

**Elementary Greek**  
**Basic Vocabulary List**  
**Lessons 1-16**

**Alphabetical Listing:**

**ἀγαθός, -ή, -όν** (102) - good

**ἀγαπάω** (143) - [to have love for someone or something, based on sincere appreciation and high regard] I love, regard with affection, loving concern; [to demonstrate or show one's love] I demonstrate my love, show my love; [to like or love something on the basis of a high regard for its value or importance] I love to, like to, take pleasure in.

**ἀγάπη, ἡ** (116) - love

**ἀγαπητός, -ή, -όν** (61) - beloved, dear (pass., object of love)

**ἄγγελος, ὁ** (176) - messenger (either human or supernatural)

**ἀγιάζω** (28): [to dedicate to the service of and to loyalty to deity] I consecrate, dedicate to God; [to cause someone to have the quality of holiness] I make holy; [to feel reverence for or to honor as holy] I hallow, regard as holy, honor as holy.

**ἅγιος, -ία, -ον** (233) - holy; (subst.) saint

**ἄγνοέω** (22) - [to not have information about] I do not know, am unaware of, am ignorant of; [to refuse to think about or pay attention to] I pay no attention to, ignore; [to not understand, w. the implication of a lack of capacity or ability] I do not understand, fail to understand

**ἀγοράζω** (30): [to acquire possessions or services in exchange for money] I buy, purchase; [to cause the release or freedom of someone by a means which proves costly to the individual causing the release] I redeem, set free.

**ἄγω** (67): [to direct or guide the movement of an object, w/o special regard to point of departure or goal] I lead, bring; [to carry or bring, especially animate beings] I carry, bring; [to move away from a reference point] I go away, leave; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, lead; [to be actively performing some function] I carry on, function, am operative; [to occur at a particular or expected time] I take place, am, occur; [to experience a duration of time] I spend time.

**ἀδικέω** (28) - [to hurt or to harm, w. the implication of doing something which is wrong and undeserved]; I harm, hurt; [to do that which is unjust or unrighteous] I act unjustly, do what is wrong; [to mistreat by acting unjustly toward someone] I mistreat, act unjustly toward.

**αἴρω** (101): [to lift up and carry (away)] I carry away, carry off, remove, take (away); [to destroy, w. the implication of removal and doing away with] I destroy, do away with; [to deprive a person of life, w. the implication of this being the result of condemnation by legal or quasi-legal procedures] I kill, execute; [to withdraw money from a bank] I withdraw.

**αἰτέω** (70) - [to ask for with urgency, even to the point of demanding] I ask for, demand, plead for.

**αἰτία, ἡ** (20) - reason, cause; charge, accusation

**αἰών, -ῶνος, ὁ** (122): [a unit of time as a particular stage or period of history] age, era; [(always occurring in the plural) the universe, perhaps w. some associated meaning of 'eon' or 'age' in the sense of the transitory nature of the universe] universe; [the system of practices and standards associated with secular society (that is, w/o reference to any demands or requirements of God)] world system, world's standards, world.

**αἰώνος, -ον** (71): [pertaining to an unlimited duration of time] eternal.

**ἀκοή, ἡ** (24) - hearing (ability to, act of)

**ἀκολουθέω** (90) - [to come/go behind or after someone else] I follow, come behind, go behind; [to follow or accompany someone who takes the lead in determining direction and route of movement] I accompany as a follower, follow, go along with; [to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader] I follow, am a disciple of.

**ἀκούω** (430) - I hear

**ἀκροβυστία, ἡ** (20) - uncircumcised [a state of being uncircumcised by not having the foreskin of the penis cut off]; uncircumcised, Gentiles, the Gentile world [a collective for those who are uncircumcised]

**ἀλήθεια, ἡ** (109) - truth (the content of that which is true & thus in accordance w. what actually happened)

**ἀληθινός, -ή, -όν** (28) - true, real (pertaining to being real & not imaginary); true (pertaining to being in accordance

w. historical fact); genuine, sincere, true (pertaining to being what something should be)

**ἀλλά** (638) - but, yet, rather, nevertheless, however [often the last vowel will drop out before vowels to become **ἄλλ**]

**ἀλλήλων** (100) - [reciprocal pronoun] one another

**ἄλλος, -η, -ον** (155) - different [pertaining to that which is different in kind or class from all other entities]; other, another [pertaining to that which is other than some item implied or identified in a context]

**ἁμαρτάνω** (43): [to act contrary to the will and law of God] I sin, engage in wrongdoing

**ἁμαρτία, ἡ** (173) - sin, failure

**ἁμαρτωλός, -όν** (47) - sinful (subst.) sinner

**ἀμῆν** (130) - truly, indeed (strong affirmation of what is declared)

**ἀμπελών, -ῶνος, ὁ** (23): [a number of grapevines growing in a garden or field] vineyard.

**ἀναβαίνω** (81): [to move up] I come up, go up, ascend; [to move up onto an object, w. specialization of mng. in reference to boats] I go aboard, embark; [to grow, as of plants, from the time of sprouting to mature size] I sprout and grow; [to grow taller (restricted in the NT to the growth of plants)] I grow up.

**ἀναβλέπω** (25): [to direct one's vision upward] I look up; [to become able to see, whether for the first time or again] I gain sight, am able to see, see again.

**ἀναγεννάω** (32) - [to cause to be changed as a form of spiritual birth] to cause to be born again, to be given new birth

**ἀναγινώσκω** (32): [to read something written, normally done aloud and thus involving verbalization] I read.

**ἀνάγω** (23): [to bring or lead up] I bring up, lead up; [to bring an offering to] I offer to, present to.

**ἀναιρέω** (24) - [to get rid of someone by execution, often w. legal or quasi-legal procedures] I kill, execute; [to remove or withdraw the validation of something] I abolish, invalidate, do away with.

**ἀνάστασις, -εως, ἡ** (42): [to come back to life after having once died] resurrection; [a process of change from a lower to a higher state] rising up; [a change for the better] rising up.

**ἄνθρωπος, ὁ** (216): [an adult male person of marriageable age] man; [a human being (normally an adult)] (singular) person, human being, individual, (plural) people, persons, mankind.

**ἄνθρωπος, ὁ** (551) - person, individual, man

**ἀνίστημι** (108) - I raise, erect, raise up (trans.); rise, stand up, get up (intrans.)

**ἀνοίγω** (77): [to cause something to be open] I open, make open.

**ἀπαγγέλλω** (45) - I report, announce, proclaim [w. possible focus on source of information]

**ἅπας, ἅπασα, ἅπαν** (34): [the totality of any object, mass, collective, or extension] all, every, each, whole.

**ἀπέρχομαι** (118): [motion away from a reference point w. emphasis upon the departure, but w/o implications as to any resulting state of separation or rupture] I go away, depart, leave; [to go out of existence] I cease to exist, pass away.

**ἄπιστος, -ον** (23) - unbelievable, incredible; faithless, unbelieving

**ἀπό** (646) - (w. Abl. of Source) from; (w. Abl. of Separation) away from, from

**ἀπαγγέλλω** (45): [to announce or inform, w. possible focus upon the source of information] I tell, inform; [to announce what must be done] I order, command.

**ἀποδίδωμι** (48) - I give away, give up, give out; give back, reward, recompense

**ἀποθνήσκω** (111): [the process of dying] I die; [to be in imminent danger of dying] I face death, am likely to die; [(a fig. extension of mng. 'to die') to be unable to respond or react to any impulse or desire] I am dead to, did not respond to, have no part in.

**ἀποκαθιστάνω, ἀποκαθίστημι** (26) - I restore, reestablish, bring back, give back

**ἀποκαλύπτω** (26): [to cause something to be fully known] I reveal, disclose, make fully known.

**ἀποκρίνομαι** (232): [to respond to a question asking for information] I answer, reply; [to introduce or continue a somewhat formal discourse (occurring regularly w. λέγω)] I speak, declare, say.

**ἀποκτείνω** (74): [to cause someone's death, normally by violent means, with or without intent and with or without legal justification] I kill; [fig. extension of lit. mng] to cause a state to cease, w. the implication of strong emphasis and forceful action] I do away with, eliminate.

**ἀπόλλυμι** (91): [to destroy or to cause the destruction of persons, objects, or institutions] I destroy, ruin; [to fail to obtain a valued object] I do not obtain, fail to get; [to lose something which one already possesses] I lose; [to

become unaware of the location of something] I lose, no longer know where something is.

**ἀποστέλλω** (131): [to cause someone to depart for a particular purpose] I send; [to send a message, presumably by someone] I send a message, send word.

**ἀπόστολος, ὁ** (80) - apostle, (commissioned) messenger

**ἄπτομαι** (35): [to hold on to an object] I hold on to, retain in the hand, seize; [to touch, w. the implication of relatively firm contact] I touch; [to cause some relatively light physical, moral, and/or spiritual harm to] I harm.

