire.

(3714) ὀρεινός, — or-i-nos’; from (3735) ὀρος; mountainous, i.e. (feminine by implication of (5561) χώρα) the Highlands (of Jud’a): — hill country.

(3715) ὀρέξις, — or’-ex-is; from (3713) ὀρέγομαι; excitement of the mind, i.e. longing after: — lust.

(3716) ὀρθοποδέω, — or-thop-od-eh’-o; from a compound of (3717) ὀρθός 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) ὀρος; 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) ὀρθός and the base of (5114) τομωτήρος; to make a straight cut, i.e. (figurative) to dissect (expound) correctly (the divine message): — rightly divide.

(3719) ὀρθρίζω, — or-thrid’-zo; from (3722) ὀρθρος; to use the dawn, i.e. (by implication) to repair betimes: — come early in the morning.

(3720) ὀρθρινός, — or-thrin-os’; from (3722) ὀρθρος; relating to the dawn, i.e. matutinal (as an epithet of Venus, especially brilliant in the early day): — morning.

(3721) ὀρθριος, — or’-three-os; from (3722) ὀρθρος; in the dawn, i.e. up at day-break: — early.

(3722) ὀρθρος, — or’-thros; from the same as (3735) ὀρος; dawn (as sun-rise, rising of light); by extension morn: — early in the morning.
(3723) ὁρθῶς, — 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) (ὁριον); to mark out or bound (“horizon”), i.e. (figurative) to appoint, decree, specify: — declare, determine, limit, ordain.

(3725) ὁριον, — hor’-ee-on; neuter of a derivative of an apparently primary ὁρος (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) (ὁριον)); 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) (ὅμνυόω); 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) ὁρνεον, — 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) ὁροθεσία, — hor-oth-es-e’-ah; from a compound of the base of
(3725) ὁριον and a derivative of (5087) τίθημι; a limit-
placing, i.e. (concrete) boundary-line: — bound.

(3735) ὁρος, — or’-os; probably from an obsolete ὁρω (to rise or
“rear”; perhaps akin to (142) αἰρω; compare (3733)
(ὁρνις); a mountain (as lifting itself above the plain): — hill,
mount (-ain).

(3736) ὁρύσσω, — or-oos’-so; apparently a primary verb; to “burrow”
in the ground, i.e. dig: — dig.

(3737) ὁρφανός, — or-fan-os’; of uncertain affinity; bereaved
(“orphan”), i.e. parentless: — comfortless, fatherless.

(3738) ὁρχέομαι, — or-khe’-om-ahee; middle from ὁρχος (a row or
ring); to dance (from the ranklike or regular motion): — dance.

(3739) ὁς, — hos; including feminine ἦ, hay; and neuter ὃ, 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.

(3740) ὁσάκις, — hos-ak’-is; multiple adverb from (3739) ὁς; how
(i.e. with (302) ἄν), so) many times as: — as oft (-en) as.

(3741) ὁσίος, — 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) ἱερός, which denotes formal
consecration; and from (40) ἁγιος, which relates to purity
from defilement), i.e. hallowed (pious, sacred, sure): — holy,
mercy, shalt be.

(3742) ὁσιότης, — hos-ee-ot’-ace; from (3741) ὁσίος; piety: —
holiness.

(3743) ὁσίως, — hos-ee-oce’; adverb from (3741) ὁσίος; piously: —
holily.
(3744) ὀσμή, — os-may’; from (3605) (ὄζω); fragrance (literal or figurative): — odour, savour.

(3745) ὀσος, — hos’-os; by reduplicated from (3739) (ὄς); as (much, great, long, etc.) as: — all (that), as (long, many, much) (as), how great (many, much), [in-] asmuch 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) (ὄς) and (4007) (πέρ); who especially: — whomsoever.

(3747) ὀστέον, — os-teh’-on; or contrite ὀστοῦν, os-toon’; of uncertain affinity; a bone: — bone.

(3748) ὀστίς, — hos’-tis; including the feminine ἡτίς, hay’-tis; and the neuter ὁ, — τί, hot’-ee; from (3739) (ὄς) 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) (ὄζω); smell (the sense): — smelling.

(3751) ὀσφύς, — 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) ὡτε, — hot’-eh; from (3739) (ὁς) and (5037) (τε); at which (thing) too, i.e. when: — after (that), as soon as, that, when, while. ὡ, — τε, ho’-teh; also feminine ἥ, — 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) ὡτι, — hot’-ee; neuter of (3748) (ὁστις) as conjecture; demonstrative that (sometimes redundant); causative because: — as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

(3755) ὡτου, — hot’-oo; for the generic of (3748) (ὁστις) (as adverb); during which same time, i.e. whilst: — whiles.

(3756) ὡ, — oo; also (before a vowel) ὡυκ, ook; and (before an aspirate) ὡυχ, ookh; a primary word; the absolute negative [compare (3361) (μὴ)] 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) (ὡ μὴ), (3372) (μὴκος).

(3757) ὡ, — hoo; generic of (3739) (ὁς) as adverb; at which place, i.e. where: — where (-in), whither ([soever]).

(3758) ὡά, — oo-ah’; a primary exclamation of surprise; “ah”: — ah.

(3759) ὡάι, — oo-ah’ee; a primary exclamation of grief; “woe”: — alas, woe.

(3760) ὡδάμως, — oo-dam-oce’; adverb from (the feminine) of (3762) (ὁδείς); by no means: — not.

(3761) ὡδέ, — oo-deh’; from (3756) (ὡ) and (1161) (ὅς); 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.
oujdeiς, — oo-dice’; including feminine oujdeμία, oo-dem-ee’-ah; and neuter oujδέν, oo-den’; from (3761) (ουδέ) and (1520) (εις); 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.

oujδέποτε, — oo-dep’-ot-eh, from (3761) (ουδέ) and (4218) (ποτέ); not even at any time, i.e. never at all: — neither at any time, never, nothing at any time.

oujδέπω, — oo-dep’-o; from (3761) (ουδέ) and (4452) (-πω); not even yet: — as yet not, never before (yet), (not) yet.

ouκέτι, — ook-et’-ee; also (separately) ouκ έτι, ook et’-ee; from (3756) (ου) 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).

ouκούν, — ook-oon’; from (3756) (ου) and (3767) (oυν); is it not therefore that, i.e. (affirmative) hence or so: — then.

ουν, — oon; apparently a primary word; (adverb) certainly, or (conjecture) accordingly: — and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ουπό, — oo’-po; from (3756) (ου) and (4452) (-πω); not yet: — hitherto not, (no ...) as yet, not yet.

ουρά, — oo-rah’; apparently a primary word; a tail: — tail.

ουράνιος, — oo-ran’-ee-os; from (3772) (ουρανός); celestial, i.e. belonging to or coming from the sky: — heavenly.

ουρανόθεν, — oo-ran-oth’-en; from (3772) (ουρανός) and the enclitic of source; from the sky: — from heaven.
(3772) οὐρανός, — oo-ran-os’; perhaps from the same as (3735) (ὀρος) (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) Ὠρίας, — oo-ree’-as; of Hebrew origin [Hebrew {223} (‘Uwriyah)]; Urias (i.e. Urijah), a Hittite: — Urias.

(3775) οὖς, — ooce; apparently a primary word; the ear (physical or mental): — ear.

(3776) οὐσία, — oo-see’-ah; from the feminine of (5607) (ὡν); 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 αὕτη, how’-tay; and nominal feminine plural αὕται, how’-tahee; from the article (3588) (ὁ) and (846) (ἂντός); 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) οὔπω, — hoo’-to; or (before a vowel) οὔπως, 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) οὔχι, — oo-khee’; intensive of (3756) (οὐ); not indeed: — nay, not.
(3781) ὁφειλέτης, — 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) ὁφειλή, — of-i-lay’; from (3784) (ὁφείλω); indebtedness, i.e. (concrete) a sum owed; figurative obligation, i.e. (conjugal) duty: — debt, due.

(3783) ὁφείλημα, — of-i’-lay-mah; from (the alternate of) (3784) (ὁφείλω); something owed, i.e. (figurative) a due; morally a fault: — debt.

(3784) ὁφείλω, — of-i’-lo; or (in certain tenses) its prolonged form ὁφειλέω, 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) ὁφελον, — 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) ὁφελος, — of’-el-os; from ὁφέλλευ (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) ὁφίς, — 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) ὀφρύς, — of-roos': perhaps from (3700) (ὀπτάνομαι) (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) ὀχλέω, — ohk-leh'-o; from (3793) (ὀχλος); to mob, i.e. (by implication) to harass: — vex.

(3792) ὀχλοποιέω, — ohk-lop-oy-eh'-o; from (3793) (ὀχλος) and (4160) (ποιέω); to make a crowd, i.e. raise a public disturbance: — gather a company.

(3793) ὀχλος, — ohk'-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, — ohk-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) ὀψαριον, — op-sar'-ee-on; neuter of a presumed derivative of the base of (3702) (ὀπτός); a relish to other food (as if cooked sauce), i.e. (special) fish (presumably salted and dried as a condiment): — fish.

(3796) ὀψε, — op-seh'; from the same as (3694) (ὀπίσω) (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) (ὀψε); later, i.e. vernal (showering): — latter.

(3798) ὀψιός, — op'-see-os; from (3796) (ὀψε); late; feminine (as noun) afternoon (early eve) or nightfall (later eve): — even (-ing, [-tide]).

(3799) ὀψις, — op'-sis; from (3700) (ὀπτάνομαι); properly sight (the act), i.e. (by implication) the visage, an external show: — appearance, countenance, face.
(3800) ὀψώνιον, — op-so'-nee-on; neuter of a presumed derivative of the same as (3795) ὀψάριον; rations for a soldier, i.e. (by extension) his stipend or pay: — wages.

(3801) ὁ ὁν καί ὁ ἦν καί 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) ἑιμί and the presumed participle of (2064) ἐρχόμαι by means of (2532) καί; the one being and the one that was and the one coming, i.e. the Eternal, as a divine epithet 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: — affection, affliction, motion, suffering.

(3805) πάθητός, — 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) (ᾠγω); 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) παίδευτής, — pahee-dyoo-tace’; from (3811) (παίδευω); a trainer, i.e. teacher or (by implication) discipliner: — which corrected, instructor.

(3811) παίδευω, — pahee-dyoo’-o; from (3816) (παίς); to train up a child, i.e. educate, or (by implication) discipline (by punishment): — chasten (-ise), instruct, learn, teach.

(3812) παιδίοθεν, — pahee-dee-oth’-en; adverb (of source) from (3813) (παίδιον); from infancy: — of a child.

(3813) παιδίον, — pahee-dee’-on; neuter diminative of (3816) (παίς); a childling (of either sex), i.e. (proprely) 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) (παίς); a girl, i.e. (special) a female slave or servant: — bondmaid (-woman), damsel, maid (-en).

(3815) παιζω, — paheed’-zo; from (3816) (παίς); to sport (as a boy): — play.

(3816) παίς, — paheece; perhaps from (3817) (παίω); 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) παιώ, — 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) Πακατιανή, — 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) (γενεσίς); (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) (πας) and (4128) (πληθος); in full multitude, i.e.concertedly or simultaneously: — all at once.

(3827) πάμπολυς, — pam-pol-ooce; from (3956) (πας) and (4183) (πολύς); full many, i.e. immense: — very great.

(3828) Παμφυλία, — pam-fool-ee’-ah; from a compound of (3956) (πας) and (5443) (φυλή); every-tribal, i.e. heterogeneous ((5561) (χώρα) being implication); Pamphylia, a region of Asia Minor: — Pamphylia.
(3829) πανδόχειον, — 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) πανδόχευς, — pan-dokh-yoos’; from the same as (3829) (πανδόχειον); an innkeeper (warden of a caravanserai): — host.

(3831) πανήγυρις, — pan-ay’-goo-ris; from (3956) (πᾶς) and a derivative of (58) (ὁγορα); a mass-meeting, i.e. (figurative) universal companionship: — general assembly.

(3832) πανοικί, — pan-oy-kee’; adverb from (3956) (πᾶς) and (3624) (οἶκος); with the whole family: — with all his house.

(3833) πανοπλία, — pan-op-lee’-ah; from a compound of (3956) (πᾶς) and (3696) (ὅπλον); full armor (“panoply”): — all (whole) armour.

(3834) πανοργία, — pan-oorg-ee’-ah; from (3835) (πανούργος); adroitness, i.e. (in a bad sense) trickery or sophistry: — (cunning) craftiness, subtlety.

(3835) πανούργος, — pan-oor’-gos; from (3956) (πᾶς) and (2041) (ἐργον); all-working, i.e. adroit (shrewd): — crafty.

(3836) πανταξθεν, — 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) παντότε, — *pan’-tot-eh*; from (3956) (πᾶς) and (3753) (ότε); every when, i.e. at all times: — alway (-s), ever (-more).

(3843) παντως, — *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) (βάσις); 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) παράβασις, — *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) παραβιάζομαι, — *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) παραβουλεύομαι, — *par-ab-ool-yoo’-om-ahee*; from (3844) (παρά) and the middle of (1011) (βουλεύω); 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) (ἀγγελος); 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) (ἄγω); to *lead near*, i.e. (reflexive or intransitive) to *go along* or *away*: — depart, pass (away, by, forth).

(3856) παράδειγματίζω, — *par-ad-ique-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) παράδεχομαι, — *par-ad-ekh’-om-ahee*; from (3844) (παρά) and (1209) (δέχομαι); to *accept near*, i.e. *admit* or (by implication) *delight in*: — receive.

(3859) παράδιατριβή, — *par-ad-ee-at-ree-bay’*; from a compound of (3844) (παρά) and (1304) (διατρίβω); *misemployment*, i.e. *meddlesomeness*: — perverse disputing.

(3860) παράδιδωμι, — *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 *traditionary law*: — ordinance, tradition.