**ἄπτω** (39): [to cause the process of burning to begin] I ignite, kindle, set ablaze, start a fire, light a lamp; [mid.: to hold on to an object] I hold on to, retain in the hand, seize; [mid.: to touch, w. the implication of relatively firm contact] I touch; [mid.: to cause some relatively light physical, moral, and/or spiritual harm to] I harm.

**ἄρα** (49) - [postpositive inferential coordinate conj] then, therefore, so

**ἄρνεομαι** (33) - I deny [to deny any relationship of association w. s.o.]; I deny [to say that one does not know about or is in any way related to a person or event]; I refuse to agree to [to refuse to agree or consent to something]; I disregard, pay no attention to [to refuse to give thought to or express concern for]; I reject, refuse to follow/obey [to refuse to follow s.o. as a leader]; I am untrue, false (to myself) [to behave in a way which is untrue to one's real self, in a sense of denying certain valid aspects of one's personality]

**ἄρτι** (36) - now, just, at once, immediately

**ἀρχιερεύς, -έως, ὁ** (122): [a principal priest, in view of belonging to one of the highpriestly families] chief priest; [the principal member among the chief priests] high priest, most important priest.

**ἀρχή, ἡ** (55) - beginning, first cause; ruler, authority, rule [in sense of sphere of influence]

**ἄρχω** (86): [act. voice: to rule or govern, w. the implication of preeminent position and status] I rule, govern; [dep. voice: to initiate an action, process, or state of being] I begin, commence; [dep. voice: a point of time at the beginning of a duration] I begin.

**ἀσθενέω** (33) - [to be in a state of incapacity or weakness] I am weak, am unable to, am limited in; [to be sick and, as a result, in a state of weakness and incapacity] I am sick, am ill, am disabled.

**ἀσπάζομαι** (59): [to employ certain set phrases as a part of the process of greeting, whether communicated directly or indirectly] I greet, send greetings; [to be happy about something, on the basis that it would prove particularly welcome (thus implying a type of future orientation)] I am happy about, anticipate with pleasure; [to welcome something or someone, with focus upon the initial greeting] I welcome, accept gladly.

**ἀστήρ, ἀστέρος, ὁ** (24): [a star or a planet] star, planet.

**ἄχρι** (49) - (w. temporal clauses) until; (adv. prep. w. Gen. of Time, Place, Measure) until, as far as

**ἀυξάνω** (23): [to increase in the extent of or in the instances of an activity or state] I increase, grow, spread, extend; [to cause something to increase] I cause to increase, increase; [to grow, to increase in size, whether of animate beings or of plants] I grow; [to increase in status] I become more important, enjoy greater respect or honor.

**αὐτός, -ή, -ό** (5601) - [Intensive Pronoun] himself, itself, myself; same; [Personal Pronoun] he, she, it, they

**βάλλω** (122): I throw; [to cause or to let fall down] I let fall, drop; [to move down suddenly and quickly] I sweep down, rush down; [to cause a liquid to pour] I pour; [to put or place some object or mass in a location, w. the possible implication of force in some contexts] I put, cause to be put; [to cause a state or condition, w. focus upon the suddenness or force of the action] I cause, bring about; [to cause a state to cease by force and w. the implication of elimination] I remove, drive out, do away with; [to deposit money with a banker, w. the intent of earning interest] I deposit, put in a bank.

**βαπτίζω** (77): [to wash (in some contexts, possibly by dipping into water), w. a view to making objects ritually acceptable] I wash, purify; [to employ water in a religious ceremony designed to symbolize purification and initiation on the basis of repentance] I baptize; [fig.: to cause someone to have a highly significant religious experience involving special manifestations of God's power and presence] I baptize; [mid.: to be overwhelmed by some difficult experience or ordeal] I suffer, undergo.

**βασιλεύς, -έως, ὁ** (115): [one who has absolute authority within a particular area and is able to convey this power and authority to a successor (though in NT times, certain kings ruled only with the approval of Roman authorities and had no power to pass on their prerogatives)] king.

**βαστάζω** (27): [to bear or carry a relatively heavy or burdensome object] I carry, bear; [to carry away from a place, w. the probable implication of something that is relatively heavy] I remove, carry away, take away; [to continue

to bear up under unusually trying circumstances and difficulties] I endure, bear up under; [to provide continuous and possibly prolonged assistance and help by supplying the needs of someone] I provide for, support; [to undergo a grievous, difficult experience] I undergo, suffer; [to accept, but with the implication of the truth being difficult to comprehend or to respond to properly] I accept, receive.

**βιβλίον, τό** (34) - book, (written) statement, certificate, notice, record

**βλασφημέω** (34) - [to speak against someone in such a way as to harm or injure his or her reputation (occurring in relation to persons as well as to divine beings)] I revile, defame, blaspheme.

**βλέπω** (133): [to see, frequently in the sense of becoming aware of or taking notice of something] I see, become aware of, notice, glance at; [to have the faculty of sight] I am able to see; [to be ready to learn about future dangers or needs, w. the implication of preparedness to respond appropriately] I am aware of, watch out for, pay attention to; [to process information by giving consideration to various aspects] I think about, consider; [to come to understand as the result of perception] I understand, perceive, see, recognize; [to take responsibility for causing something to happen] I see to it that something happens, arrange for something to happen; [to be oriented in a particular direction] I face.

**βούλομαι** (37): [to desire to have or experience something, w. the implication of some reasoned planning or will to accomplish the goal] I desire, want, will; [to think, w. the purpose of planning or deciding on a course of action] I purpose, plan, intend.

**γαμέω** (28) - [to enter into a marriage relation, applicable either to a man or to a woman] I marry.

**γάρ** (1042) - [postpositive] for

**γενεά, ἡ** (43) - age, epoch, generation; family, descent, clan, contemporary

**γεννάω** (97) - [the male role in causing the conception and birth of a child] I am the father of, procreate, beget; [to give birth to a child] I bear, give birth to; fig., to cause to experience a radical change, with the implication of involvement of the total personality] I cause to be born, am born of; [to cause to happen, with the implication of the result of existing circumstances] I cause, produce, give rise to

**γένος, -ους, τό** (21) - [non-immediate descendant (possibly involving a gap of several generations), either male or female] descendant, offspring; a relatively large group of persons regarded as being biologically related] race, ethnic group, nation; [a category or class based upon an implied derivation and/or lineage] kind, type.

**γῆ, ἡ** (250) - earth, land, dirt, ground

**γίνομαι** (670) - I am formed, come to exist [to be formed, to come to exist]; I am [to possess certain characteristics w. the implication of their having been acquired]; I become [to come to acquire or experience a state]; I happen, occur, come to be [to happen w. the implication that what happens is different from a previous state]; I come, move, go [to make a change of location in space]; I belong to, have [to belong to s.o.]; I behave, conduct [to exist & to conduct oneself w. the particular manner specified by the context]; I am [to be in a place w. the possible implication of having come to be in such a place]; I come to be, appear [to come to be in a place]; there was, it happened that [a marker of new information either concerning participants in an episode or concerning the episode itself occurring normally in formulas]

**γινώσκω** (222): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to acquire information by whatever means, but often w. the implication of personal involvement or experience] I learn, find out; [to learn to know a person through direct personal experience, implying a continuity of relationship] I know, become acquainted with, am familiar with; [to come to an understanding as the result of ability to experience and learn] I come to understand, perceive, comprehend; [to indicate that one does know] I acknowledge; [to have sexual intercourse with] I know.

**γλῶσσα, ἡ** (50) - language, speech, tongue; ecstatic speech, ecstatic language

**γνωρίζω** (25): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to cause information to be known by someone] I make known.

**γνώσις, -εως, ἡ** (29): [to possess information about] acquaintance; [the content of what is known] knowledge, what is known; [esoteric knowledge (primarily philosophical and religious), w. the implication of its being heretical and contrary to the gospel] esoteric knowledge; [to come to an understanding as the result of ability to experience and learn] comprehension, learning, understanding.

**γονεύς, -έως, ὁ** (20): [biological or legal parents] parents.

**γραμματεύς, -έως, ὁ** (64): [a recognized expert in Jewish law (including both canonical and traditional laws and

regulations)] one who is learned in the Law, expert in the Law; [a person who has acquired a high level of education in a certain body of literature or discipline] scholar, teacher; [a city official with responsibility for the records of a town or city and apparently certain responsibilities for maintaining law and order] town clerk, town secretary.

**γράφω** (191) - I write

**γραφή, ἡ** (51) - writing, Scripture (passage;pl. Scriptures)

**γρηγορέω** (22) - [to remain awake because of the need to continue alert] I stay awake, am watchful; [a figurative extension of 'to stay awake'; to be in continuous readiness and alertness to learn] I am alert, am watchful, am vigilant; [a figurative extension of the meaning 'to stay awake'; to remain fully alive and alert] I remain alive, am alive.

**γυνή, -αῖκος, ἡ** (215): [an adult female person of marriageable age] woman; [a woman who is married to a man] wife.

**Δαβίδ, ὁ** (59) - David

**δέ** (2801) - [postpositive position] but, and

**δεῖ** (101) - one ought to, should (w. inf.) [to be something which should be done as the result of compulsion, whether internal (as a matter of duty) or external (law, custom, & circumstance); it is necessary, one must (w. inf.) [to be that which must necessarily take place, often w. the implication of inevitability].

**δέομαι** (22) - [to ask for with urgency, w. the implication of presumed need] I plead, beg

**δεξιός, -ά, -όν** (54) - right [as opposed to 'left']

**δέχομαι** (56): [to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver] I receive, accept; [to accept the presence of a person w. friendliness] I welcome, receive, accept, have as a guest; [to readily receive information and to regard it as true] I receive readily, accept, believe; [to take hold of something or someone, with or without force] I take hold of, grasp, grab.

**δέω** (43) - [to tie objects together] I tie, tie together, tie

**διά** (668) - (w. Acc of Cause) because of; (w. Gen of Time, Place) through [indicating movement through time or space]; (w. Abl of Agency, Means) through [indicating indirect agency or means].

**διακονία, ἡ** (34) - ministry, service

**διάκονος, ὁ, ἡ** (29) - deacon, deaconess, servant, minister, waiter

**διδασκαλία, ἡ** (21) - teaching, instruction

**διδάσκω** (97): [to provide instruction in a formal or informal setting] I teach.

**διδάσκαλος, ὁ** (59) - teacher

**διδασχῆ, ἡ** (30) - teaching, instruction [both action & content]

**δίδωμι** (415) - I give

**διέρχομαι** (43): [to complete movement in a particular direction] I move on to, go on to; [to travel around an area, w. the implication of both extensive and thorough movement throughout an area] I travel around through, journey all through; [to move from one side to another of some geographical object (for example, body of water, chasm, valley, etc.)] I cross over, go over; [to move through a three-dimensional space] I go through, penetrate through.

**δίκαιος, -αῖα, -ον** (79) - righteous, just [pertaining to being in accordance w. what God requires]; right, righteous [pertaining to being in a right relationship w. s.o.]; proper, right [pertaining to being proper or right in the sense of being fully justified]

**δικαιῶ** (39): [to cause someone to be in a proper or right relation w. someone else] I put right with, cause to be in a right relationship with; [to demonstrate that something is morally right] I show to be right, prove to be right; [the act of clearing someone of transgression] I acquit, set free, remove guilt; [to cause to be released from the control of some state or situation involving moral issues] I release, set free; [to conform to righteous, just commands] I obey righteous commands.

**διότι** (23) - because [w. focus on instrumentality]

**διώκω** (45): [to follow with haste, and presumably with intensity of effort, in order to catch up with, for friendly or hostile purpose] I run after, chase after, pursue; [to move quickly and energetically toward some objective] I hasten, run, press forward, press on; [to systematically organize a program to oppress and harass people] I perse-

cute, harass; [to do something with intense effort and with definite purpose or goal] I do with effort, strive toward.

**δοκιμάζω** (22): [to try to learn the genuineness of something by examination and testing, often through actual use] I test, examine, try to determine the genuineness of

**δόξα, ἡ** (166): [the quality of splendid, remarkable appearance] glory, splendor; [the state of brightness or shining] brightness, shining, radiance; [the manifestation of power characterized by glory] glorious power, amazing might; [to speak of something as being unusually fine and deserving honor] praise; [honor as an element in the assignment of status to a person] honor, respect, status; [the state of being great and wonderful] greatness, glory; [a benevolent supernatural power deserving respect and honor] glorious power, wonderful being; [a place which is glorious and as such, a reference to heaven] glory, heaven; [the reason or basis for legitimate pride] glory.

**δοξάζω** (61): - [to speak of something as being unusually fine and deserving honor] I praise, honor, glorify; [to attribute high status to someone by honoring] I honor, respect; [to cause someone to have glorious greatness] I glorify.

**δοῦλος, ὁ** (124) - slave, servant

**δύναμις, -εως, ἡ** (119): [the ability to perform a particular activity or to undergo some experience] ability, capability; [the potentiality to exert force in performing some function] power; [a deed manifesting great power, w. the implication of some supernatural force] mighty deed, miracle; [one who has the power to rule] ruler; [a supernatural power having some particular role in controlling the destiny and activities of human beings] power, authority; [the meaning or significance of a word or statement] meaning, what is intended. **γνώσις, -εως, ἡ** (29): [to possess information about] acquaintance; [the content of what is known] knowledge, what is known; [esoteric knowledge (primarily philosophical and religious), w. the implication of its being heretical and contrary to the gospel] esoteric knowledge; [to come to an understanding as the result of ability to experience and learn] comprehension, learning, understanding.

**δυνατός, -ή, -όν** (32) - possible [pertaining to being possible, w. the implication of power or ability to alter or control circumstances]; able to (w. inf.) [pertaining to having the ability to perform some function]; competent, particularly capable, expert [pertaining to having special competence in performing some function]

**ἑαυτοῦ, -ῆς, -οῦ** (321) - [3rd pers reflexive pronoun] himself, herself, itself

**ἐγγίζω** (42): [to move nearer to a reference point] I draw near, come near, approach; [the occurrence of a point of time close to a subsequent point of time] I approach, come near, approximate.

**ἐγγός** (31) - (adv of place) near, close by; (w. Gen of Place) near to, close to; (w. Loc of Place) near to, close to

**ἐγώ** (1802) - I [pl. form - ἡμεῖς (864) - we]

**ἔθνος, -ους, τό** (162) - [the largest unit into which the people of the world are divided on the basis of their constituting a socio-political community] nation, people; τὰ ἔθνα (pl. only) [those who do not belong to the Jewish or Christian faith] heathen, pagans.

**εἰ** (507) - [subordinate conjunction] if, since [intro adv cond clause]; whether, if [intro subst object deliberative clause]

**ἐγείρω** (144): [to cause to stand up, w. a possible implication of some previous incapacity] I get up, cause to stand up; [to get up, normally from a lying or reclining position but possibly from a seated position (in some contexts w. the implication of some degree of previous incapacity)] I get up, stand up; [to cause someone to awaken] I cause to wake up, awaken someone, wake up someone; [to cause to come into existence] I cause to exist, provide, raise up; [to cause someone to live again after having once died] I raise to life, make alive again; [to change to a previous good state] I restore, cause again to be; [(a fig. extension of lit mng.) to restore a person to health and vigor (somewhat equivalent to the English idiom 'to get him on his feet again')] I restore to health, heal.

**εἰμί** (2461) - I am

**εἰρήνη, ἡ** (92) - peace

**εἰς** (346) - (w. Acc of Measure, Manner, Reference) in, into; (w. Acc of Purpose) for; (w. Acc of Result) resulting in; (w. Acc of Cause) because of

**εἰσερχομαι** (194): [to move into a space, either two-dimensional or three-dimensional] I move into, come into, go into, enter; [to happen, w. the focus upon the initial aspect] I happen, come into; [to begin, w. focus upon the

initial stages of an activity] I begin, commence; [to begin to experience an event or state] I begin to experience, come into an experience, attain.

**ἐκ** (ἐξ before vowels) (916) - (w. Abl. of Source) out of; (w. Abl. of Separation) from; (w. Abl. of Means) - by, from; (w. Abl. of Cause) because of; (w. Partitive Abl.) of

**ἐκβάλλω** (81): [to throw out of an area or object] I throw out, jettison (from a boat); [to cause to go out or leave, often, but not always, involving force] I send away, drive out, expel; [to send out or away from, presumably for some purpose] I send, send out, send forth; [to lead or bring out of a structure or area] I lead out, bring forth; [to cause a demon to no longer possess or control a person] I cast out, make go out, exorcise; [to cause a significant change of state by decisive action] I cause to be, make become.

**ἐκεῖ** (105) - there (in that place)

**ἐκεῖθεν** (37) - (adv. of place) from there (movement away from)

**ἐκεῖνος, -η, -ο** (265) - that

**ἐκκλησία, ἡ** (114) - assembly [a regularly summoned political body]; congregation of Israel; church, congregation

**ἐκλέγομαι** (22): [to make a choice of one or more possible alternatives] I choose, select, prefer; [to make a special choice based upon significant preference, often implying a strongly favorable attitude toward what is chosen] I choose.

**ἐκλεκτός, -ή, -όν** (22): [that which has been chosen] chosen.

**ἔλεος, -ους, τό** (27) - [to show kindness or concern for someone in serious need] mercy.

**Ἑλλην, -ηνος, ἡ** (25): [a person who participates in Greek culture and in so doing would speak the Greek language, but not necessarily a person of Greek ethnic background] civilized, Greek; [a person who is a Gentile in view of being a Greek] Gentile, non-Jew, Greek.