(3863) παράζηλλος, — *par-ad-zay-lo’-o*; from (3844) (παρά) and (2206) (ζηλόω); 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) παραίνεω, — par-ahee-neh’-o; from (3844) (παρά) and (134) (αίνεω); to mispraise, i.e. recommend or advise (a different course): — admonish, exhort.

(3868) παραίτεομαι, — par-ahee-teh’-om-ahee; from (3844) (παρά) and the middle of (154) (αίτεω); to beg off, i.e. deprecate, decline, shun: — avoid, (make) excuse, entreat, refuse, reject.

(3869) παρακαθίζω, — par-ak-ath-id’-zo; from (3844) (παρά) and (2523) (καθίζω); to sit down near: — sit.

(3870) παρακαλέω, — par-ak-al-eh’-o; 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-ak-al-oop’-to; from (3844) (παρά) and (2572) (καλύπτω); to cover alongside, i.e. veil (figurative): — hide.

(3872) παρακαταθήκη, — par-ak-at-ath-ay’-kay; from a compound of (3844) (παρά) and (2698) (κατατίθημι); something put down alongside, i.e. a deposit (sacred trust): — that (thing) which is committed (un-) to (trust).

(3873) παράκειμαι, — par-ak’-i-mahee; from (3844) (παρά) and (2749) (κεῖμαι); to lie near, i.e. be at hand (figurative be prompt or easy): — be present.

(3874) παράκλησις, — par-ak’-lay-sis; from (3870) (παρακαλέω); imploration, hortation, solace: — comfort, consolation, exhortation, entreaty.

(3875) παράκλητος, — par-ak’-lay-tos; an intercessor, consoler: — advocate, comforter.

(3876) παρακοή, — par-ak-o-ay’; from (3878) (παρακούω); inattention, i.e. (by implication) disobedience: — disobedience.
(3877) παρακολουθέω, — par-ak-o-o-theh’-o; from (3844) (παρά) and (190) (ἀκολουθέω); to follow near, i.e. (figurative) attend (as a result), trace out, conform to: — attain, follow, fully know, have understanding.

(3878) παρακούω, — par-ak-o’-o; from (3844) (παρά) and (191) (ἀκούω); to mishear, i.e. (by implication) to disobey: — neglect to hear.

(3879) παρακύπτω, — 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) (λάμβανω); 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’-ee-os; from (3844) (παρά) and (251) (.ordinal); 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) παράλυτικός, — 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-oo’-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-oo-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) παραμυθιον, — par-am-oo’-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) παραπίπτω, — 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.
(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*, 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) παραρήσυο, — *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) (σκεύος); 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) παρατείνω, — *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.
(3906) παρατήρησις, — par-at-ay’-ray-sis; from (3906) (παρατηρέω); inspection, i.e. ocular evidence: — observation.

(3907) παρατήρησις, — par-at-ay’-ray-mee; from (3844) (παρά) and (5087) (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.

(3908) παρατυγχάνω, — par-at-oong-khan’-o; from (3844) (παρά) and (5177) (τυγχάνω); to chance near, i.e. fall in with: — meet with.

(3909) 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.

(3910) παραφρέω, — 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.

(3911) παραφρονέω, — par-af-ron-eh’-o; from (3844) (παρά) and (5426) (φρονέω); to misthink, i.e. be insane (silly): — as a fool.

(3912) παραφρονία, — par-af-ron-ee’-ah; from (3912) (παραφρονέω); insanity, i.e. foolhardiness: — madness.

(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) (εἰμί) (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) (εἰσάγω); to lead in aside, i.e. introduce surreptitiously: — privily bring in.

(3920) παρεισακτος, — par-ice'-ak-tos; from (3919) (παρεισάγω); smuggled in: — unawares brought in.

(3921) παρεισδύνω, — par-ice-doo'-no; from (3844) (παρά) and a compound of (1519) (εἰς) and (1416) (δύνω); to settle in alongside, i.e. lodge stealthily: — creep in unawares.

(3922) παρεισέρχομαι, — par-ice-er'-khom-ahee; from (3844) (παρά) and (1525) (εἰσέρχομαι); 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) (εἰσφέρω); 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) (ἀγορά) (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 ἓμι (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) (ίστημι); 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) Παρμενᾶς, — 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) (οἶκεω); to dwell near, i.e. reside as a foreigner: — sojourn in, be a stranger.

(3940) παροικία, — par-oy-kee’-ah; from (3941) (παροικος); foreign residence: — sojourning, x as strangers.

(3941) παροικος, — par’-oy-kos; from (3844) (παρά) and (3624) (οἶκος); 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) (οἶομαι); apparently a state alongside of supposition, i.e. (concrete) an adage; specially an enigmatical or fictitious illustration: — parable, proverb.

(3943) παροινος, — par’-oy-nos; from (3844) (παρά) and (3631) (οἶνος); staying near wine, i.e. tippling (a toper): — given to wine.

(3944) παρόιχομαι, — par-o’-khom-ahee; from (3844) (παρά) and οἶχομαι (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 (3844) (παρά) and (3664) (ὁμοίος); alike nearly, i.e. similar: — like.

(3947) παροξύνω, — par-ox-o’-no; from (3844) (παρά) and a derivative of (3691) (ὁξύς); to sharpen alongside, i.e. (figurative) to exasperate, easily provoke, stir.

(3948) παροξυσμός, — par-ox-oos-mos’; from (3947) (παροξύνω) (“paroxism”); 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 ὄτρυνω (to spur); to urge along, i.e. stimulate (to hostility): — stir up.

(3952) παρουσία, — par-oo-see’-ah; from the presumed participle of (3918) (παρέμι); 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) παράθεσις, — par-rhay-see’-ah; from (3956) (πᾶς) 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) παρόρησιάζομαι, — par-hray-see-ad’-zom-ahee; middle from (3954) (παρόρησία); 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) (ἀρχω); 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) (παραδίωμι) (in the sense of handing over or down); traditionary: — received by tradition from fathers.

(3971) πατρωφός, — pat-ro'-os; from (3962) (πατήρ); paternal, i.e. hereditary: — of fathers.

(3972) Παῦλος, — pow'-los; of Latin origin; (little; but remotely from a derivative of (3973) (παῦλος), meaning the same); Paulus, the name of a Roman and of an apostle: — Paul, Paulus.

(3973) παῦλος, — 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) (πάχυς) (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) πεδίνος, — ped-ee-nos’; from a derivative of (4228) (πούς) (meaning the ground); level (as easy for the feet): — plain.

(3978) πεζύω, — ped-zoo’-o; from the same as (3979) (πεζῆ); 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) πειθάρχεω, — 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) πειθός, — 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) πενάω, — 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) πείραω, — pi’-rah; from the base of (4008) (πέραω) (through the idea of piercing); a test, i.e. attempt, experience: — assaying, trial.

(3985) πείραζω, — pi-rad’-zo; from (3984) (πείραω); 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) (πειράω); to *test* (subject), i.e. (reflexive) to *attempt*: — assay.

(3988) πεισμονή, — *pie-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) πελεκίζω, — *pel-eek-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 ἔβημι [as a stronger form of ἐβημι] 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-os’-ee-oy; from (4002) (πέντε) and (1540) (ἐκατόν); five hundred: — five hundred.

(4002) πέντε, — pen’-teh; a primary number; “five”: — five.

(4003) πεντεκαιδέκατος, — pen-tek-ahee-dek’-at-os; from (4002) (πέντε) and (2532) (κα’ί) and (1182) (δέκατος); 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) (ημέρα) being implied) from Passover, i.e. the festival of “Pentecost”: — Pentecost.

(4006) πεποίθεσις, — pep-o’y-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) Πέργη, — 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) (ἀγω); to take around (as a companion); reflex. to walk around: — compass, go (round) about, lead about.

(4014) περιορέω, — per-ee-ahee-reh’-o; from (4012) (περί) and (138) (αἱρέωμαι) (including its alternate); to remove all around, i.e. unveil, cast off (anchor); figurative to expiate: — take away (up).

(4015) περιστράπτω, — 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) (περιαίρεω).

περιέλθω. See (4022) (περιέρχομαι).

(4020) περιεργάζομαι, — per-ee-er-gad’-zom-ahee; from (4012) (περί) and (2038) (εργάζομαι); 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) (inclu. 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) περιζώννυμι, — per-id-zone’-noo-mee; from (4012) (περί) and (2224) (ζώννυμι); 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) περιίστημι, — 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) (καθάρω); something cleaned off all around, i.e. refuse (figurative): — filth.

(4028) περικαλύπτω, — per-ee-kal-oo’-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) (κεφαλή); encirclement of the head, i.e. a helmet: — helmet.

(4031) περικρατής, — per-ee-krat-ace’; from (4012) (περί) and (2904) (κράτος); 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) περικυκλώ, — per-ee-koo-klo’-o; from (4012) (περί) and (2944) (κυκλώ); 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-een-men’-o;* from (4012) (περί) and (3306) (μένω); to *stay around,* i.e. *await:* — *wait for.*

(4038) **πέρις,** — *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) **περίοικος,** — *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) (εἰμί); *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) **περιπέμρω,** — *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) περιποίεομαι, — *per-ee-poy-eh’om-ahee*; middle from (4012) (περι) and (4160) (ποιέω); to *make around oneself*, i.e. *acquire (buy)*: — *purchase."

(4047) περιποίησις, — *per-ee-poy’ay-sis*; from (4046) (περιποίεομαι); *acquisition* (the act or the thing); by extension *preservation*: — *obtain (-ing), peculiar, purchased, possession, saving."

(4048) περιρήγνυμι, — *per-ir-hrayg’noo-mee*; from (4012) (περι) and (4486) (ῥήγνυμι); to *tear all around, i.e. completely away*: — *rend off."

(4049) περισπάω, — *per-ee-spah’o*; from (4012) (περι) 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]), superfluity."

(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) (περι) (in the sense of *beyond*); *superabundant* (in quantity) or *superior* (in quality); by implication *excessive; adverb (with (1537) (ἐξ)) 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-tém’-no*; from (4012) (περί) and the base 
of (5114) (τομώτερος); to cut around, i.e. (special) to 
circumcise: — circumcise.

(4060) περιτίθημι, — *per-ee-títh’-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) (τροπή); 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.
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(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) περίψωμα, — 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) πέρμυσι, — per’-oo-si; adverb from (4009) (πέρας); the by-gone, i.e. (as noun) last year: — + a year ago.

πετάομαι. See (4072) (πέτομαί).

(4071) πετεινόν, — pet-i-non’; neuter of a derivative of (4072) (πέτομαί); a flying animal, i.e. bird: — bird, fowl.

(4072) πέτομαί, — 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) (έιδος); rock-like, i.e. rocky: — stony.

(4076) πήγαννος, — pay’-gan-on; from (4078) (πήγανμι); rue (from its thick or fleshy leaves): — rue.

(4077) πηγή, — pay-gay’; probably from (4078) (πήγανμι) (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) πήγανμι, — 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) (πέδων)); 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) πηχυς, — 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) (πίέζω).
(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) πικροίνω, — 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) πικρώδς, — 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) πίνακίδιον, — 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.
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(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) πλανάω, — plan-ah’-o; from (4106) (πλάνη); to (properly cause to) roam (from safety, truth, or virtue): — go astray, deceive, err, seduce, wander, be out of the way.

(4106) πλάνη, — plan’-ay; feminine of (4108) (πλάνος) (as abstract); object fraudulence; subject a straying from orthodoxy or piety: — deceit, to deceive, delusion, error.

(4107) πλανήτης, — plan-ay’-tace; from (4108) (πλάνος); a rover (“planet”), i.e. (figurative) an erratic teacher: — wandering.

(4108) πλάνος, — plan’-os; of uncertain affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader: — deceiver, seducing.

(4109) πλάξ, — plax; from (4111) (πλάσσω); a moulding-board, i.e. flat surface (“plate”, or tablet, literal or figurative): — table.

(4110) πλάσμα, — plas’-mah; from (4111) (πλάσσω); something moulded: — thing formed.

(4111) πλάσσω, — plas’-so; a primary verb; to mould, i.e. shape or fabricate: — form.

(4112) πλαστος’, — plas-tos’; from (4111) (πλάσσω); moulded, i.e. (by implication) artificial or (figurative) fictitious (false): — feigned.

(4113) πλατεία, — plat-i’-ah; feminine of (4116) (πλατύς); a wide “plat” or “place”, i.e. open square: — street.

(4114) πλατός, — plat’-os; from (4116) (πλατύς); width: — breadth.

(4115) πλατύνω, — plat-oo’-no; from (4116) (πλατύς); to widen (literal or figurative): — make broad, enlarge.

(4116) πλατύς, — plat-oos”; from (4111) (πλάσσω); spread out “flat” (“plot”), i.e. broad: — wide.

(4117) πλέγμα, — pleg’-mah; from (4120) (πλέκω); a plait (of hair): — broidered hair.
πλεῖον. See (4119) (πλείων).

(4118) πλεῖστος, — pli'-tos; irregular superlative of (4183) (πολύς); the largest number or very large: — very great, most.

(4119) πλεῖον, — pli-own; neuter πλεῖον, pli'-on; or πλέον, 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) (πλείων).

(4121) πλεονάζω, — pleh-on-ad'-zo; from (4119) (πλείων); 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) (πλείων) and (2192) ἔχω; 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) (πλύνω) (through the idea of plunging through the water); to pass in a vessel: — sail. See also (4130) (πλήθω).
(4127) πληγή, — play-gay'; from (4141) (πλήσσω); a stroke; by implication a wound; figurative a calamity: — plague, stripe, wound (-ed).

(4128) πληθος, — play'-thos; from (4130) (πλήθω); a fulness, i.e. a large number, throng, populace: — bundle, company, multitude.

(4129) πληθύνω, — play-thoo'-no; from another form of (4128) (πληθος); 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) πληκτης, — plake’-tace; from (4141) (πλήσσω); a smiter, i.e. pugnacious (quarrelsome): — striker.