**ἐλπίζω** (31): [to look forward with confidence to that which is good and beneficial] I hope, hope for; [to expect, w. the implication of some benefit] I expect, hope.

**ἐμαυτοῦ, -ῆς** (37) - [1st pers. reflexive pronoun] myself

**ἐμός, -ή, -όν** (76) - [1st pers. possessive pronoun/adjective] my, mine

**ἔμπροσθεν** (48) - (adv. of place) ahead, in front, forward; (w. Abl. of Separation) in front of, before, in the presence of; (w. Abl. of Rank) ahead of, higher rank than

**ἐν** (2757) - (w. Loc. of Place, Time, Sphere) in, at; (w. Ins. of Means) by, with; (w. Ins. of Cause) because of; (w. Ins. of Manner, Measure, Association) with; (w. Ins. of Agency) with, by

**ἐνώπιον** (94) - (w. Gen. of Place) before, in the sight of, in the presence of, in the opinion of

**ἐξέρχομαι** (218): [to move out of an enclosed or well-defined two or three-dimensional area] I go out of, depart out of, leave from within; [to go out of existence] I cease to exist, pass away, cease.

**ἔξεστι(ν)** (32) - it is possible to (w. inf.) [to mark an event as being possible in a highly generic sense]; one must, ought to (w. inf.) [to be obligatory]

**ἔξω** (63) - (adv. of place) outside; (w. Abl. of Separation) outside, outside of, out of

**ἐπεὶ** (26) - because [oft. w. implication of a relevant temporal element]

**ἐπερωτάω** (56) - [to ask for information] I ask, ask a question; [to ask for, usually with the implication of an underlying question] I ask for, request; [to attempt in a legal or semi-legal procedure to know the truth about a matter, normally by interrogation] I question, interrogate, try to learn

**ἐπί** (891) - (w. Ins. of Cause) on basis of, because of; (w. Gen. of Time, Place, Measure) - during, on, at; (w. Dat. of Advantage) for; (w. Dat. of Disadvantage) against; (w. Loc. of Time, Place) on, at, in; (w. Acc. of Measure) for

**ἐπιγινώσκω** (44): [to possess more or less definite information about, possibly with a degree of thoroughness or competence] I know about, know definitely about; [to come to an understanding as the result of ability to experience and learn] I come to understand, perceive, comprehend; [to acquire information, probably in a somewhat more exact or detailed form and perhaps with focus upon what is learned] I learn about, find out about; [to identify newly acquired information with what had been previously learned or known] I recognize; [to indicate that one does know] I acknowledge.

**ἐπιγνώσις, -εως, ἡ** (20): [to possess more or less definite information about, possibly with a degree of thoroughness or competence] knowledge about; [the content of what is definitely known] what is known, definite knowl-

edge, full knowledge, knowledge.

**ἐπιθυμία, ἡ** (38) - desire, passion, lust (a strong desire for something, either good or bad)

**ἐπιστολή, ἡ** (24) - letter

**ἐπιστρέφω** (36): [to return to a point or area where one has been before, w. probable emphasis on turning about] I return to, go back to; [to change one's belief, w. focus upon that to which one turns] I turn to, come to believe, come to accept; [to cause a person to change belief, w. focus upon that to which one turns] I cause to change belief, cause to turn to; [to change one's manner of life in a particular direction. w. the implication of turning back to God] I change my ways, turn to God, repent; [mid.= to turn around to or toward] I turn around, turn toward

**ἐπιτίθημι** (39) - I lay, put upon

**ἐπιτιμάω** (29) - [to express strong disapproval of someone] I rebuke, denounce; [to command, with the implication of a threat] I command

**ἐργάζομαι** (41) - I work, labor [to engage in an activity involving considerable expenditure of effort]; I do business, trade [to be engaged in some kind of business, generally buying & selling]; I do, make, perform [markers of an agent relation w. numerable events, w. the probable implication of comprehensiveness]; I bring about [to cause to be, to make to be, to bring about]

**ἔργον, τό** (169) - deed, action

**ἔρχομαι** (636): [to move from one place to another, either coming or going] I come, go; [to move toward or up to the reference point of the viewpoint character or event] I come; [to come into a particular state or condition, implying a process] I become; [to happen, w. the implication of the event being directed to someone or something] I happen to.

**ἔρωτάω** (63) - [to ask for information] I ask, ask a question; [to ask for, usually with the implication of an underlying question] I ask for, request.

**ἐσθίω** (158) - I eat

**ἕτερος, -α, -ον** (99) - different, other than (in a different form) [pertaining to that which is different in kind or class from all other entities]; another, other [pertaining to that which is other than some other item implied or identified in a context]

**ἔτι** (93) - still, yet [extension of time up to & beyond an expected point]

**ἐτοιμάζω** (40): [to cause to be ready] I make ready, prepare (oft. w. infin. obj.).

**ἔτος, -ους, τό** (49) - [a unit of time involving a complete cycle of seasons] year.

**εὐαγγελίζω** (54): [to communicate good news concerning something (in the NT a particular reference to the gospel message about Jesus)] I tell the good news, announce the gospel.

**εὐαγγέλιον, τό** (76) - gospel, good news

**εὐρίσκω** (176): [to learn the location of something, either by intentional searching or by unexpected discovery] I learn the whereabouts of something, find, discover, come upon, happen to find; [to learn something previously not known, frequently involving an element of surprise] I learn, find out, discover; [to attain a state, w. the supplementary implication of discovery] I attain to, discover; [to begin to experience an event or state] I begin to experience, come into an experience, attain.

**εὐχαριστέω** (38) - [to express gratitude for benefits or blessings] I thank; [to be thankful on the basis of some received benefit] I am thankful, am grateful.

**ἐφίστημι** (21) - I stand by, near, approach, appear; am present, am in charge, lead (w. Perfect tense)

**ἐχθρός, -ά, -όν** (32) - hostile, hating, [subst.] enemy

**ἔχω** (711) - I have, possess [to have or possess objects or property in the technical sense of having control over the use of such objects]; I hold on to [to hold on to an object]; I hold a view, consider [to hold a view or have an opinion w. regard to something]; I wear [to wear clothes]; I am able to, have the capacity to (w. inf.) [to possess the capacity to do something]; I experience, have [to experience an event or state which may be burdensome or difficult]

**ἕως** (146) - (w. temporal clauses) until, till, as long as, while; (adv. prep. w. Gen of Time, Place, Measure) until, up to

**θάνατος, ό** (120): [the process of dying] death; [a widespread contagious disease, often associated with divine retribution] plague, pestilence

**θερίζω** (21): [to cut ripe grain and to gather bundles of such grain together] I reap, harvest.



**θάλασσα, ἡ** (91) - sea [a generic collective term for all bodies of water]; sea, lake [a particular body of water, normally rather large].

**θαυμάζω** (43) - I wonder, am amazed, marvel [to wonder or marvel at some event or object; whether the reaction is favorable or unfavorable depends on the context]

**θεάομαι** (22) - I observe, am a spectator of, look at [to observe something w. continuity & attention often w. the implication that what is observed is something unusual]; I visit, go to see [to go to see a person on the basis of friendship & w. helpful intent]

**θέλημα, -ατος, τό** (62) - [that which is desired or wished for] wish, desire; [that which is purposed, intended, or willed] will, intent, purpose.

**θέλω** (209): [to purpose, generally based upon a preference and desire] I purpose; [to have a particular view or opinion about something] I am of an opinion, think something is so; [to desire to have or experience something] I desire, want, wish; [to take pleasure in something in view of its being desirable] I like, enjoy.

**θεός, ὁ** (1318) - god, God [θεός, ἡ - goddess]

**θεωρῶ** (58) - [to observe something with continuity and attention, often w. the implication that what is observed is something unusual] I observe, am a spectator of, look at; [to come to understand as the result of perception] I understand, perceive, see, recognize; [a fig. extension of mng. 'to observe'; to experience an event or state, normally in negative expressions indicating what one will not experience] I experience, undergo.

**θλίψις, -εως, ἡ** (45): [trouble involving direct suffering] trouble and suffering, suffering, persecution.

**θυγάτηρ, θυγατήρ, ἡ** (28): [immediate female offspring] daughter; [a woman for whom there is some affectionate concern] daughter, lady, woman; [a non-immediate female descendant (possibly involving a gap of several generations)] female descendant; [a female inhabitant of a place] woman of.

**ἢ** (344) - (coordinate disjunctive conjunction) or; (comparative particle) than

**ἡγεμών, -όνος, ὁ** (20): [one who rules, w. the implication of preeminent position] ruler; [(the Greek equivalent of the Roman term praefectus) a person who ruled over a minor Roman province] prefect, governor.

**ἡγέομαι** (28): [to hold a view or have an opinion with regard to something] I hold a view, have an opinion, consider, regard; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, regard; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, lead; [to rule over, w. the implication of prociding direction and leadership] I rule over, order, govern.

**ἦκω** (26): [to move toward and to arrive at a point] I come to, reach, arrive; [to be in a place, as the result of having arrived] I am here, am there; [to have come or to be present, w. respect to some temporal reference point] I happen, have happened.

**ἥλιος, ὁ** (32) - sun

**ἡμέρα, ἡ** (389) - day [in Heb. from sunset to next sunset; in Roman time, time between sunrise and sunset]

**ζάω** (140) - [to be alive, to live] I am alive, live; [to come back to life after having once died] I come back to life, live again, am resurrected; [to conduct oneself, with the particular manner specified by the context] I conduct myself, behave, live

**ζητέω** (117) - [to try to learn the location of something, often by movement from place to place in the process of searching] I try to learn where something is, look for, try to find; [to attempt to learn something by careful investigation or searching] I try to learn, search, try to find out, seek information; [to desire to have or experience something, w. the probable implicaiton of making an attempt to realize one's desire] I desire, want to; [to ask for something which is being especially sought] I ask earnestly for, demand; [to seek to do something, but w/o success] I seek to do, try; [to try to obtain something from someone] I try to obtain, attempt to get, seek; [to attempt to attain some state or condition] I attempt, find, try to be.

**ζωή, ἡ** (135) - life

**Ἰάκωβος, ὁ** (42) - James

**ἴδιος, -ία, -ον** (114) -[3rd pers possessive pronoun/adjective] his, her, hers, its, their, theirs

**ἱερόν, τό** (71): [a temple or sanctuary and the surrounding consecrated area; with the exception of Acts 19:27, the reference in the NT is to the temple in Jerusalem, including the entire Temple precinct with its buildings, courts, and storerooms] temple.

**ἱερεύς, -έως, ὁ** (31): [one who performs religious rites and duties on behalf of others] priest.

**Ἰησοῦς, ὁ** (919) - Jesus

**ἵνα** (663) - [w. subjunctive mood verbs] (markers of purpose for events and states [sometimes occurring in highly elliptical contexts] ) in order that, for the purpose of, so that; (a marker of result, though in some cases implying an underlying or indirect purpose) so as a result, that so that; (a marker of the content of discourse, particularly if and when purpose is implied [indirect command]) that; (markers of identificational and explanatory clauses [epexegetical]) namely

**ἵστημι, ἱστάνω** (154) - I stand (intrans.); put, place, set (trans.)

**Ἰουδαία, ἡ** (44) - Judaea

**Ἰουδαῖος, -αία, -αῖον** (195) - Jewish; (subst.) Jew

**ἰχθύς, -ος, ὁ** (20): fish.

**Ἰωάννης, ὁ** (135) - John

**καθαρίζω** (31): [to cause something to become clean] I make clean, cleanse, clean; [to cleanse from ritual contamination or impurity] I cleanse, purify; [to heal a person of a disease which has caused ceremonial uncleanness] I heal and make ritually pure, heal and make ritually acceptable.

**καθεύδω** (22): [the state of being asleep] I sleep, am asleep; [(fig. extension of literal mng. 'to sleep') to sleep, as a euphemistic expression for the state of being dead] I am dead, have died.

**καθιστάνω, καθίστημι** (21) - I bring, conduct, take; appoint, put in charge of, appoint, ordain; make, cause

**καθίζω** (46): [to be in a seated position or to take such a position] I sit, sit down, am seated; [to cause someone to sit or to be in a seated position] I cause to sit down, seat; [to remain for some time in a place, often with the implication of a settled situation] I remain, stay, reside, inhabit, am, settle; [to assign to someone a position of authority over others] I put in charge of, appoint, designate.

**καθώς** (182) - (w. comparative clauses) as, just as (marker of similarity in events & states, w. the possible implication of something being in accordance w. something else); (w. comparative clauses) to the degree that, just as (in accordance w. a degree as specified by the context); (w. temporal clauses) when, as (marker of a point of time simultaneous to or overlapping another point of time); (w. causal clauses) inasmuch as, because (often w. implication of some implied comparison); (intro. indirect question) how (indicates manner of occurrence)

**καί** (9164) - and, also, even (connects words, phrases, clauses, and sentences)

**καινός, -ή, -όν** (42) - new, unused, unknown [pertaining to having been in existence for only a short time]

**καιρός, ἡ** (86) - time, age, era [indefinite period of time]

**Καῖσαρ, Καίσαρος, ὁ** (29): [the Greek transcription for a Latin word used as a name and title for a Roman emperor] Caesar; [a title for the Roman Emperor] the Emperor.

**κακός, -ή, -όν** (50) - bad, inferior, incorrect, wrong (pertaining to being incorrect or inaccurate); evil, harmful, pernicious (of wrong moral behavior)

**καλέω** (148) - [to speak of a person or object by means of a proper name] I call, name; [to use an attribution in speaking of a person] I call, name; [to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come] I call, summon; [to urgently invite someone to accept responsibilities for a particular task, implying a new relationship to the one who does the calling] I call, call to a task; [to ask a person to accept offered hospitality] I invite.

**καλός, -ή, -όν** (101) - beautiful, good, useful, praiseworthy, advantageous

**καλῶς** (37) - appropriately, well, beautifully, commendably, correctly (pertaining to what is correct morally & accurate w. implication of being commendable)

**καρδία, ἡ** (157) - heart

**καταβαίνω** (82): [to move down, irrespective of the gradient] I move down, come down, go down, descend.

**καταλείπω** (24) - I leave, no longer relate to [to cause a particular relationship to cease]; I go away from [to leave or depart, w. emphasis upon the finality of the action]; I leave behind, abandon [to cause or permit something to remain in a place & to go away]; I cause to remain [to cause to continue to exist, normally referring to a small part of a larger whole]; I neglect, am no longer concerned about [to give up or neglect one's concern for something]; I leave without helping [to leave s.o. w/o help, possibly in the sense of 'to cease helping']

**καταργέω** (27) - [to cause the release from an association with a person or an institution on the basis that the earlier obligation or restriction is no longer relevant or in force] I am freed, am released; [to cause to cease to exist] I cause to come to an end, cause to become nothing, put an end to; [to cease to happen] I no longer take place, cease; [to cause to cease to happen] I put a stop to; [to render ineffective the power or force of

something] I invalidate, abolish, cause not to function.

**κατεργάζομαι** (22): [to do something with success and/or thoroughness] I accomplish, perform successfully, do thoroughly; [markers of an agent relation w. numerable events, w. the probable implication of comprehensiveness] I do, make, perform; [to cause a state to be] I cause to be, make to be, make, result in, bring upon, bring about; [to cause to be thoroughly prepared] I prepare, make ready.

**κατηγορέω** (23) - [to bring serious charges or accusations against someone, w. the possible connotation of a legal or court context] I accuse, bring charges.

**κατοικέω** (44) - [to live or dwell in a place in an established or settled manner] I live, dwell, reside.

**καυχάομαι** (37) - [to express an unusually high degree of confidence in someone or something being exceptionally noteworthy] I boast

**κηρύσσω** (61): [to announce in a formal or official manner by means of a herald or one who functions as a herald] I announce, proclaim; [to announce extensively and publicly] I proclaim, tell; [to publicly announce religious truths and principles while urging acceptance and compliance] I preach.

**κλαίω** (40) - I weep, wail (w. emphasis upon the noise accompanying the weeping)

**κόσμος, ὁ** (186) - world; adornment, adorning

**κράζω** (56): [to shout or cry out, w. the possible implication of the unpleasant nature of the sound] I shout, scream.

**κρατέω** (47) - [to hold on to an object] I hold on to, retain in the hand, seize; [to exercise power or force over someone or something] I have power over, control; [to take a person into custody for alleged illegal activity] I seize, arrest; [to cause a state to continue, on the basis of some authority or power] I hold, keep, cause to continue; [to be able to complete or finish, presumably despite difficulties] I accomplish, do successfully, carry out.

**κρίμα, -ατος, τό** (28) - [to decide a question of legal right or wrong, and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution] making a legal decision; [the authority or right to judge guilt or innocence] the right to judge, the authority to judge; [the legal decision rendered by a judge, whether for or against the accused] verdict, sentence, judgment; [to judge a person to be guilty and liable to punishment] condemnation; [legal action taken in a court of law against someone] lawsuit, case, legal action; [the content of the process of judging] judgment, decision, evaluation.