(4132) πλημμύρα, — plame-moo’-rah; prolonged from (4130) (πλήθω); 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) (πλήθω); 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 πέλαξ (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) (πλήθω); a filling up, i.e. (figurative) gratification: — satisfying.

(4141) πλήσσω, — 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 sailer, 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) (πλούσιος); wealthy; figurative abounding with: — rich.

(4146) πλούσιως, — ploo-see’-oce; adverb from (4145) (πλούσιος); copiously: — abundantly, richly.
(4147) πλουτέω, — ploo-te’-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) (πληθώ); 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) πνευματικώς, — pnyoo-mat-ik-oce’; adverb from (4152) (πνευματικός); non-physically, i.e. divinely, figuratively: — spiritually.

(4154) πνέω, — pneh’-o; a primary word; to breathe hard, i.e. breeze: — 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) τοιμαίνω, — 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, — poym’-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) (ὁίος); 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) (πολλός); a town (properly with walls, of greater or less size): — city.

(4173) πολιτάρχης, — pol-it-ar’-khace; from (4172) (πόλις) and Greek (757) (ἀρχω); a town-officer, i.e. magistrate: — ruler of the city.

(4174) πολιτεία, — 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, -entimes, -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 πολyllός; (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) (πλεῖστος), (4119) (πλεῖστος).

(4184) πολύσπλαγχνος, — *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-ooot’-ee-mos*; from (4183) (πολύς) and (5092) (τιμή); extremely valuable: — very costly, of great price.

(4187) πολυτρόπως, — *pol-ooot’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-oss’*; 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) (περα); 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-os; 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.
(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) πόρρω, — por’-rho; adverb from (4253) (πρό); forwards, i.e. at a distance: — far, a great way off. See also (4207) (πόρρωθεν).

(4207) πόρρωθεν, — por’-rho-then; from (4206) (πόρρω) with adverb enclitic of source; from far, or (by implication) at a distance, i.e. distantly: — afar off.

(4208) πόρρωτερω, — por-rho-ter’-o; adverb comparative of (4206) (πόρρω); 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) πορφυροῦζ, — por-foo-rooce’; from (4209) (πορφύρα); purpureal, i.e. bluish red: — purple.

(4211) πορφυρόπωλις, — 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) (-Origin); 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) (ποτος)); 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) ποτέ, — *pot-eh’*; from the base of (4225) (πού) 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) (πού) 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 *carousel*: — banqueting.

(4225) πού, — *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) \(\pi\nu\), — poo; generic of an interrogative pronoun \(\pi\nu\zeta\) (what) otherwise obsolete (perhaps the same as (4225) (\(\pi\nu\)) used with the rising slide of inquiry); as adverb of place; at (by implication to) what locality: — where, whither.

(4227) \(\Pi\nu\de\zeta\), — poo’-dace; of Latin origin; modest; Pudes (i.e. Pudens), a Christian: — Pudens.

(4228) \(\pi\nu\zeta\), — pooce; a primary word; a “foot” (figurative or literal): — foot (-stool).

(4229) \(\pi\rho\acute{\alpha}\gamma\mu\alpha\), — prag’-mah; from (4238) (\(\pi\rho\acute{\alpha}\sigma\sigma\omega\)); a deed; by implication an affair; by extension an object (material): — business, matter, thing, work.

(4230) \(\pi\rho\alpha\gamma\mathe\'i\alpha\), — prag-mat-i’-ah; from (4231) (\(\pi\rho\alpha\gamma\mathe\"\nu\omicron\omicron\alpha\)); a transaction, i.e. negotiation: — affair.

(4231) \(\pi\rho\alpha\gamma\mathe\"\nu\omicron\omicron\alpha\), — prag-mat-yoo’-om-ahee; from (4229) (\(\pi\rho\acute{\alpha}\gamma\mu\alpha\)); to busy oneself with, i.e. to trade: — occupy.

(4232) \(\pi\rho\alpha\iota\omicron\omega\rho\iota\omicron\omicron\nu\), — prahee-to’-ree-on; of Latin origin; the praetorium or governor’s courtroom (sometimes including the whole edifice and camp): — (common, judgment) hall (of judgment), palace, praetorium.

(4233) \(\pi\rho\acute{k}\tau\omega\rho\), — prak’-tore; from a derivative of (4238) (\(\pi\rho\acute{\alpha}\sigma\sigma\omega\)); a practiser, i.e. (special) an official collector: — officer.

(4234) \(\pi\rho\acute{\alpha}\xi\iota\varsigma\), — prax’-is; from (4238) (\(\pi\rho\acute{\alpha}\sigma\sigma\omega\)); practice, i.e. (concretely) an act; by extension a function: — deed, office, work.

(4235) \(\pi\rho\acute{\alpha}\io\varsigma\), — prah’-os; a form of (4239) (\(\pi\rho\acute{\alpha}\varsigma\)); used in certain parts; gentle, i.e. humble: — meek.

(4236) \(\pi\rho\acute{\alpha}\io\omicron\eta\varsigma\), — prah-ot’-ace; from (4235) (\(\pi\rho\acute{\alpha}\io\varsigma\)); gentleness; by implication 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) ποιέω), 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) πραύς, — prah-ooce'; apparently a primary word; mild, i.e. (by implication) humble: — meek. See also (4235) πράιος.

(4240) πραύτης, — prah-oo'-tace; from (4239) πραύς; 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 Sanhedrim or Christian “presbytery”: — (estate of) elder (-s), presbytery.

(4245) πρεσβύτερος, — pres-boot'-ter-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) πρεσβύτης, — *pres-boo’-tis*; feminine of (4246) (πρεσβύτης); an *old woman*: — aged woman.

πρήθω. See (4092) (πίμπρηθι).

(4248) πρηνής, — *pray-nace’*; from (4253) (πρό); leaning (falling) forward ("prone"), i.e. head foremost: — headlong.

(4249) πρίξω, — *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) (ἀγω); to lead forward (magisterially); intransitive to precede (in place or time [participle previous]): — bring (forth, out), go before.

(4255) προαιρέωμαι, — *pro-ahee-reh’-om-ahee*; from (4253) (πρό) and (138) (αἱρέωμαι); 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) προάκούω, — _pro-ak-oo'-o_; from (4253) (πρό) and (191) (ἀκούω); 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) πρόγονος, — 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) πρόδηλος, — prod’-ay-los; from (4253) (πρό) and (1212) (δήλος); plain before all men, i.e. obvious: — evident, manifest (open) beforehand.

(4272) προδίδωμι, — 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) (προδίδωμι) (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) προειδο, — pro-i’-do; from (4253) (πρό) and (1492) (εἴδω); foresee: — foresee, saw before.

(4276) προελπίζω, — pro-el-pid’-zo; from (4253) (πρό) and (1679) (ελπίζω); to hope in advance of other confirmation: — first trust.
(4277) ἐποέπω, — pro-ep’-o; from (4253) (πρό) and (2036) (ἐπω); to say already, to predict. — forewarn, say (speak, tell) before. Compare (4280) (προερέω).

(4278) εὐνάρχομαι, — pro-en-ar’-khom-ahee; from (4253) (πρό) and (1728) (ἐνάρχομαι); to commence already: — begin (before).

(4279) ἐπαγγέλλομαι, — 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) (προεπω); to say already, predict. — foretell, say (speak, tell) before.

(4281) ἐρχομαι, — 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) ἐποτιμάζω, — pro-et-oy-mad’-zo; from (4253) (πρό) and (2090) (ἐποτιμάζω); to fit up in advance (literal or figurative): — ordain before, prepare afore.

(4283) ἐπιαγγέλλιζομαι, — pro-yoo-ang-ghel-id’-zom-ahee; middle from (4253) (πρό) and (2097) (ἐπιαγγέλλιζω); to announce glad news in advance: — preach before the gospel.

(4284) ἐπεχομαι, — pro-ekh-om-ahee; middle from (4253) (πρό) and (2192) (ἐχω); to hold oneself before others, i.e. (figurative) to excel: — be better.

(4285) ἑγήσομαι, — pro-ay-geh’-om-ahee; from (4253) (πρό) and (2233) (ἡγήσομαι); to lead the way for others, i.e. show deference: — prefer.
(4286) πρόθεσις, — proth’-es-is; from (4388) (προθυμία); a setting forth, i.e. (figurative) proposal (intention); specially the show-bread (in the Temple) as exposed before God: — purpose, shew [-bread].

(4287) προθέσμος, — 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’-moe; adverb from (4289) (πρόθυμος); with alacrity: — willingly.

(4291) προϊστήμι, pro-is’tay-mee; from (4253) (πρό) and (2476) (ἰστήμι); to stand before, i.e. (in rank) to preside, or (by implication) to practise: — maintain, be over, rule.

(4292) προκαλέομαι, — prok-al-eh’-om-ahee; 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) προμελέταω, — prom-el-et-ah’-o; from (4253) (πρό) and (3191) (μελέταω); 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) (νοίεω); 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) προπάσχω, — 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) προπέτης, — prop-et-ace’; from a compound of (4253) (πρό) and (4098) (πέτω); falling forward, i.e. headlong (figurative precipitate): — heady, rash [-ly].

(4313) προπορεύομαι, — prop-or-yoo’-om-ahhee; from (4253) (πρό) and (4198) (πορεύομαι); to precede (as guide or herald): — go before.
(4314) πρόζ, — *pros*; a strengthened form of (4253) (πρό); a preposition of direction; *forward to*, i.e. *toward* (with the genitive *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) (ἄγω); 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") προσαναπληρόω, — pros-an-ap-lay-ro’-o; from (4314) (πρός) and (378) (ἀναπληρόω); 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) (ἐχώ); (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) (ἡλὼς); 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) προσκαλέωμαι, — 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'-kli-sis; 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) (προσκόπτω); a stub, i.e. (figurative) occasion of apostasy: — offence, stumbling (-block, [-stone]).
(4349) προσκοπη, — pros-kopay’; from (4350) (προσκόπτω); a stumbling, i.e. (figurative and concrete) occasion of sin: — offence.

(4350) προσκόπτω, — pros-kopto; 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) προσκυλιω, — pros-koole-o; from (4314) (πρός) and (2947) (κυλιόω); to roll towards, i.e. block against: — roll (to).

(4352) προσκυνεω, — pros-koo-neh-o; from (4314) (πρός) and a probably derivative of (2965) (κυνον) (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) προσορμιζω, — pros-or-mid’-zo; from (4314) (πρός) and a derivative of the same as (3730) (ὀρμή) (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) (ὀφείλω); to be indebted additionally: — over besides.

(4360) προσοχθίζω, — pros-okh-thid’-zo; from (4314) (πρός) and a form of ὀχθέω (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) (προϊστημι); 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) (πρέχω) (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) (ὁψάριον)): — 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) προσωπολήπτεω, — pros-o-pol-apeh’-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) προσωπολήψια, — pros-o-pol-see’-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) (ὁπτάνομαι)); 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.
πρότερος, — prot’-er-os; comparative of (4253) (πρό); prior or previous: — former.

προτίθεμαι, — prot-ith’-em-ahée; middle from (4253) (πρό) and (5087) (τίθημι); to place before, i.e. (for oneself) to exhibit; (to oneself) to propose (determine): — purpose, set forth.

προτρέπομαι, — prot-rep’-om-ahée; middle from (4253) (πρό) and the base of (5157) (τροπή); to turn forward for oneself, i.e. encourage: — exhort.

προτρέχω, — prot-rekh’-o; from (4253) (πρό) and (5143) (τρέχω) (including its alternate); to run forward, i.e. outstrip, precede: — outrun, run before.

προϋπάρχω, — 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).

προφασίς, — prof’-as-is; from a compound of (4253) (πρό) and (5316) (φαίνω); an outward showing, i.e. pretext: — cloke, colour, pretence, show.

προφέρω, — prof-er’-o; from (4253) (πρό) and (5342) (φέρω); to bear forward, i.e. produce: — bring forth.

προφητεύα, — prof-ay-ti’-ah; from (4396) (προφήτης) (“prophecy”); prediction (scriptural or other): — prophecy, prophesying.

προφητεύω, — prof-ate-yoo’-o; from (4396) (προφήτης); to foretell events, divine, speak under inspiration, exercise the prophetic office: — prophesy.

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.
προφητικός, — prof-ay-tik-os’; from (4396) (προφήτης); pertaining to a foreteller (“prophetic”): — of prophecy, of the prophets.

(4398) προφητις, — prof-ay’-tis; feminine of (4396) (προφήτης); a female foreteller or an inspired woman: — prophetess.

προφηθάνω, — prof-than’-o; from (4253) (πρό) and (5348) (φθάνω); to get an earlier start of, i.e. anticipate: — prevent.

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.

προχειροτονέω, — prokh-i-rot-on-eh’-o; from (4253) (πρό) and (5500) (χειροτονέω); to elect in advance: — choose before.

Πρόχορος, — prokh’-or-os; from (4253) (πρό) and (5525) (χορός); before the dance; Prochorus, a Christian: — Prochorus.

πρύμνα, — proom’-nah; feminine of πρυμνύς (hindmost); the stern of a ship: — hinder part, stern.

πρωί, — pro-ee’; adverb from (4253) (πρό); at dawn; by implication the day-break watch: — early (in the morning), (in the) morning.

πρωία, pro-ee’-ah; feminine of a derivative of (4404) (πρωί) as noun; day-dawn: — early, morning.

πρωίμος, pro’-ee-mos; from (4404) (πρωί); dawning, i.e. (by analogy) autumnal (showering, the first of the rainy season): — early.

πρωίνος, pro-ee-nos’; from (4404) (πρωί); pertaining to the dawn, i.e. matutinal: — morning.
πρώρα, — pro’-ra; feminine of a presumed derivative of (4253) (πρό) as noun; the prow, i.e. forward part of a vessel: — forepart (-ship).

πρωτεύω, — prote-yoo’-o; from (4413) (πρώτος); to be first (in rank or influence): — have the preeminence.