**κρίνω** (115): [to come to a conclusion in the process of thinking and thus to be in a position to make a decision] I come to a conclusion, decide, make up my mind; [to judge something to be better than something else, and hence, to prefer] I prefer, judge as superior, regard as more valuable; [to make a judgment based upon the correctness or value of something] I evaluate, judge; [to hold a view or have an opinion with regard to something] I hold a view, have an opinion, consider, regard; [to decide a question of legal right or wrong, and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution] I decide a legal question, act as a judge; arrive at a verdict, try a case; [to judge a person to be guilty and liable to punishment] I judge as guilty, condemn; [to rule over people] I rule, govern.

**κρίσις, -εως, ἡ** (47): [to decide a question of legal right or wrong, and thus determine the innocence or guilt of the accused and assign appropriate punishment or retribution] standing trial, rendering a verdict, judgment; [the authority or right to judge guilt or innocence] the right to judge, the authority to judge; [a court of justice for determining guilt or innocence] court, court of justice; [the legal decision rendered by a judge, whether for or against the accused] verdict, sentence, judgment; [to judge a person to be guilty and liable to punishment] condemnation; [the administration of justice] justice, fairness; [the content of the process of judging] judgment, decision, evaluation; [the basis for rendering a judgment] basis of judging, basis for judgment; [punishment, w. the implication of having been judged guilty] punishment.

**κύριος, ὁ** (719) - Lord, Ruler, One who commands [a title for God & for Christ; one who exercises supernatural authority over mankind]; owner, master, lord [one who owns & controls property including especially servants & slaves w. important supplementary semantic components of high status & respect]; ruler, master, lord [one who rules or exercises authority over others]; sir, mister [a title of respect used in addressing or speaking of a man]

**λαμβάνω** (260): [to take hold of something or someone, with or without force] I take hold of, grasp, grab; [to acquire possession of something] I take, acquire, obtain; [to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver] I receive, accept; [to collect what is due (normally in terms of taxes and interest), w. the possible implication of extortion (as in Lk

3.13)] I receive (interest), collect (taxes); [to make a choice of one or more possible alternatives] I choose, select, prefer; [to come to believe something and to act in accordance with such a belief] I accept, receive, come to believe; [(fig. extension of mng. "to takehold") to take advantage of someone by trickery or deception] I exploit by deception, take advantage of by trickery; [to experience some event or state, often w. the implication of something negatively valued] I undergo, experience; [to cause to experience, normally implying something grievous] I make (to) experience; [to put on an article of clothing] I put on; [a marker of an agent relation with numerable events, w. the implication of having assumed some initiative] I do, make.

**λαός, ὁ (142)** - people

**λαλέω (296)** - [to speak or talk, w. the possible implication of more informal usage (though this cannot be clearly and consistently shown from NT sources)] I speak, say, talk, tell.

**λέγω (2262)**: [to speak or talk, w. apparent focus upon the content of what is said] I say, talk, tell, speak; [to speak of a person or object by means of a proper name] I call, name; [to use an attribution in speaking of a person] I call, name; [to mark the correspondence in the meaning of foreign expressions] I mean; [to say something in order to explain more fully the implications or intent of what has been said] I mean, imply.

**λογίζομαι (41)**: [to think about something in a detailed and logical manner] I think about, reason about, ponder; [to keep a mental record of events for the sake of some future action] I keep a record, remember, bear in mind; [to hold a view or have an opinion w. regard to something] I hold a view, have an opinion, consider, regard; [to keep records of commercial accounts, involving both debits and credits] I put into one's account, charge one's account, regard as an account.

**λόγος, ὁ (330)** - word, speaking (act of), speech

**λυπέω (26)** - [to be sad as the result of what has happened or what one has done] I am sad, am distressed; [to cause someone to be sad, sorrowful, or distressed] I make sad, sadden.

**μαθητής, ὁ (261)** - disciple, student

**μακάριος, -α, -ον (50)** - blessed, happy

**Μαρία, ἡ (27)** - Mary

**μαρτυρέω (76)** - [to provide information about a person or an event concerning which the speaker has direct knowledge] I witness; [to speak well of a person on the basis of personal experience] I speak well of, approve of.

**μαρτυρία, ἡ (37)** - [to provide information about a person or an event concerning which the speaker has direct knowledge] witness; [the content of what is witnessed or said] witness, testimony; [that which is said about a person on the basis of an evaluation of the person's conduct] reputation.

**μάρτυς, μαρτυρός, ὁ (23)**: [a person who witnesses] witness, one who testifies; [a person who has been deprived of life as the result of bearing witness to his beliefs] martyr.

**μέγας, μεγάλη, μέγα (243)**: [a large quantity, involving extent] much, big, great, extensive; [the upper range of a scale of extent, w. the possible implication of importance in relevant contexts] great, intense; [a large size, relative to the norm for the class of objects in question] large, big, great; [pertaining to being great in terms of status] great, important; [pertaining to being surprising in view of being].

**μέλλω (109)**: [to occur at a point of time in the future which is subsequent to another event and closely related to it] I am about to, will, am going to [w. fut. infin]; am about to [w. aor. infin]; [to be inevitable, w. respect to future developments] I must be, have to; intend to, have in mind to [w. pres. infin]; [to extend time unduly, w. the implication of lack of decision] I wait, delay.

**μέλος, -ους, τό (34)** - [a part of the body] body part, member; [a part as a member of a unit] member (based on the figure of the relationship of parts to the body)

**μένω (118)**: [to remain in the same place over a period of time] I remain, stay; [to remain in a place and/or state, w. expectancy concerning a future event] I await, wait for; [to continue to exist] I remain, continue, continue to exist, am still in existence; [to continue in an activity or state] I continue, remain in, keep on.

**μέρος, -ους, τό (42)** - [a part in contrast with a whole] part, aspect, feature; [an area at the side of an object (always plural)] side; [region or regions of the earth, normally in relation to some ethnic group or geographical center, but not necessarily constituting a unit of governmental administration] region, territory, land; [a group of people having specific membership and forming a part of a larger constituency] party, group; [a particular kind of business activity or occupation] business, occupation, endeavor; [a degree which is only part of some

totality] partially, to some degree, part, partly.

**μέσος, -η, -ον** (58) - middle, in the middle / midst of (w. Gen of Place, Time, Reference); (neut.s. subst.) the middle

**μετά, μεθ** (before vowels w. rough breathing mark), **μετ** (before vowels w. smooth breathing mark) (473) - (w. Gen of Association & Gen of Attendant Circumstances) with; (w. Acc of Measure) after

**μετανοέω** (34) - [to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness] I repent, change my ways

**μετάνοια, ἡ** (22) - [to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness] repentance.

**μέχρι, μέχρις** (before vowels) (17) - (w. temporal clauses) until; (adv. prep. w. Gen of Time, Place, Measure) until, even to

**μηδείς, μηδεμία, μηδέν** (89): [a negative reference to an entity, event, or state] no one, none, nothing.

**μυμνήσκομαι** (23): [to recall information from memory, but w/o necessarily the implication that persons have actually forgotten] I remember, recall, thank about again; [to recall or be aware of information, and as a result to respond in an appropriate manner (for example, punishing, helping, honoring. etc., depending upon the context)] I recall, remember.

**μισέω** (40) - [to dislike strongly, w. the implication of aversion and hostility] I hate, detest.

**μισθός, ὁ** (29): [the amount offered for services or paid for work done] pay, wages; [a recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative] reward, recompense.

**μόνος, -η, -ον** (115): [the only entity in a class] only one, alone; [the only item of a class in a place] alone, all by oneself.

**Μωϋσῆς, -έως, ὁ** (80): [the leader of the Israelites out of Egypt and the lawgiver] Moses; [the Law given through Moses, as formulated in the first five books of the OT] the Law, the Law of Moses, the Law given through Moses, Moses.

**ναί** (33) - yes (an affirmative response to questions or statements or an emphatic affirmation of a statement)

**ναός, ὁ** (45): [a building in which a deity is worshiped (in the case of the Temple in Jerusalem, a place where God was also regarded as dwelling] temple, sanctuary; [a small replica or model of a temple or shrine] replica temple, model of a shrine.

**νέος, -α, -ον** (24) - new, recent, fresh, young [pertaining to having been in existence for only a short time]

**νεφέλη, ἡ** (25) - cloud

**νικάω** (28) - [to win a victory over] I am victorious over, am a victor, conquer

**νόμος, ὁ** (195) - law, the Law (=OT Scriptures or Torah)

**νοῦς, νοός, ὁ** (24): [the psychological faculty of understanding, reasoning, thinking, and deciding] mind; [a particular manner or way of thinking] way of thinking, disposition, manner of thought, attitude.

**νῦν** (148) - now

**οἶδα** (318): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to have the knowledge as to how to perform a particular activity or to accomplish some goal] I know how to; [to comprehend the meaning of something, w. focus upon the resulting knowledge] I understand, comprehend; [to be able to recall from memory] I remember, recall, recollect; [to acknowledge the high status of a person or event] I honor, show honor to, respect.