πρωτοκαθεδρία, — pro-tok-ath-ed-ree’-ah; from (4413) (πρώτος) and (2515) (καθεδρα); a sitting first (in the front row), i.e. preeminence in council: — chief (highest, uppermost) seat.

πρωτοκλισία, — pro-tok-lis-ee’-ah; from (4413) (πρώτος) and (2828) (κλίσια); a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals: — chief (highest, uppermost) room.

πρῶτον, — pro’-ton; neuter of (4413) (πρώτος) 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).

πρώτος, — pro’-tos; contracted superlative of (4253) (πρό); foremost (in time, place, order or importance): — before, beginning, best, chief (-est), first (of all), former.

πρωτοστάτης, — pro-tos-tat’-ace; from (4413) (πρώτος) and (2476) (ἱστημι); one standing first in the ranks, i.e. a captain (champion): — ringleader.

πρωτότοκια, — pro-tot-ee-ah; from (4416) (πρωτότοκος); primogeniture (as a privilege): — birthright.

πρωτότοκος, — pro-tot-ok’-os; from (4413) (πρώτος) and the alternate of (5088) (τίκτω); first-born (usually as noun, literal or figurative): — firstbegotten (-born).

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) (πτέρνς); a winglet, i.e. (figurative) extremity (top corner): — pinnacle.

(4420) πτέρνς, — pter’-oox; from a derivative of (4072) (πέτομαί) (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) (πέτομαί) (through that of causing to fly away); to scare: — frighten.

(4423) πτόησις, — pto’-ay-sis; from (4422) (πτοέω); alarm: — amazement.

(4424) Πτολεμαίς, ptol-em-ah-is’; from Πτολεμαίς (Ptolemy, after whom it was named); Ptolemaïs, a place in Palestine: — Ptolemaïs.

(4425) πτών, — ptoo’-on; from (4429) (πτώω); a winnowing-fork (as scattering like spittle): — fan.

(4426) πτόρω, — ptoo’-ro; from a presumed derivative of (4429) (πτώω) (and thus akin to (4422) (πτοέω)); to frighten: — terrify.

(4427) πτόσμα, — ptoos’-mah; from (4429) (πτώω); saliva: — spittle.

(4428) πτόσσω, — ptoos’-so; probably akin to πετάνυμι (to spread; and thus apparently allied to (4072) (πέτομαί) through the idea of expansion, and to (4429) (πτώω) 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) πτώμα, — pto’-mah; from the alternate of (4098) (πίπτω); a ruin, i.e. (special) lifeless body (corpse, carrion): — dead body, carcase, corpse.

(4431) πτώσις, — 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 πτώχωσ (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) Πυλών, — 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-ahee; middle prolonged from a primary Πῦθω (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) Πῦργος, — 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-oss’; 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) πυρρόξω, — 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) πῦρσις, — poo’-ros’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) (-πώς); an enclitic particle of indefiniteness; yet, even; used only in comparative See (3369) (μηδέπω), (3380) (μηπω), (3764) (οὐδέπω), (3768) (οὐπω), (4455) (πώποτε).

(4453) πωλέω, — po-leh’-o; probably ultimately from πέλωμαι (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) πῶροσις, — po’-ro-sis; from (4456) (πωρόω); stupidity or callousness: — blindness, hardness.
(4458) -πώς, — 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) (εἴ πώς), (3381) (μή πώς). Compare (4459) (πῶς).

(4459) πῶς, — 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) Ῥαβδὶζω, — hrab-did’-zo; from (4464) (῾Ῥαβδός); to strike with a stick, i.e. bastinado: — beat (with rods).

(4464) Ῥαβδός, — hrab’-dos; from the base of (4474) (῾Ῥαπίζω); a stick or wand (as a cudgel, a cane or a baton of royalty): — rod, sceptre, staff.

(4465) Ῥαβδοῦχος, — hrab-doo’-khos; from (4464) (῾Ῥαβδός) and (2192) (ἠχω); 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) Ῥαδιούργημα, — hrad-ee-oorg’-ay-mah; from a compound of Ῥαδιος (easy, i.e. reckless) and (2041) (ἐργον); easy-going behavior, i.e. (by extension) a crime: — lewdness.

(4468) Ῥαδιουργια, — hrad-ee-oorg-ee’-a; from the same as (4467) (῾Ῥαδιούργημα); recklessness, i.e. (by extension) malignity: — mischief.

(4469) Ῥακα, — 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, — h rak’-os; from (4486) (ῥήγνυμι); a “rag,” i.e. piece of cloth: — cloth.

(4471) ῥαμα, — hr am-ah’; of Hebrew origin [Hebrew {7414} (Ramah)]; Rama (i.e. Ramah), a place in Palestine: — Rama.

(4472) ῥαντίζω, — h ran-tid’-zo; from a derivative of ῥαίνω (to sprinkle); to render besprinkled, i.e. asperse (ceremonial or figurative): — sprinkle.

(4473) ῥαντισμός, — h ran-tis-mos’; from (4472) (ῥαντίζω); aspersion (ceremonial or figurative): — sprinkling.

(4474) ῥαπιζω, — h rap-id’-zo; from a derivative of a primary ῥέπω (to let fall, “rap”); to slap: — smite (with the palm of the hand).
Compare (5180) (τύπτω).

(4475) ῥάπισμα, — h rap’-is-mah; from (4474) (ῥαπιζω); 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) (ῥαπιζω) 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, — h red’-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) ῥέω, — hreh’-o; a primary verb; for some tenses of which a prolonged form ῥεῦω, hryoo’-o, is used; to flow (“run”, as water): — flow.

(4483) ῥέω, — hreh’-o; for certain tenses of which a prolonged form ἐρέω, er-eh’-o, is used; and both as alternate for (2036) ἔποιος; perhaps akin (or identical) with (4482) ῥέω (through the idea of pouring forth); to utter, i.e. speak or say: — command, make, say, speak (of). Compare (3004) ἔγγος.

(4484) ῥήγγιον, — hrayg’-ee-on; of Latin origin; Rhegium, a place in Italy: — Rhegium.

(4485) ῥήγμα, — hrayg’-mah; from (4486) ῥήγνυμι; something torn, i.e. a fragment (by implication and abstract a fall): — ruin.

(4486) ῥήγνυμι, — hrayg’-noo-mee; or ῥήσσω, hrace’-so; both prolonged forms of ῥήκω (which appears only in certain forms, and is itself probably a strengthened form of ἁγνυμί [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) ῥήμα, — hray’-mah; from (4483) ῥέω; 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) ῥησά, — hray-sah’; probably of Hebrew origin [apparently for Hebrew {7509} (Rephayah)]; Resa (i.e. Rephajah), an Israelite: — Rhesa.

(4489) ῥήτωρ, — hray’tore; from (4483) ῥέω; a speaker, i.e. (by implication) a forensic advocate: — orator.
(4490) ῥητῶς, — hray-toce'; adverb from a derivative of (4483) (ῥέω); out-spokenly, i.e. distinctly: — expressly.

(4491) ῥίζα, — hrid'-zah; apparently a primary word; a “root” (literal or figurative): — root.

(4492) ῥίζον, — rhid-’o; from (4491) (ῥίζα); to root (figurative become stable): — root.

(4493) ῥίπη, — hree-pay'; from (4496) (ῥίπτω); a jerk (of the eye, i.e. [by analogy] an instant): — twinkling.

(4494) ῥίπτο, — 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) ῥίπτεω, — hrip-teh'-o; from a derivative of (4496) (ῥίπτω); to toss up: — cast off.

(4496) ῥίπτω, — hrip'-to; a primary verb (perhaps rather akin to the base of (4474) (ῥαπίς), 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) Ῥοβοὰμ, — hrob-o-am'; of Hebrew origin [Hebrew {7346} (Rechab`am)]; Roboam (i.e. Rechabam), an Israelite: — Roboam.

(4498) Ῥόδη, — hrod'-ay; probably for ῥοδή (a rose); Rode, a servant girl: — Rhoda.

(4499) Ῥόδος, — hrod'-os; probably from ῥόδον (a rose); Rhodus, an island of the Mediterranean: — Rhodes.

(4500) ῥοιζδών, — hroyd-zay-don'; adverb from a derivative of ῥοιζος (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) ῥουβήν, — hroob-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) Ῥωμαῖος, — hro-mah’-yos; from (4516) (Ῥώμη); Romaean, i.e. Roman (as noun): — Roman, of Rome.

(4515) Ῥωμαίστι, hro-mah-is-tee’; adverb from a presumed derivative of (4516) (Ῥώμη); Romaistically, 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 Ῥῶμα (to dart; probably akin to (4506) (ῥύομαι)); 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) σαββατον, — 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) Σαδδουκείας, — sad-doo-kah’-yos; probably from (4524) (Σαδδώκ); a Sadducean (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) Σαλαλθηλ, — sal-ath-ee-ale’; of Hebrew origin [Hebrew {7597}] (She’altiy’el); Salathiel (i.e. Shea’ltie’l), an Israelite: — Salathiel.

(4529) Σαλαμις, — sal-am-ecel’; probably from (4535) (σάλος) (from the surge on the shore); Salamis, a place in Cyprus: — Salamis.

(4530) Σαλειμ, — sal-ime’; probably from the same as (4531) (σαλεύμω); Salim, a place in Palestine: — Salim.

(4531) Σαλεύω, — sal-yoo’-o; from (4535) (σάλος); to waver, i.e. agitate, 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) (Σαλαμις); Salmone, a place in Crete: — Salmone.

(4535) Σαλός, — sal’-os; probably from the base of (4525) (σαίνω); a vibration, i.e. (special) billow: — wave.

(4536) Σαλπιγξ, — 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) (σάλπιζω); a trumpeter: — trumpeter.
(4539) Σαλώμη, — sal-o’-may; probably of Hebrew origin [feminine from Hebrew {7965} (shalowm)]; Salomė (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’-tis; feminine of (4541) (Σαμαρείτης); a Samaritess, i.e. woman of Samaria: — of Samaria.

(4543) Σαμοθράκικη, — 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) Σαμπσών, — samp-sone’; of Hebrew origin [Hebrew {8123} (Shimshown)]; 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) σάνις, — san-ece’; of uncertain affinity; a plank: — board.

(4549) Σαουλ, — sah-ool’; of Hebrew origin [Hebrew {7586} (Sha’uwl)]; Sau’l (i.e. Shau’l), the Jewish name of Paul: — Saul. Compare (4569) (Σαῦλος).

(4550) σάρων, — sap-ros’; from (4595) (σήπω); rotten, i.e. worthless (literal or moral): — bad, corrupt. Compare (4190) (πονηρός).
(4551) ἡ Ἑβραίκη ἄνδρα, — 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) ἡ Ἑβραίκη ἄνδρα, — sar-gan′-ay; apparently of Hebrew origin [Hebrew {8276} (sarag)]; a basket (as interwoven or wicker-work): — basket.

(4554) ὁ Ἑβραίκη ἄνδρα, — 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) σάρδοννυξ, — sar-don′-oox; from the base of (4556) (σάρδιος) and ὄνυξ (the nail of a finger; hence the “onyx” stone); a “sardonyx”, i.e. the gem so called: — sardonyx.

(4558) ἡ Ἑβραίκη ἄνδρα, — sar′-ep-tah; of Hebrew origin [Hebrew {6886} (Tsarephath)]; Sarepta (i.e. Tsarephath), a place in Palestine: — Sarepta.

(4559) σάρκικος, — sar-kee-kos′; from (4561) (σὰρξ); pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate: — carnal, fleshly.

(4560) σάρκινος, — sar′-kee-nos; from (4561) (σὰρξ); similar to flesh, i.e. (by analogy) soft: — fleshly.
(4561) σάρξ, — sarx; probably from the base of (4563) (σαρόω); 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) σαρόω, — 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) Σάρων, — 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) σατον, — sat’-on; of Hebrew origin [Hebrew {5429}] (ce’ah)]; a certain measure for things dry: — measure.

(4569) σαῦλος, — sow’-los; of Hebrew origin, the same as (4549) (Σαῦλ); Saulus (i.e. Shau’l), the Jewish name of Paul: — Saul.

σαῦτοῦ. 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) (σῦ); thee: — thee, thou, x thy house.

(4572) σεαυτοῦ, — 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 σαυτοῦ, 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 εἰρώ (to fasten; akin to (138) (αἰρέομαι)); 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) Σεκοῦνδος, — sek-oon’-dos; of Latin origin; “second”; Secundus, a Christian: — Secundus.
(4581) Σελεύκεια, — sel-yook’-i-ah; from Σέλευκος (Seleucus, a Syrian king); Seleuceia, a place in Syria: — Seleucia.

(4582) σελήνη, — sel-ay’-nay; from σέλας (brilliance; probably akin to the alternate of (138) αἱρέομαι), 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 moon-struck, i.e. crazy: — be lunatic.

(4584) סֵמֶּה, — sem-eh-ee’; of Hebrew origin [Hebrew {8096}] (Shim‘iy); Semei (i.e. Shimi), an Israelite: — Semei.

(4585) סֶמִּידָלִיָּה, — 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) שְׂה, — sayth; of Hebrew origin [Hebrew {8352}] (Sheth); Seth (i.e. Sheth), a patriarch: — Seth.

(4590) שְׁמ, — 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) (ήμέρα); 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) (βιβρώσκω); moth-eaten: — motheaten.

(4599) σθενόω, — sthen-o’-o; from σθενώ (bodily vigor; probably akin to the base of (2476) (ἰστημί)); 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) (σιωπάω).

(4603) σιδήρεος, — 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.


(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) Σιμών, — *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 σίνομα (to *hurt*, i.e. *sting*); mustard (the plant): — mustard.

(4616) σινδών, — *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 σινίαν (a *sieve*); to *riddle* (figurative): — sift.
σίτα. See (4621) (σίτος).

(4618) σιτευτός, — sit-yoo-tos’; from a derivative of (4621) (σίτος); grain-fed, i.e. fattened: — fatted.

(4619) σιτιστός, — sit-is-tos’; from a derivative of (4621) (σίτος); grained, i.e. fattened: — fatling.