**οἰκία, ἡ** (94) - house [a building or place where one dwells]; family [consistig of those related by blood and marriage, as wel as slaves and servants, living in the same house or homstead]; property, possessions [figurative meaning referring to possessions associated with a house and a household].

**οἰκοδομέω** (40) - [to make or erect any kind of construction] I build, construct; [to increase the potential of someone or something, w. focus upon the process involved] I strengthen, make more able, build up.

**οἶκος, ὁ** (114) - house, temple [a building consisting of one or more rooms and normally serving as a dwelling place]; family [consistig of those related by blood and marriage, as wel as slaves and servants, living in the same house or homstead]; lineage [persons of successive generations who are related by birth]; property, possessions [figurative meaning referring to possessions associated with a house and a household].

**ὁμοίως** (30) - likewise, similarly (pertaining to being, at least in some respects, similar)

**ὁμολογέω** (26): [to express openly one's allegiance to a proposition or person] I profess, confess; [to acknowledge a fact publicly, often in reference to previous bad behavior] I admit, confess; [to make an emphatic declaration, often public, and at times in response to pressure or an accusation] I declare, assert.

**ὄνομα, -ατος, τό** (231) - [the proper name of a person or object] name; [a person, w. the possible implication of existence or relevance as individuals] person, people; [that which is said about a person on the basis of an evaluation of the person's conduct] reputation; [category or kind, based upon an implied designation for a class of entities] category of, being of the type that.

**ὀπίσω** (35) - (adv of place) back, behind; (w. Abl. of Separation) behind, after

**ὅπου** (84) - [Rel adv of place, used to intro definite & indefinite local clauses] where, wherever, in which (can refer to place or circumstance); (w. rel adv causal clauses marking circumstances as cause) whereas, since

**ὅπως** (53) - [markers of an event indicating how something took place] how, in what manner; (markers of purpose for events and states [sometimes occurring in highly elliptical contexts] ) in order that, for the purpose of, so that; (a reference to an indefinite means) how, somehow

**ὄραω** (449) - [to see] I see; [to take special notice of something, with the implication of concerning oneself] I take notice of, consider, pay attention to, concern myself with; [to come to understand as the result of perception] I understand, perceive, see, recognize; [to go to see a person on the basis of friendship and with helpful intent] I visit, go to see; [to experience an event or state, normally in negative expressions indicating what one will not experience] I experience, undergo; [to acquire information, with focus upon the event of perception] I learn about, find out about; [to take responsibility for causing something to happen] I see to it, arrange for something to happen

**ὄρος, -ους, τό** (63) - [a relatively high elevation of land, in contrast with βουνός 'hill'] mountain.

**ὅς, ἥ, ὅν** (1365) - who, which

**ὅσος, ὅση, ὅσον** (110) - as great, as many, as much, as far, as long

**ὅστις, ἥτις, ὅτι** (148): [a reference to an indefinite entity, event, or state] whoever, whichever, whatever.

**ὅταν** (123) - (w. temporal clauses) whenever, when

**ὅτε** (103) - (w. temporal clauses) when, while, as long as

**ὅτι** (1297) - because [based on an evident fact]; that

**οὐ, οὐκ, οὐχ** (1612) - not [οὐκ before vowels w. smooth breathing mark, οὐχ before vowels w. rough breathing mark]

**οὐ** (54) - no

**οὗ** (54) - [Rel adv of place, used to intro definite & indefinite local clauses] where, wherever, to which (can refer to place or circumstance)

**οὐαί** (47) - alas, woe to (w. Dat of Reference)

**οὐδείς, οὐδεμία, οὐδέν** (227): [a negative reference to an entity, event, or state] no one, none, nothing.

**οὐκέτι** (47) - no longer, no more

**οὕν** (501) - [postpositive inferential coordinate conj] then, therefore

**οὐπω** (26) - not yet, still not [negation of extending time up to & beyond an expected point]

**οὐρανός, ὁ** (274) - sky, heaven, Heaven

**οὗτος, αὕτη, τοῦτο** (1391) - this

**οὕτως, οὕτω** (208) - thus, so, in this manner (referring either to what precedes or to what follows); so (adverb of degree, i.e., 'so much')

**οὐχί** (54) - [a strengthened form of οὐ] certainly, for sure (a marker of a somewhat more emphatically anticipated affirmative response to a question); no, by no means (a more emphatic negative answer to a question)

**ὀφείλω** (35): [to be obligatory in view of some moral or legal requirement] I ought to, am under obligation to (w. inf.); [to be necessary or indispensable, w. the implication of a contingency] I must, have to (w. inf.); [to be under obligation to make a payment as the result of having previously received something of value] I owe, am in debt; [to commit a sin against s.o. & thus to incur moral debt] I sin against, offend.

**ὀφθαλμός, ὁ** (100) - eye

**ὄχλος, ὁ** (175) - crowd

**παιδίον, τό** (52): [(diminutive of παις, 'child,' but in the NT it has seemingly lost at least most of this diminutive force, but may have retained some implications of affectionate concern or interest) a child, normally below the age of puberty] child; [one's immediate offspring] child, offspring; [a person of any age for whom there is special relationship of endearment and association] my child

**παῖς, παιδός, ὁ/ἡ** (24): [a young person, normally below the age of puberty and without distinction as to sex; the masculine or the feminine article may be used with the noun. Thus the translation can be sex specific such as boy or girl when merited by the context] child, boy, girl; [one's immediate offspring, but w/o specific reference to sex or age] child, offspring; [a slave, possibly serving as a personal servant and thus with the implication of kindly regard] slave.

**πάλιν** (141) -again, once more, anew; on the other hand, furthermore, in turn

**πάντοτε** (41) -always, at all times, on every occasion [w. ref. to a series of occasions]

**παρά** (194) - (w. Abl of Source) from; (w. Abl of Agency) by; (w. Loc of Place & Sphere) by the side of, along side of; (w. Ins of Association) with; (w. Acc of Measure) beside; (w. Acc of Comparison) more than; (w. Acc of Relationship) contrary to

**παραγγέλλω** (32): [to announce what must be done] I order, command.

**παραδίδωμι** (119) - I give over, entrust, deliver, turn over, commend; pass down, on (a tradition)

**παρακαλέω** (109) - [to ask for something earnestly and with propriety] I ask for (earnestly), request, plead for, appeal to; [to ask a person to accept offered hospitality] I invite; [to call to come to where the speaker is] I call together to; [to cause someone to be encouraged or consoled, either by verbal or non-verbal means] I encourage, console.

**παραλαμβάνω** (50): [to take or bring someone along with] I take along, bring along; [to take or lead off to oneself] I lead aside, take aside; [to acquire information from someone, implying the type of information passed on by tradition] I learn from someone, learn about a tradition, learn by tradition; [to accept the presence of a person with friendliness] I welcome, receive, accept; [to receive an appointment for a particular ministry] I receive an appointment, receive a task, am assigned a ministry; [to receive traditional instruction [I receive instruction from, am taught by.

**παραβολή, ἡ** (50) - parable, figure of speech

**παράκλησις, -εως, ἡ** (29): [to cause someone to be encouraged or consoled, either by verbal or non-verbal means] encouragement; [to ask for something earnestly and with propriety] earnest request, appeal.

**παράπτωμα, -ατος, τό** (20) - [what a person has done in transgressing the will and law of God by some false step or failure] transgression, sin.

**παρέρχομαι** (30): [to move past a reference point] I pass by, go by; [to come to be present at a particular place] I come, arrive, am present; [to act contrary to established custom or law, w. the implication of intent] I disobey, break the law, transgress; [to go out of existence] I cease to exist, pass away, cease; [to mark the passage of time, w. focus upon completion] I pass, have passed.

**παριστάνω, παρίστημι** (41) - I place beside, put at someone's disposal, present represent, prove, demonstrate (trans); approach, come to s.o., aid, help

**πᾶς, πᾶσα, πᾶν** (1244): [the totality of any object, mass, collective, or extension] all, every, each, whole; [any one of a totality] any, anyone, anything; [a degree of totality or completeness] complete, completely totally, totality; [w. the definite article w. noun: pertaining to being entire or whole, w. focus on the totality] entire, whole, total; [a totality of kinds or sorts] every kind of, all sorts of.

**πάσχω** (42): [to suffer pain] I suffer, am in pain; [to undergo an experience, usually difficult, and normally with the implication of physical or psychological suffering] I experience, suffer.

**πατήρ, πατρός, ὁ** (414): [one's biological or adoptive male parent] father; [(always in plural) biological or legal parents] parents; [a person several preceding generations removed from the reference person] ancestor, forefather; [(titles for God, literally 'father') one who combines aspects of supernatural authority and care for his people] Father; [a title for a person of high rank] father, the honorable, excellency; [a member of a well-defined socio-religious entity and representing an older age group than the so-called reference person] father, elder; [an archetype anticipating a later reality and suggesting a derivative relationship] archetype, father, spiritual father; [one who is responsible for having guided another into faith or into a particular pattern of behavior] spiritual father, leader in the faith.