(4620) σιτόμετρον, — sit-om’-et-ron; from (4621) (σίτος) and (3358) (μέτρον); a grain-measure, i.e. (by implication) ration (allowance of food): — portion of meat.

(4621) σίτος, — see’-tos; plural irregogative neuter σίτα, 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) σκανδάλιζω, — 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) Σκευᾶς, — skyoo-as’; apparently of Latin origin; left-handed; Scevas (i.e. Scaevus), an Israelite: — Sceva.

(4631) σκευή, — skyoo-ay’; from (4632) (σκεῦος); furniture, i.e. spare tackle: — tackling.

(4632) σκεῦος, — 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) (σκεῦος) and (4639) (σκία); a tent or cloth hut (literal or figurative): — habitation, tabernacle.

(4634) σκηνοπηγία, — skay-nop-ayg-ee’-ah; from (4636) (σκήνος) 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) σκήνος, — skay’-nos; from (4633) (σκηνή); a hut or temporary residence, i.e. (figurative) the human body (as the abode of the spirit): — tabernacle.

(4637) σκηνόω, — skay-no’-o; from (4636) (σκήνος); 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.
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(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, — see’-ah; apparently a primary word; “shade” or a shadow (literal or figurative [darkness of error or an adumbration]): — shadow.

(4640) σκιρτάω, — seeer-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-roc-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) (ὁπτάνομαι); 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) (εἶς) 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) (μύρων); 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) σμυρνίζω, — 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) σωρός, — sor-os’; probably akin to the base of (4987) (σωρεύω); 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, — sof-os’; akin to σαφής (clear); wise (in a most general application): — wise. Compare (5429) (φρόνιμος).

(4681) Σπανία, — span-ee’-ah; probably of foreign origin; Spainia, a region of Europe: — Spain.

(4682) σπαράσσω, — spar-as’-so; prolonged from σπάω (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) σπειρα, — spi’-rah; of immediate Latin origin, but ultimately a derivative of (138) αἰρέομαι in the sense of its cognative (1507) εἴλισσω; 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) σπειρω, — 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) σπεκουλατωρ, — 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) σπειρω; 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) σπηλαῖον, — 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) σπιλῶ, — spee-lo’-a; 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) σπόδός, — 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) σπουδάιως, — spoo-dah’yos; adverb from (4705) (σπουδαίος); earnestly, promptly: — diligently, instantly.

(4710) σπουδή, — spoo-day’; from (4692) (σπεύδω); “speed”, i.e. (by implication) despatch, eagerness, earnestness: — business, (earnest) care (-fulness), diligence, forwardness, haste.

(4711) σπυρίς, — spoo-rece’; from (4687) (σπειρω) (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) (ἵστημι) (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) (ἵστημι) (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) καύχησις; a stender (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) σταυρώω, — 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 τέγω (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) (ἴστημι); 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) (ἴστημι); 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) Στεφανᾶς, — 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 wreath); 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); 

(4737) στεφανόω, — stef-an-o’-o; from (4735) (στέφανος); to adorn 
with an honorary wreath (literal or figurative): — crown.

(4738) στήθος, — stay’-thos; from (4726) (insula) (as standing 
prominently); the (entire external) bosom, i.e. chest: — breast.

(4739) στήκω, — stay’-ko; from the perfect tense of (4726) (insula) 
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 (4726) 
(insula) (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) στίλβω, — stil’-bo; apparently a primary verb; to gleam, i.e. 
flash intensely: — shining.

(4745) στοά, — sto-ah’; probably from (4726) (insula); a colonnade or 
interior piazza: — porch.

(4746) στοιβάς, — stoy-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) στοιχεῖον, — stoy-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, — stoy-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) στρατεύα, — strat-i’-ah; from (4754) (στρατεύομαι); military service, i.e. (figurative) the apostolic career (as one of hardship and danger): — warfare.

(4753) στράτευμα, — 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) (ἡγέομαι); 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) (στρωννυμι), 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) (πεδινός); 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) στρηνος, — stray’-nos; akin to (4731) (στερεός); a “straining”, “strenuousness” or “strength”, i.e. (figurative) luxury (voluptuousness): — delicacy.

(4765) στρουθιον, — stroo-thee’-on; diminutive of στρουθος (a sparrow); a little sparrow: — sparrow.

(4766) στρωνυμι, — strone’-noo-mee; or simpler στρωνυω, strone-noo’-o; prolonged from a still simpler στρω, stro’-o (used only as an alternate in certain tenses; probably akin to (4731) (στερεός) through the idea of positioning); to “strew”, i.e. spread (as a carpet or couch): — make bed, furnish, spread, strew.

(4767) στυγνητος, — 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) (στυγνητος); 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) ( cánhμι)); a post (“style”), i.e. (figurative) support: — pillar.

(4770) Στωικός, sto-ik-os’; from (4745) (στοιά); a “Stoïc” (as occupying a particular porch in Athens), i.e. adherent of a certain philosophy: — Stoick.

(4771) σὺ, — soo; the personal pronoun of the second person singular; thou: — thou. See also (4571) (σε), (4671) (σοι), (4675) (σου); 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.
(4773) **συγγενής, — soong-ghen-ace’;** from (4862) (σύν) and (1085) (γένος); a *relative* (by blood); by extension a fellow *countryman:* — cousin, kin (-sfolk, -sman).

(4774) **συγγνώμη, — soong-gno’-may;** from a compound of (4862) (σύν) and (1097) (γνώμικω); *fellow knowledge,* i.e. *concession:* — permission.

(4775) **συγκάθημαι, — soong-kath’-ay-mahee;** from (4862) (σύν) and (2521) (κάθημαι); 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 afflictions.

(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-eh’-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-ah’ee-no;** from (4862) (σύν) and (2597) (καταβαίνω); to *descend* in company with: — go down with.
sugkata>qesiv, — soong-kat-ath’-es-is; from (4783) sugkata>qemai; a deposition (of sentiment) in company with, i.e. (figurative) accord with: — agreement.

sugkata>qemai, — soong-kat-at-ith’-em-ahee; middle from (4784) (σύν) and (2698) (καταθήματι); to deposit (one’s vote or opinion) in company with, i.e. (figurative) to accord with: — consent.

sugkatatayhfi>zw, — soong-kat-aps-ay-fid’-zo; from (4785) (σύν) and a compound of (2596) (κατά) and (5585) (ψηφίζω); to count down in company with, i.e. enroll among: — number with.

sugkera>nnumi, — soong-ker-an’-noo-mee; from (4786) (σύν) and (2767) (κεράννυμι); to commingle, i.e. (figurative) to combine or assimilate: — mix with, temper together.

sugkine>w, — soong-kin-eh’-o; from (4787) (σύν) and (2795) (κινέω); to move together, i.e. (special) to excite as a mass (to sedition): — stir up.

sugklei>w, — soong-kli’-o; from (4788) (σύν) and (2808) (κλει’ω); to shut together, i.e. include or (figurative) embrace in a common subjection to: — conclude, inclose, shut up.

sugklyrono>mov, — soong-klay-ron-om’-os; from (4789) (σύν) and (2818) (κληρονόμος); a co-heir, i.e. (by analogy) participant in common: — fellow (joint) -heir, heir together, heir with.

sugkoinwne>w, — soong-koy-no-neh’-o; from (4790) (σύν) and (2841) (κοινωνέω); to share in company with, i.e. co-participate in: — communicate (have fellowship) with, be partaker of.

sugkoinwno>v, — soong-koy-no-nos’; from (4791) (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) **συγκυρία, — soong-koo-ree’-ah;** from a compound of (4862) (σύν) and κυρέω (to **light** or **happen;** from the base of (2962) (κυρίος)); **concurrence,** i.e. **accident:** — chance.

(4796) **συγχαιρέω, — soong-khah’ee-ro;** from (4862) (σύν) and (5463) (χαίρεω); 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-krhah’-om-ahee;** from (4862) (σύν) and (5530) (χράομαι); to **use jointly,** i.e. (by implication) to **hold intercourse in common:** — have dealings with.

(4799) **σύγχυσις, — soong’-khoo-sis;** from (4797) (συγχέω); **commixture,** i.e. (figurative) riotous **disturbance:** — confusion.

(4800) **συζώ, — 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) συζεύγυνμι, — sood-zyoog’-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) συζύγος, — sood’-zoo-gos; from (4801) (συζεύγυνμι); co-yoked, i.e. (figurative) as noun, a colleague; probably rather as properly name; Syzygus, a Christian: — yokefellow.

(4806) συζωοποιεώ, — sood-zo-op-oy’-eh’-o; from (4862) (σύν) and (2227) (ζωοποιεώ); to reanimate conjointly with (figurative): — quicken together with.

(4807) συκάμινος, — 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) (σύκον); a fig-tree: — fig tree.

(4809) συκομωραία, — soo-kom-o-rah’-yah; from (4810) (σύκον) and μόρον (the mulberry); the “sycamore”-fig tree: — sycamore tree. Compare (4807) (συκάμινος).

(4810) σύκον, — 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) συλλαγωγέω, — soo-lag-ogue-eh'-o; from the base of (4813) (συλλάω) and (the reduplicated form of) (71) (Ωγω); to lead away as booty, i.e. (figurative) seduce: — spoil.

(4813) συλλάω, — soo-la'-o; from a derivative of σύλλαω (to strip; probably akin to (138) (αἱρέομαι); compare (4661) (σκῦλον)); 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, — soo-leg'-o; from (4862) (σύν) and (3004) (λέγω) in its original sense; to collect: — gather (together, up).

(4817) συλλογίζομαι, — soo-log-id'-zom-ah-ee; 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) (βουλέυω); 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) **Συμμεών**, — *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) (μαθήται); 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) συμπάρεμι, — soom-par’-i-mee; from (4862) (σύν) and (3918) (πάρεμι); 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) συμπληρόω, — soom-play-ro’-o; from (4862) (σύν) and (4137) (πληρόω); 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 strangle 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) συμπορεύομαι, — soom-por-yoo’-om-ahee; from (4862) (σύν) and (4198) (πορεύομαι); to journey together; by implication to assemble: — go with, resort.

(4849) συμπόσιον, — 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) συμπρεσβύτερος, — soom-pres-boo’-ter-os; from (4862) (σύν) and (4245) (πρεσβύτερος); a co-presbyter: — presbyter, also an elder.

συμφάγω. See (4906) (συνεσθίω).

(4851) συμφέρω, — 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) σύμφημι, — soom’-fay-mee; from (4862) (σύν) and (5346) (φημί); to say jointly, i.e. assent to: — consent unto.

(4853) συμφυλέτης, — 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) σύμφυτος, — soom’-foo-tos; from (4862) (σύν) and a derivative of (5453) (φύω); grown along with (connate), i.e. (figurative) closely united to: — planted together.

(4855) σύμφωνος, — soom-foo’-o; from (4862) (σύν) and (5453) (φύω); passive to grow jointly: — spring up with.

(4856) συμφωνέω, — 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) (συμφωνεω

*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) συμψηφίζω—soom-psay-fid’-zo; from (4862) (σύν) and (5585) (ψηφίζω); to *compute jointly:* — reckon.

(4861) σύμψυχος—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) (ἀγω); 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) (ἅθλέω); 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 ἀθροίζω (to hoard); to convene: — call (gather) together.

**4868** συναίρω, — soon-ah’ee-ro; from (4862) (σύν) and (142) (αἱρόω); to make up together, i.e. (figurative) to compute (an account): — reckon, take.

**4869** συναίχμαλωτός, — soon-aheekh-mal’-o-tos; from (4862) (σύν) and (164) (αἱχμαλωτός); a co-captive: — fellowprisoner.

**4870** συνακολουθέω, — soon-ak-ol-oo-theh’-o; from (4862) (σύν) and (190) (ἀκολουθέω); 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** συνανακείμαι, — 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’-noo-mee; 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) (ἀπόστελλω); to despatch (on an errand) in company
with: — send with.

(4883) συναρμολογεῖω, — soon-ar-mol-og’-o; from (4862) (σύν)
and a derivative of a compound of (719) (ἀρμόζ) 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)
(αύξάνω); 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) συνδέσσαζω, — *soon-do-xá’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.

(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 Sanhedrin; by analogy a subordinate *tribunal*: — council.

(4893) συνείδησις, — *soon-i’-day-sis*; from a prolonged form of (4894) (συνείδω); *co-perception*, i.e. moral *conscienceness*: — conscience.
(4894) συνείδω, — soon-i’-do; from (4862) (σύν) and (1492) (εIIDω); 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) σύνεβμι, — soon’-i-mee; from (4862) (σύν) and (1510) (ειμί) (including its various inflections); to be in company with, i.e. present at the time: — be with.

(4896) σύνεβμι, — 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 ἐπω (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.
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(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 (conjegally): — 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) συνευσχέω, — soon-yoo-o-kheh’-o; from (4862) (σύν) and a derivative of a presumed compound of (2095) (ἔος) and a derivative of (2192) (ἐχο) (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) ἱχω, — 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) δομαι, — 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) ἅται, — soon-ay’-thi-ah; from a compound of (4862) (σύν) and (2239) (θος); mutual habitation, i.e. usage: — custom.

(4915) ἀκότος, — 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) ἀπω, — 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) ἑω, — soon-thlah’-o; from (4862) (σύν) and θλάω (to crush); to dash together, i.e. shatter: — break.

(4918) λίβω, — soon-lee’-bo; from (4862) (σύν) and (2346) (θλίβω); to compress, i.e. crowd on all sides: — throng.

(4919) ρπτω, — soon-throop’-to; from (4862) (σύν) and ρπτω (to crumble); to crush together, i.e. (figurative) to dispirit: — break.

(4920) ἕμι, — 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) ἑνιστᾶμαι, — soon-is-tah’-o; or (strengthened) ἑνιστάνω, soon-is-tan’-o; or ἑνιστημι, soon-is’-tay-mee; from (4862) (σῦν) and (2476) (ἵστημι) (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) ἑνοδέυμω, — soon-od-yoo’-o; from (4862) (σῦν) and (3593) (ὄδεύω); to travel in company with: — journey with.

(4923) ἑνοδία, — soon-od-ee’-ah; from a compound of (4862) (σῦν) and (3598) (ὀδός) (“synod”); companionship on a journey, i.e. (by implication) a caravan: — company.

(4924) ἑνοικέω, — soon-oy-keh’-o; from (4862) (σῦν) and (3611) (ὁικέω); to reside together (as a family): — dwell together.

(4925) ἑνοικοδομέω, — soon-oy-kod-om’-eh’-o; from (4862) (σῦν) and (3618) (ὁικοδομέω); to construct, i.e. (passive) to compose (in company with other Christians, figurative): — build together.

(4926) ἑνομιλέω, — soon-om-il-eh’-o; from (4862) (σῦν) and (3656) (ὁμιλέω); to converse mutually: — talk with.

(4927) ἑνομορέω, — soon-om-or-eh’-o; from (4862) (σῦν) and a derivative of a compound of the base of (3674) (ὁμοῦ) and the base of (3725) (ὁρίων); to border together, i.e. adjoin: — join hard.

(4928) ἑνόχη, — soon-okh-ay’; from (4912) (συνέχω); restraint, i.e. (figurative) anxiety: — anguish, distress.

(4929) ἑντάσσω, — soon-tas-so; from (4862) (σῦν) and (5021) (τάσσω); to arrange jointly, i.e. (figurative) to direct: — appoint.

(4930) ἑντὲλεια, — soon-tel’-i-ah; from (4931) (συντελέω); entire completion, i.e. consummation (of a dispensation): — end.
(4931) συντελέω, — soon-tel-eh'-o; from (4862) (σύν) and (5055) (τελέω); to complete entirely; genitive to execute (literal or figurative): — end, finish, fulfill, make.

(4932) συντέμνω, — soon-tem'-no; from (4862) (σύν) and the base of (5114) (τομώτερος); to contract by cutting, i.e. (figurative) do concisely (speedily): — (cut) short.

(4933) συντηρέω, — 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.

(4934) συντίθεμαι, — 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.

(4935) συντόμως, — soon-tom'-oce; adverb from a derivative of (4932) (συντέμνω); concisely (briefly): — a few words.

(4936) συντρέχω, — soon-trekh'-o; from (4862) (σύν) and (5143) (τρέχω) (including its alternate); to rush together (hastily assemble) or headlong (figurative): — run (together, with).

(4937) συντρίβω, — soon-tree'-bo; from (4862) (σύν) and the base of (5147) (τρίβως); to crush completely, i.e. to shatter (literal or figurative): — break (in pieces), broken to shivers (+ -hearted), bruise.

(4938) σύντριμμα, — soon-trim'-mah; concussion or utter fracture (properly concrete), i.e. complete ruin: — destruction.

(4939) σύντροφος, — soon'-troph-os; from (4862) (σύν) and (5162) (τροφός) (in a passive sense); a fellow-nursling, i.e. comrade: — brought up with.

(4940) συντυγχάνω, — soon-toong-khan'-o; from (4862) (σύν) and (5177) (τυγχάνω); to chance together, i.e. meet with (reach): — come at.
(4941) Συντύχη, — soon-too’-khay; from (4940) (συντυχίανω); 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) συνυποψιγρέω, — soon-oop-oor-greh’-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) (ὁμνύω); 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} (Tsr)]; 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) Συροφοινισσα, — 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: — Syrophenician.

(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) σύσσημον, — 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) (σχήμα); 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: — Sychar.

(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) (σφάζω); *butchery* (of animals for food or sacrifice, or [figurative] of men [destruction]): — slaughter.

(4968) σφαγιον, — 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 *slay*, or (special) to *maim* (violently): — kill, slay, wound.

(4970) σφόδρα, — sfod’-rah; neuter plural of σφόδρος (violent; of uncertain derivative) as adverb; *vehemently*, i.e. in a high degree, *much*: — exceeding (-ly), greatly, sore, very.
(4971) σφοδρός, — *sfod-roce’*; adverb from the same as (4970) (σφόδρα); *very much*: — exceedingly.

(4972) σφοραγίς, — *sfrag-id’-zo*; from (4973) (σφοραγίς); 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) σφοραγίς, — *sfrag-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 σφυρα (a *ball*, “sphere”; compare the feminine σφυρα, a *hammer*); the *ankle* (as globular): — ankle bone.

(4975) σχεδόν, — *skhed-on’*; neuter of a presumed derivative of the alternate of (2192) (ἲχώ) as adverb; *nigh*, i.e. *nearly*: — almost. σχέω. See (2192) (ἲχώ).

(4976) σχημα, — *skhay’-mah*; from the alternate of (2192) (ἲχώ); 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) σχοινιόν, — *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) (ἐχω); 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) σωματικώς, — so-mat-ee-koce’; adverb from (4984) (σωματικός); corporeally or physically: — bodily.

(4986) Σωπατρός, — 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) (σθενώ); of safe strength; Sosthenes, a Christian: — Sosthenes.

(4989) Σωσίπατρος, — so-sip’-at-ros; prolonged for (4986) (Σωπατρός); 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) σωτηρίον, — *so-tay’-ree-on*; neuter of the same as (4991) (σωτηρία) as (properly concrete) noun; *defender* or (by implication) *defence*: — salvation.

(4993) σοφονέω, — *so-fron-eh’-o*; from (4998) (σῶφρον); to *be of sound mind*, i.e. *sane*, (figurative) *moderate*: — be in right mind, be sober (minded), soberly.

(4994) σοφονίζω, — *so-fron-id’-zo*; from (4998) (σῶφρον); to *make of sound mind*, i.e. (figurative) to discipline or correct: — teach to be sober.

(4995) σοφονισμός, — *so-fron-is-mos’*; from (4994) (σοφονίζω); discipline, i.e. *self-control*: — sound mind.

(4996) σοφόνως, — *so-fron’-oce*; adverb from (4998) (σῶφρον); *with sound mind*, i.e. *moderately*: — soberly.

(4997) σοφοσύνη, — *so-fros-o’-nay*; from (4998) (σῶφρον); *soundness of mind*, i.e. (literal) *sanity* or (figurative) *self-control*: — soberness, sobriety.

(4998) σῶφρον, — *so’-frone*; from the base of (4982) (σῶζω) 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) Ταβέρνα, — tab-er’-nahee; plural of Latin origin; huts or wooden-walled buildings; Tabern’: — taverns.

(5000) Ταβιθά, — 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) ταλαίπωρέω, — 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) (πείρα); 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-ee-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) (νὼν).

(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) ταπεινόω, — 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) (ταπεινόω); 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) ταρταρώω, — 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) ταυρός, — tow’-ros; apparently a primary word [compare Hebrew {8450} (towr), “steer”]; a bullock: — bull, ox.

(5023) ταύτα, — tow-tah; nominal or accusative neuter plural of (3778) (οὗτος); 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) (οὗτος) as adverb; in the same way: — even thus, (manner) like, so.

(5025) ταύταις, — tow’-taheece; and ταύτας, tow’-tas; dative and accusative feminine plural respectively of (3778) (οὗτος); (to or with or by, etc.) these: — hence, that, then, these, those.

(5026) ταύτη, — tow’-tay; and ταύτην, tow’-tane; and ταύτης, tow’tace; dative, accusative and genitive respectively of the feminine singular of (3778) (οὗτος); (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) τάχεως, — takh-eh’-oce; adverb from (5036) (ταχύς); briefly, i.e. (in time) speedily, or (in manner) rapidly: — hastily, quickly, shortly, soon, suddenly.

(5031) τάχινός, — takh-ee-nos’; from (5034) (τάχος); 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) τάχίστα, — takh’-is-tah; neuter plural of the superlative of (5036) (ταχύς) (as adverb); most quickly, i.e. (with (5613) (ὤς) prefixed) as soon as possible: — + with all speed.

(5034) τάχος, — 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) τάχυ, — 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) τειχος, — ti’-khos; akin to the base of (5088) (τίκτω); a wall (as formative of a house): — wall.
(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-rop-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) (ὁ) 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) τελείως, — tel-’-oce; adverb from (5046) (τέλειος); completely, i.e. (of hope) without wavering: — to the end.

(5050) τελείωσις, — tel-’-o-sis; from (5448) (φυσιώ); (the act) completion, i.e. (of prophecy) verification, or (of expiation) absolution: — perfection, performance.

(5051) τελειωτής, — tel-’-o-tace’; from (5048) (τελείος); a completer, i.e. consummater: — finisher.

(5052) τελεσσορέω, — 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) τελευτάω, — 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) τελέυτη, — tel-yoo-tay’; from (5053) (τελευτάω); decease: — death.

(5055) τελέω, — 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) τελώνης, — tel-o’-nace; from (5056) (τέλος) and (5608) (ὁνέομαι); a tax-farmer, i.e. collector of public revenue: — publican.
(5058) τελόνιον, — *tel-o*-nee-on; neuter of a presumed derivative of (5057) τελόνης; a *tax-gatherer’s* place of business: — receipt of custom.

(5059) τερας, — *ter*-as; of uncertain affinity; a *prodigy* or *omen*: — wonder.

(5060) Τέρτιος, — *ter*-tee-os; of Latin origin; *third; Tertius,* a Christian: — Tertius.

(5061) Τέρτυλος, — *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) τεσσαρέσκαιδέκατος, — tes-sar-es-kahee-dek’-at-os; from (5064) (τέσσαρες) and (2532) (καί) 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 τέτρας (a *tetrad;* from (5064) (τέσσαρες)); a *quaternion* or squad (picket) of four Roman soldiers: — quaternion.
(5070) τετρακισχίλιοι, — tet-rak-is-khil’-ee-oy; from the multiple adverb of (5064) (téssarēc) and (5507) (χίλιοι); four times a thousand: — four thousand.

(5071) τετρακόσιοι, — tet-rak-os’-ee-oy; neuter τετρακόσια, tet-rak-os’-ee-ah; plural from (5064) (téssarēc) and (1540) (ἐκατόν); four hundred: — four hundred.

(5072) τετράμηνον, — tet-ram’-ay-non; neuter of a compound of (5064) (téssarēc) and (3376) (μῆν); a four months’ space: — four months.

(5073) τετραπλόος, — tet-rap-lo’-os; from (5064) (téssarēc) and a derivative of the base of (4118) (πλεῖστος); quadruple: — fourfold.

(5074) τετράποους, — tet-rap’-ooce; from (5064) (téssarēc) and (4228) (πούς); a quadruped: — fourfooted beast.

(5075) τετραρχέω, — tet-rar-kheh’-o; from (5076) (τετράρχης); to be a tetrarch: — (be) tetrarch.

(5076) τετράρχης, — tet-rar’-khace; from (5064) (téssarēc) 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) τεχνη, — tekh’-nay; from the base of (5088) (τίκτω); art (as productive), i.e. (special) a trade, or (genitive) skill: — art, craft, occupation.

(5079) τεχνήτης, — tekh-nee’-tace; from (5078) (τεχνη); an artisan; figurative a founder (Creator): — builder, craftsman.

(5080) τήκω, — tay’-ko; apparently a primary verb; to liquefy: — melt.
(5081) τηλαυγῶς, — *tay-low-goce’*; adverb from a compound of a derivative of (5056) (τέλος) and (827) (αὐγή); 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) (ἡλίκος) and (3778) (οῦτος); *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.

τὴ, — τὴν, — τῆς. 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) ἵστημι), which properly denotes an upright and active position, while (2749) κείμαι is properly reflexive and utterly prostrate): — + advise, appoint, bow, commit, conceive, give, 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) αἰρέω, 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) τιμῆ, — 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) τιμιος, — 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 enclital 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) (ὁ).

(5104) τοί, — toy; probably for the dative of (3588) (ὁ); 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.

τοίγε. 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) τοιούτος, — toy-oo’-tos; (including the other inflections); from (5104) (τοί) and (3778) (οῦτος); *truly this*, i.e. *of this sort* (to denote character or individuality): — like, such (an one).

(5109) τοῖχος, — toy’-khos; another form of (5038) (τεῖχος); 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) (θαρτρέω) 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) τομότερος, — 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) (ὄς)) and (3778) (οὔτος) (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) (ὄτε); *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) (τούτου); *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) τουτέστι, — 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) τοῦτῳ, — 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) (τρώγω); 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) τραυμα, — trow’-mah; from the base of τιτρώσκω (to wound; akin to the base of (2352) (θρωύω), (5147) (τρίβως), (5149) (τρίζω), etc.); a wound: — wound.

(5135) τραυματίζω, — trow-mat-id’-zo; from (5134) (τραυμα); 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) (τράχυς) (through the idea of mobility); the throat (neck), i.e. (figurative) life: — neck.

(5138) τράχυς, — trakh-oos’; perhaps strengthened from the base of (4486) (δρήνωμι) (as if jagged by rents); uneven, rocky (reefy): — rock, rough.

(5139) Τραχωνίτης, — trakh-onee’-tis; from a derivative of (5138) (τράχυς); rough district; Trachonitis, a region of Syria: — Trachonitis.

(5140) τρεῖς, — 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) (ἐκατόν); 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) τρίβως, — tree’-bos; from τρίβω (to “rub”; akin to τείρω, τρύω, and the base of (5131) (τράγος), (5134) (τραχύμα)); 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.
(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) τριτος, — 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) τριχινος, — 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) Τροφίμος, — tros’-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) (τραύμα), (5147) (τρίβος) and (5176) (τρόγω)); 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) Τρωγύλλιον, — 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) (τραύμα) and (5147) (τρίβως) 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) (ἐτί)), i.e. perchance; or (presumed participle) as adjective usual (as if commonly met with, with (3756) (οὕ), 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-) ample, 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) (ραπίζω) 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 Tyrus: — of Tyre.

(5184) Τύρος, — *too’-ros*; of Hebrew origin [Hebrew {6865} (Tsor)]; Tyrus (i.e. Tsor), a place in Palestine: — Tyre.

(5185) τυφλός, — *toof-los’*; from (5187) (τυφώ) 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) τυφώ, — *toof-o’-o*; from a derivative of (5188) (τυφώ); to envelop with smoke, i.e. (figurative) to inflate with self-conceit: — high-minded, be lifted up with pride, be proud.

(5188) τυφώ, — *toof’-fo*; apparently a primary verb; to make a smoke, i.e. slowly consume without flame: — smoke.

(5189) τυφωνικός, — *toof-fo-nee-kos’*; from a derivative of (5188) (τυφώ); stormy (as if smoky): — tempestuous.
(5190) Τυχικός, — too-khee-kos’; from a derivative of (5177) (τυχάνω); fortuitous, i.e. fortunate; Tychicus, a Christian: — Tychicus.
(5191) ὑακίνθινος, — hoo-ak-in’-thee-nos; from (5192) (ὑάκινθος); “hyacinthine” or “jacinthine”, i.e. deep blue: — jacinth.

(5192) ὑακίνθος, — 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) (ὕαλος); glassy, i.e. transparent: — of glass.

(5194) ὕαλος, — hoo’-al-os; perhaps from the same as (5205) (ὕετός) (as being transparent like rain); glass: — glass.

(5195) ὑβρίζω, — hoo-brid’-zo; from (5196) (ὕβρις); to exercise violence, i.e. abuse: — use despitefully, reproach, entreat shamefully (spitefully).

(5196) ὕβρις, — hoo’-bris; from (5228) (ὕπέρ); insolence (as over-bearing), i.e. insult, injury: — harm, hurt, reproach.

(5197) ὑβριστής, — hoo-bris-tace’; from (5195) (ὕβριζω); an insulter, i.e. maltreater: — despiteful, injurious.

(5198) ὑγιαίνω, — hoog-ee-ah’ee-no; from (5199) (ὕγιής); 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) (ὤξανω); healthy, i.e. well (in body); figurative true (in doctrine): — sound, whole.

(5200) ὑγρός, — hoo-gros’; from the base of (5205) (ὕετός); wet (as if with rain), i.e. (by implication) sappy (fresh): — green.

(5201) ὑδριά, — hoo-dree-ah’; from (5204) (ὤδωρ); 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) ὕδωρ, — hoo’-dore; genitive ὑδατός, 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 ὑω (to rain); rain, especially a shower: — rain.

(5206) νιοθεσία, — hwee-oth-es-ee’-ah; from a presumed compound of (5207) (νίος) 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) νιός, — hwee-os’; apparently a primary word; a “son” (sometimes of animals), used very widely of immediate, remote or figurative kinship: — child, foal, son.

(5208) νιλη, — hoo-lay’; perhaps akin to (3586) (ξύλον); a forest, i.e. (by implication) fuel: — matter.

(5209) νυμαξ, — hoo-mas’; accusative of (5210) (ὑμεῖς); you (as the object of a verb or preposition): — ye, you (+ -ward), your (+ own).

(5210) νυμεῖς, — hoo-mice’; irregular plural of (4771) (σύ); you (as subject of verb): — ye (yourselves), you.

(5211) Υμεναιοίς, — hoo-men-ah’-yos; from Υμήν (the god of weddings); “hymenaeal”; Hymenaeus, an opponent of Christianity: — Hymenaeus.

(5212) νυμετερος, — hoo-met’-er-os; from (5210) (ὑμεῖς); yours, i.e. pertaining to you: — your (own).
(5213) ὑμὶν, — *hoo-min’*; irregular dative of (5210) (ὑμεῖς); *to (with or by) you*: — ye, you, your (-selves).

(5214) ὑμνεῖν, — *hoon-ne’-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, — *hoon’-nos*; apparently from a simpler (obsolete) form of ὑδέω (to *celebrate*; probably akin to (103) (ἄδω); 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) (ἄγω)); 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) ὑπακοῆ, — *hoop-ak-o-ay’*; from (5219) (ὑπακοῦω); *attentive hearkening, i.e. (by implication) compliance or submission*: — obedience, (make) obedient, obey (-ing).

(5219) ὑπακοῦω, — *hoop-ak-oo’-o*; from (5259) (ὑπό and (191) (ἄκοε); 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) (ές) for infinite, in order to *fall in with*): — meeting.
(5223) ὑπαρξίας, — hoop’-ax-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) ( 않고οματι); 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 εἶκο (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) ὑπεραίρομαι, — hoop-er-ah’ee-rom-ahee; middle from (5228) (ὑπέρ) and (142) ( αἰρω); to raise oneself over, i.e. (figurative) to become haughty: — exalt self, be exalted above measure.
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(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’-o; 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) (ὑπερβάλλω); 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) (ἐίδω); to overlook, i.e. not punish: — wink at.

(5238) ὑπερέκεινα, — hoop-er-ek’-i-nah; from (5228) (ὑπέρ) and the neuter plural of (1565) (ἐκεῖνος); 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) (ἔχω); 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) (φαινώ); 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) (ὁγκος); 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-so’e; from (5228) (ὑπέρ) and (4057) (περισσῶς); superabundantly, i.e. exceedingly: — beyond measure.

(5250) ὑπερπλεοναζω, — hoop-er-pleh-on-ad’-zo; from (5228) (ὑπέρ) and (4121) (πλεοναζω); 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) ὑπερώνων, — hoop-er-o’n; 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 ἔρέσσω (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 subsilience); 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) ὑπογραμμίζω, — hoop-og-ram-mos’; from a compound of (5259) (ὑπό) and (1125) (γράφω); an underwriting, i.e. copy for imitation (figurative): — example.

(5262) ὑποδείγμα, — 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-ahee; 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’-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) ὑποζύγιον, — *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) ὑποζώννυμι, — *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) ὑποκρίνωμαι, — *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) (ὑποκρίνωμαι); acting under a feigned participle i.e. (figurative) *deceit (‘hypocrisy’)*: — condemnation, dissimulation, hypocrisy.

(5273) ὑποκρίτης, — *hoop-ok’-ree-tace’*; from (5271) (ὑποκρίνωμαι); 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) (ὑποτρέχω) 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) (νοεώ); 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-opeh’-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) ὑποπόδιον, — hoop-od’-ee-on; neuter of a compound of (5259) (ὑπό) and (4228) (πούς); 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) (ἵστημι); 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) ὑποστρώννυμι, — hoop-os-trone’-noo-mee; from (5259) (ὑπό) and (4766) (στρώννυμι); to strew underneath (the feet as a carpet): — spread.

(5292) ὑποταγῇ, — 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) ὑπωπιάζω, — *hoop-o-pee-ad’-zo*; from a compound of (5259) (ὑπό) and a derivative of (3700) (ὁπτάνομαι); 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) ὑς, — *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.
(5308) ὑψηλός, — hoop-say-los’; from (5311) ὑψός; 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) ὑψός; highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens: — most high, highest.

(5311) ὑψός, — hoop’-sos; from a derivative of (5228) ὑψέω; elevation, i.e. (abstract) altitude, (special) the sky, or (figurative) dignity: — be exalted, height, (on) high.

(5312) ὑψόω, — hoop-so’-o; from (5311) ὑψός; to elevate (literal or figurative): — exalt, lift up.

(5313) ὑψωμά, — hoop’-so-mah; from (5312) ὑψόω; an elevated place or thing, i.e. (abstract) altitude, or (by implication) a barrier (figurative): — height, high thing.
(5314) φαγός, — fag’-os; from (5315) (φαγός); a glutton: — gluttonous.

(5315) φαγός, — fag’-o; a primary verb (used as an alternate of (2068) (ἐσθιω) 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) Φαλεκ, — fal’-ek; of Hebrew origin [Hebrew {6389} (Peleg)]; Phalek (i.e. Peleg), a patriarch: — Phalec.

(5318) φανερός, — fan-er-os’; from (5316) (φαίνω); shining, i.e. apparent (literal or figurative); neuter (as adverb) publicly, externally: — abroad, + appear, known, manifest, open [+ -ly], outward ([+ -ly]).

(5319) φανερόω, — fan-er-o’-o; from (5318) (φανερός); 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) (φανερόω); 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-e’-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) (ῥηγνυμι); a gap or chasm, i.e. ravine (winter-torrent): — valley.

(5328) Φάραω, — far-ah-o’; of foreign origin [Hebrew {6547}] (Par’oh); Pharao` (i.e. Pharaoh), an Egyptian king: — Pharaoh.

(5329) Φάρές, — 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 “flawly”, i.e. (figurative) *wicked*: — evil.

(5338) φέγγος, — *feng’-gos*; probably akin to the base of (5457) (φῶς) [compare (5350) (φθέγγομα)]; *brilliance*: — light.

(5339) φείδομαι, — *fi’-dom-ahee*; of uncertain affinity; to *be chary of*, i.e. (subject) to *abstain* or (object) to *treat leniently*: — forbear, spare.

(5340) φειδομένως, — *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): — cloak.

(5342) φέρω, — *fer’-o*; a primary verb (for which other and apparently not cognate ones are used in certain tenses only; namely, οὐκο, 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) Φηλῖξ, — *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) Φήστος, — *face’-tos*; of Latin derivative; *festal*; Phestus (i.e. Festus), a Roman: — Festus.
(5348) φθάνω, — 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) φθαρτός, — fthar-tos’; from (5351) (φθείρω); decayed, i.e. (by implication) perishable: — corruptible.

(5350) φθέγγομαι, — ftheng’-gom-ahee; probably akin to (5338) (φέγγος) and thus to (5346) (φημί); to utter a clear sound, i.e. (genitive) to proclaim: — speak.

(5351) φθείρω, — fthi’-ro; probably strengthened from φθίω (to pine or waste); properly to shivel 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) φθινοπωρινός, — fthin-op-o-ree-nos’; from a derivative of φθίνω (to wane; akin to the base of (5351) (φθείρω)) and (3703) (ὄπωρα) (meaning late autumn); autumnal (as stripped of leaves): — whose fruit withereth.

(5353) φθόγγος, — fthong’-gos; from (5350) (φθέγγομαι); utterance, i.e. a musical note (vocal or instrumental): — sound.

(5354) φθονέω, — fthon-eh’-o; from (5355) (φθόνος); to be jealous of: — envy.

(5355) φθόνος, — fthon’-os; probably akin to the base of (5351) (φθείρω); ill-will (as detraction), i.e. jealousy (spite): — envy.

(5356) φθορά, — fthor-ah’; from (5351) (φθείρω); decay, i.e. ruin (spontaneous or inflicted, literal or figurative): — corruption, destroy, perish.

(5357) φιάλη, — fee-al’-ay; of uncertain affinity; a broad shallow cup (“phial”): — vial.

(5358) φιλάγαθος, — fil-ag’-ath-os; from (5384) (φίλος) and (18) (ἀγαθός); fond to good, i.e. a promoter of virtue: — love of good men.
(5359) Φιλαδέλφεια, — fil-ad-el’-fee-ah; from Φιλαδέλφος (the same as (5361) (φιλαδέλφος)), a king of Pergamos; Philadelphia, a place in Asia Minor: — Philadelphia.

(5360) φιλαδελφία, — fil-ad-el-fee’-ah; from (5361) (φιλαδέλφος); fraternal affection: — brotherly love (kindness), love of the brethren.

(5361) φιλαδέλφος, — fil-ad’-el-fos; from (5384) (φίλος) and (80) (ὁδελφός); fond of brethren, i.e. fraternal: — love as brethren.

(5362) φίλανδρος, — 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) (φιλανθρωπος); fondness of mankind, i.e. benevolence (“philanthropy”): — kindness, love towards man.

(5364) φιλανθρώπως, — fil-an-thro’-poce; adverb from a compound of (5384) (φίλος) and (444) (ἀνθρώπος); 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) (αὐτός); 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) (ἀγαπάω) 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) (-Encoding); 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) (Φιλιπποί); a Philippesian (Philippian), i.e. native of Philippi: — Philippian.

(5375) Φιλιπποί, — fil’-ip-poy; plural of (5376) (Φιλιππος); 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.
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(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 νείκος (a quarrel; probably akin to (3534) (νίκος)); fond of strife, i.e. disputatious: — contentious.

(5381) φιλονεξία, — fil-on-ex-ee’-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-ee’-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-o-tim-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) φιμόω, — 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) φλουαρέω, — floo-ar-eh’-o; from (5397) (φλόαρος); to be a babbler or trifle, i.e. (by implication) to berate idly or mischievously: — prate against.

(5397) φλούαρος, — floo’-ar-os; from φλύω (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) φόβητρον, — fob’-ay-tron; neuter of a derivative of (5399) (φειδομαι); 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)); Phoebe, a Christian woman: — Phebe.

(5403) Φοινίκη, — foynee’-kay; from (5404) (φοινίκη); palm-country; Phoenice (or Phoenicia), a region of Palestine: — Phenice, Phenicia.

(5404) φοινίκη — foy’-nix; of uncertain derivative; a palm (tree).

(5405) Φοινίκη, — foy’-nix; probably the same as (5404) (φοινίκη); 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) (Ἀργεῖος); 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) (τέλος) 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’-o; from a presumed equivalent of the Latin flagellum; to whip, i.e. lash as a public punishment: — scourge.

(5418) φραγμός, — frag-mos’; from (5420) (φράσσω); a fence, or inclosing barrier (literal or figurative): — hedge (+ round about), partition.

(5419) φράζω, — frad’-zo; probably akin to (5420) (φράσσω) 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) φρενάπατάω, — 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) φρίσσσω, — 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) φρονρέω, — 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) φρυνάσσω, — 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) Φύγελλας, — foog'-el-los; probably from (5343) (φεῦγω); fugitive; Phygellus, an apostate Christian: — Phygellus.

(5437) φυγή, — foog-ay'; from (5343) (φεῦγω); 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) φυλακίς, — 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) φυσικῶς, — *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 *inflated*, 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) φυσίωσις, — *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) (φαινω) 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) (φαινω), (5346) (φημί)); luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative): — fire light.

(5458) φωστήρ, — foce-tare’; from (5457) (φῶς); an illuminator, i.e. (concretely) a luminary, or (abstract) brilliancy: — light.

(5459) φωσφόρος, — foce-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’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) Χαλδαιος, — 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) χαλαπός, — 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) χαλιναγγεω, — 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) (χαλκός); coppery: — brass.

(5471) χαλκεύς, — khalk-yooce’; from (5475) (χαλκός); a copper-worker or brazier: — coppersmith.

(5472) χαλκηδῶν, — khal-kay-dohn’; from (5475) (χαλκός) and perhaps (1491) (ἐίδος); copper-like, i.e. “chalcedony”: — chalcedony.

(5473) χαλκίον, — khal-kee’-on; diminative from (5475) (χαλκός); 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) (χαλάκω) 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) χαμα, — 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) Χαναάνανος, — 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) χαριτώω, — khar-ee-to’-o; from (5485) (χάραξ); to grace, i.e. indue 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) χασμα, — khas’-mah; from a form of an obsolete primary χησα (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) \(\chi\varepsilon\imath\mu\acute{a}\zeta\omega\), — *khi-mad’-zo*; from the same as \((5494)\) \(\chi\varepsilon\imath\mu\omega\nu\); to *storm*, i.e. (passive) to *labor under a gale*: — be tossed with tempest.

(5493) \(\chi\varepsilon\imath\mu\alpha\rho\rho\omicron\zeta\), — *khi’-mar-hros*; from the base of \((5494)\) \(\chi\varepsilon\imath\mu\omega\nu\) and \((4482)\) \(\dot{\rho}\acute{e}\omicron\omega\); a *storm-runlet*, i.e. *winter-torrent*: — brook.

(5494) \(\chi\varepsilon\imath\mu\omega\nu\), — *khi-mone’*; from a derivative of \(\chi\acute{e}\omicron\omega\) (to *pour*; akin to the base of \((5490)\) \(\chi\acute{a}\sigma\mu\alpha\)) 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) \(\chi\acute{e}\iota\rho\), — *khire*; perhaps from the base of \((5494)\) \(\chi\varepsilon\imath\mu\omega\nu\) in the sense of its congener the base of \((5490)\) \(\chi\acute{a}\sigma\mu\alpha\) (through the idea of *hollowness* for grasping); the *hand* (literal or figurative [power]; especially [by Hebrew] a *means* or *instrument*): — hand.

(5496) \(\chi\varepsilon\iota\rho\alpha\gamma\omega\gamma\acute{e}\iota\omega\), — *khi-rag-ogue-eh’-o*; from \((5497)\) \(\chi\varepsilon\iota\rho\alpha\gamma\omega\gamma\omicron\zeta\); to be a *hand-leader*, i.e. to *guide* (a blind person): — lead by the hand.

(5497) \(\chi\varepsilon\iota\rho\alpha\gamma\omega\gamma\omicron\zeta\), — *khi-rag-o-gos’*; from \((5495)\) \(\chi\acute{e}\iota\rho\) and a reduplicated form of \((71)\) \(\dot{\alpha}\gamma\omega\); a *hand-leader*, i.e. personal *conductor* (of a blind person): — some to lead by the hand.

(5498) \(\chi\varepsilon\iota\rho\acute{g}\rho\alpha\rho\omicron\omicron\nu\), — *khi-rog’-raf-on*; neuter of a compound of \((5495)\) \(\chi\acute{e}\iota\rho\) and \((1125)\) \(\gamma\rho\acute{a}\phi\omega\); something *hand-written* (“*chirograph*”), i.e. a *manuscript* (specially a legal *document* or *bond* [figurative]): — handwriting.

(5499) \(\chi\varepsilon\iota\rho\omicron\pi\omicron\omicron\iota\iota\omicron\zeta\), — *khi-rop-o’y-ay-tos*; from \((5495)\) \(\chi\acute{e}\iota\rho\) and a derivative of \((4160)\) \(\pi\omicron\iota\acute{e}\omega\); *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, — kthess; of uncertain derivative; “yesterday”; by extension in time past or hitherto: — yesterday.

(5505) χιλιάς, — khil-ee-as’; from (5507) (χίλιοι); one thousand (“chiliad”): — thousand.

(5506) χιλίαρχος, — khil-ee’-ar-khos; from (5507) (χίλιοι) and (757) (άρχω); 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) χιτών, — 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-ooce’; of uncertain derivative; a military cloak: — robe.

(5512) χλευάζω, — khlyoo-ad’-zo; from a derivative probably of Greek (5491) (cheilos); to throw out the lip, i.e. jeer at: — mock.

(5513) χλιαρός, — 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) χξεστιγμα, — khee xee stig’-ma; the twenty-second, fourteenth and an obsolete letter ((4742) (στιγμα) 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) χοίκος, kho-ik-os’; from (5522) (χός); dusty or dirty (soil-like), i.e. (by implication) terrene: — earthy.

(5518) χοίνιξ, — khoy’-nix; of uncertain derivative; a choenix or certain dry measure: — measure.

(5519) χοίρος, — 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) χόρτασμα, — 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, — khood-zas’; of uncertain origin; Chuzas, an officer of Herod: — Chuza.

(5530) χραομαι, — khrah’-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) (χραόω), (5534) (χρή).

(5531) χράω, — khrah’-o; probably the same as the base of (5530) (χραομαι); to loan: — lend.

(5532) χρεία, — khri’-ah; from the base of (5530) (χραομαι) 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) **χρεωφειλέτης**, — *khreh-o-fi-let’-ace*; from a derivative of (5531) **(χράω)** and (3781) **(ὀφειλέτης)**; a *loan-ower*, i.e. *indebted* person: — debtor.

(5534) **χρή**, — *khray*; third person singular of the same as (5530) **(χράομαι)** or (5531) **(χράω)** used impersonally; it *needs* (must or should) be: — ought.

(5535) **χρήζω**, — *khrade’-zo*; from (5532) **(χρεία)**; to *make* (i.e. have) *necessity*, i.e. *be in want of*: — (have) need.

(5536) **χρήμα**, — *khray’-mah*; something *useful* or *needed*, i.e. *wealth*, *price*: — money, riches.

(5537) **χρηματίζω**, — *khray-mat-id’-zo*; from (5536) **(χρήμα)**; 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) **χρηματισμός**, — *khray-mat-is-mos’*; from (5537) **(χρηματίζω)**; a divine *response* or *revelation*: — answer of God.

(5539) **χρήσιμος**, — *khray’-see-mos*; from (5540) **(χρήσις)**; *serviceable*: — profit.

(5540) **χρήσις**, — *khray’-sis*; from (5530) **(χράομαι)**; *employment*, i.e. (special) sexual *intercourse* (as an *occupation* of the body): — use.

(5541) **χρηστεύομαι**, — *khraste-yoo’-om-ahee*; middle from (5543) **(χρηστός)**; to *show oneself useful*, i.e. *act benevolently*: — be kind.

(5542) **χρηστολογία**, — *khrase-tol-og-ee’-ah*; from a compound of (5543) **(χρηστός)** and (3004) **(λέγω)**; *fair speech*, i.e. *plausibility*: — good words.
(5543) κρηστός, — _khrase-tos’_; from (5530) (κράοματι); _employed_, i.e. (by implication) _useful_ (in manner or morals): — better, easy, good (-ness), gracious, kind.

(5544) κρηστοτης, — _khray-stor’-ace_; from (5543) (κρηστός); _usefulness_, i.e. moral _excellence_ (in character or demeanor): — gentleness, good (-ness), kindness.

(5545) χρίσμα, — _khri’s-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) (Χρίστος); a _Christian_, i.e. follower of Christ: — Christian.

(5547) Χρίστος, — _khris-tos’_; from (5548) (χρίω); _anointed_, i.e. the _Messiah_, an epithet of Jesus: — Christ.

(5548) χρίω, — _khree’-o_; probably akin to (5530) (κράοματι) 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) (τρίβω); to be a _time-wearer_, i.e. to _procrastinate_ (linger): — spend time.

(5552) χρύσεος, — _khroo’-seh-0s_; 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) χρυσόδακτυλιος, — 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) χρυσόπροσος, — 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) χρυσώ, — 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) \( \chi\omega\rho\acute{\iota}\omega \), — *kho-rid’-zo*; from (5561) (\( \chi\omega\rho\alpha \)); to place room between, i.e. *part*; reflexive to *go away*: — depart, put asunder, separate.

(5564) \( \chi\omega\rho\acute{i}o\nu \), — *kho-ree’-on*; diminutive of (5561) (\( \chi\omega\rho\alpha \)); a *spot* or *plot* of ground: — field, land, parcel of ground, place, possession.

(5565) \( \chi\omega\rho\acute{i}\varsigma \), — *kho-rece’*; adverb from (5561) (\( \chi\omega\rho\alpha \)); at a *space*, i.e. separately or apart from (often as preposition): — beside, by itself, without.

(5566) \( \chi\omega\rho\omicron\varsigma \), — *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) (ὁδή).

(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) (ψευδόμαι); untrue, i.e. erroneous, deceitful; wicked: — false, liar.

(5572) ψευδοδιδάσκαλος, — 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) ψευδόπροφήτης, — psyoo-dop-raf’-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) (ψεύδομαί); a falsehood: — lie, lying.

(5580) ψευδόχριστος, — psyoo-dohk’-ris-tos; from (5571) (ψευδής) and (5547) (Χριστός); a spurious Messiah: — false Christ.

(5581) ψευδόνυμος, — psyoo-do’-nou-mos; from (5571) (ψευδής) and (3686) (ὄνομα); untruly named: — falsely so called.

(5582) ψεύσμα, — psyooos’-mah; from (5574) (ψεύδομαί); a fabrication, i.e. falsehood: — lie.

(5583) ψεύστης, — psyooos-tace’; from (5574) (ψεύδομαί); a falsifier: — liar.

(5584) ψηλασφάω, — 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) (ψηλασφάω); 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-o-ris-mos’; from a derivative of ψθος (a whisper; by implication a slander; probably akin to (5574) (ψεύδομαι)); whispering, i.e. secret detraction: — whispering.

(5588) ψιθοριστής, — psith-o-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) (άνεφρ), 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) $\Omega$, i.e. ωμεγας, o’-meg-ah, the last letter of the Greek alphabet, i.e. (figurative) the finality: — Omega.

(5599) ω, — o; a primary interjection; as a sign of the vocative O; as a note of exclamation, oh: — O.

(5600) ω, — o; including the oblique forms, as well as ἡς, ace; ἡ, ay, etc.; the subjunctive of (1510) (ειμί); (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) 'Ωβηδ, — o-bade’; of Hebrew origin [Hebrew {5744} (‘Owbed)]; Obed, an Israelite: — Obed.

(5602) ωδε, — ho’-deh; from an adverbial form of (3592) (ὤδε); in this same spot, i.e. here or hither: — here, hither, (in) this place, there.

(5603) ωδη, — o-day’; from (103) (ὤδω); a chant or “ode” (the genitive term for any words sung; while (5215) (ὤμος) denotes especially a religious metrical composition, and (5568) (psalmos) still more specially a Hebrew cantillation): — song.

(5604) ωδίν, — o-deen’; akin to (3601) (ὤδύνη); a pang or throe, especially of childbirth: — pain, sorrow, travail.

(5605) ωδίνω, — o-dee’-no; from (5604) (ὤδίν); to experience the pains of parturition (literal or figurative): — travail in (birth).

(5606) ωμος, — o’-mos; perhaps from the alternant of (5342) (φήρω); the shoulder (as that on which burdens are borne): — shoulder.

(5607) ων, — oan; including the feminine ωνσα, oo’-sah; and the neuter ων, on; presumed participle of (1510) (εἰμί); being: — be, come, have.
(5608) ὁ νέομαί, — o-neh'-'om-ahee; middle from an apparently primary ὄνος (a sum or price); to purchase (synonym with the earlier (4092) (πίμπρημι)): — buy.

(5609) ὠν, — o-on'; apparently a primary word; an “egg”: — egg.

(5610) ὧρα, — ho'-rah; apparently a primary word; an “hour” (literal or figurative): — day, hour, instant, season, x short, [even-] tide, (high) time.

(5611) ὧραῖος, — ho-rah'-yos; from (5610) (ﺀ🔑) ; belonging to the right hour or season (timely), i.e. (by implication) flourishing [beauteous [figurative]]: — beautiful.

(5612) ὧρόμαί, — o-roo’-'om-ahee; middle of an apparently primary verb; to “roar”: — roar.

(5613) ὤς, — hoce; probably adverb of comparative from (3739) (فيل): 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) ὡσαννά, — 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) ὡσαύτως, — ho-sow’-toce; from (5613) (ﺀ🔑) and an adverb from (846) (αὐτός); as thus, i.e. in the same way: — even so, likewise, after the same (in like) manner.

(5616) ὡσεί, — ho-si’; from (5613) (ﺀ liền) and (1487) (εί); as if: — about, as (it had been, it were), like (as).

(5617) Ὀση, — ho-say-eh’; of Hebrew origin [Hebrew {1954} (Howshe)]; Hosee` (i.e. Hoshea`), an Israelite: — Osee.

(5618) ὡσπέρ, — hoce’-per; from (5613) (ﺀ liền) and (4007) (περ); just as, i.e. exactly like: — (even, like) as.
(5619) ὁσπερεί, — hoce-per-i’; from (5618) (ὁσπερ) and (1487) (εἶ); just as if, i.e. as it were: — as.

(5620) ὁστε, — 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) (ὠφέλεια); to be useful, i.e. to benefit: — advantage, better, prevail, profit.

(5624) ὠφέλιμος, — o-fel’-ee-mos; from a form of (3786) (ὅφελος); helpful or serviceable, i.e. advantageous: — profit (-able).
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