**Παῦλος, ὁ (158)** - Paul

**πείθω (52)**: [to convince someone to believe something and to act on the basis of what is recommended] I persuade, convince; [w. perfect tense only, to believe in something or someone to the extent of placing reliance or trust in or on] I rely on, trust in, depend on, have (complete) confidence in; [mid.: to submit to authority or reason by obeying] I obey; [mid.: to be a disciple or follower of someone, in the sense of having put one's confidence in a leader] I am a follower of, am a disciple of; [to come to believe the certainty of something on the basis of being convinced] I am certain, am sure, am convinced.

**πεινάω (23)** - [to be in a state of hunger, w/o any implications of particular contributing circumstances] I am hungry, have hunger; [fig. extension of lit. mng., to have a strong desire to attain some goal, with the implication of an existing lack] I desire strongly

**πειράζω (38)**: [to try to learn the nature or character of someone or something by submitting such to thorough and extensive testing] I test, examine, put to the test; [to obtain information to be used against a person by trying to cause someone to make a mistake] I try to trap, attempt to catch in a mistake; [to endeavor or attempt to cause someone to sin] I tempt, trap, lead into temptation; [to attempt to do something, w. the implication of not succeeding] I try, attempt.

**πέμπω (79)**: [to cause someone to depart for a particular purpose] I send; [to cause someone to carry something to some destination] I send something, send by someone; [to send a message, presumably by someone] I send a message, send word; [to cause someone to experience an event or state from outside the area of normal influences] I cause to experience, send upon.

**πέραν (23)** - (adv of place) on the other side; (w. Abl. of Separation) across, on the other side of

**περί (334)** - (w. Gen. of Reference) about, concerning, of; (w. Gen. of Advantage) for; (w. Abl. of Purpose) for; (w. Acc. of Measure, Reference) about, regarding

**περιβάλλω (23)**: [to put on clothes, implying the clothing being completely around] I clothe; [to put on clothing to adorn the outward form of something] I clothe, adorn.

**περιπατέω (95)** - [to walk along or around] I walk, go; [to live or behave in a customary manner, w. possible focus upon continuity of action] I live, behave, go about doing.

**περισσεύω (39)** - I abound [to be or exist in abundance w. the implication of being considerably more than what would be expected]; I provide in abundance, provide a great deal of, cause to be abundant [to cause something to exist in an abundance]; I have (much) more than enough, have an overabundance [to have such an abundance as to be more than sufficient]; I cause to be intense, to grow, to be more [to cause an increase in the degree of some experience or state]

**περιτομή, ἡ (36)** - circumcision

**Πέτρος, ὁ (156)** - Peter

**πίνω (πίνω) (73)**: [to consume liquids, particularly water and wine] I drink; [(fig. extension of lit. mng.) the action of a material which soaks up a liquid] I absorb, soak up.

**πίπτω (90)**: [to fall from one level to another] I fall; [to fall from a standing or upright position down to the ground or surface] I fall, fall down; [to prostrate oneself before someone, implying supplication] I prostrate oneself before, fall down before; [to suffer or experience destruction] I experience destruction, am destroyed; [to fall down, as a euphemistic expression for a violent death] I die; [to cease, w. the possible implication of failure] I stop, cease, fail; [to happen suddenly to, w. the connotation of something bad and adverse] I happen to, fall upon; [to change for the worse, w. emphasis upon extent and suddenness] I fall from, worsen; [to cease to exist in a particular post or position] I cease, come to an end, fall; [to become inadequate for some function] I become inadequate, fail; [to experience somewhat suddenly that which is difficult or bad] I come to experience, experience, encounter, am beset by.

**πιστεύω (243)** - I believe, believe in (w. Dat.)

**πίστις, -εως, ἡ (243)**: [that which is completely believable] what can be fully believed, that which is worthy of belief, evidence, proof; [to believe to the extent of complete trust and reliance] faith, trust; [the state of being someone in whom complete confidence can be placed] trustworthiness, dependability, faithfulness; [to believe in the good news about Jesus Christ and to become a follower] Christian faith; [the content of what Christians believe] the faith, beliefs, doctrine; [a promise or pledge of faithfulness and loyalty] promise, pledge to be faithful.



**πλανάω** (39) - [to cause to wander off the path; fig. to cause someone to hold a wrong view and thus be mistaken] I mislead, deceive, cause to be mistaken

**πλὴν** (31) - nevertheless, however, but, only [used at beginning of sentences]; (w. Abl. of Separation) except

**πληθος, -ους, τό** (31) - [a large number of countable objects or events, w. the probable implication of some type of grouping] large number of, a multitude of; [a casual non-membership group of people, fairly large in size and assembled for whatever purpose] crowd, multitude.

**πληρόω** (87): [to cause something to become full] I fill; [to make something total or complete] I make complete, complete the number of; [to finish an activity after having done everything involved] I finish, complete; [to provide for by supplying a complete amount] I provide for completely, supply fully; [to relate fully the content of a message] I proclaim, tell fully, proclaim completely; [to give the true or complete meaning to something] I give the true meaning to, provide the real significance of; [to cause to happen, w. the implication of fulfilling some purpose] I cause to happen, make happen, fulfill.

**πνεῦμα, -ατος, τό** (379) - [a title for the third person of the Trinity, literally 'spirit'] Spirit; [a supernatural non-material being] spirit; [an evil supernatural being or spirit] demon, evil spirit; [an apparition] ghost; [the non-material, psychological faculty which is potentially sensitive and responsive to God] spirit, spiritual, spiritual nature, inner being; [an attitude or disposition reflecting the way in which a person thinks about or deals with some matter] disposition, attitude, way of thinking; [air in relatively rapid movement, but w/o specification as to the force of the movement] wind, blowing; [a breath of air coming from the lungs] breath.

**πόθεν** (29) - (interrog adv of place in dir & indir questions) from where? from which?; how? in what manner?; why?

**ποιέω** (568) - [a marker of an agent relation with a numerable event] I do, perform, practice, make; [to do or perform (highly generic for almost any type of activity)] I do, act, carry out, accomplish, perform; [to cause a state to be] I cause to be, make to be, make, result in, bring upon, bring about; [to engage in an activity involving considerable expenditure of effort] I work, labor; [to produce something new, w. the implication of using materials already in existence (in contrast w. κτίζω 'to create')] I make, fashion; [to behave or act in a particular way with respect to someone] I behave toward, deal with, do to, act; [to cause someone to assume a particular type of function] I assign to a task, cause people to assume responsibilities for a task; [to gain by means of one's activity or investment] I earn, gain, make a profit.

**πόλις, -εως, ἡ** (164): [a population center, in contrast with a rural area or countryside and without specific referent to size] city, town; [a population center of relatively greater importance (in contrast with κώμη 'village' and κομόπολις 'town'), due to its size, economic significance, or political control over a surrounding area (it is possible that fortification of walls and gates also entered into the system of classification in contrast with other terms for population centers)] city; [the inhabitants of a city] city, inhabitants of a city.

**πορεύομαι** (154) - I go

**πότε** (29) - (interrog adv of time) when?

**ποῦ** (48) - (interrog adv of place in dir & indir questions) where? at what place?

**πράσσω** (39): [to carry out some activity (w. possible focus upon the procedures involved)] I do, carry out, perform; [to collect what is due (normally in terms of taxes and interest), w. possible implication of extortion] I receive (interest), collect (taxes); [to experience events and to also engage in them] I experience, fare.

**πρεσβύτερος, -α, -ον** (66): [an adult male advanced in years] old man, older; [a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and Christian societies] elder; [pertaining to the older to two objects] older; [pertaining to a person who has lived in ancient times, that is to say, at a point long before the point of time of the discourse itself] of ancient times.

**προάγω** (20): [to go prior to someone else's going] I go prior to, go away beforehand; [to move in front of or ahead of, w. the implication that both parties are moving in the same direction] I go in front of, precede; [to lead or bring forward or forth] I bring forward, lead forth; [to happen or occur previous to some point of time] I happen previously, occur formerly, happen before; [to go beyond established bounds of teaching or instruction, w. the implication of failure to obey properly] I go beyond bounds, fail to obey.

**πρός** (699) - (w. Acc of Measure, Reference) to, toward; (w. Acc of Purpose) for; (w. Acc. of Comparison) than; (w. Loc of Place) at, on

**προσερχομαι** (86): [to move toward a reference point, w. a possible implication in certain contexts of a reciprocal

relationship between the person approaching and the one who is approached] I move toward, approach, come near to; [to take the initiative in association with someone] I undertake to join with, seek association with; [to come to a position of holding the same opinion as someone else] I come to an opinion with, agree with.

**προσευχή, ἡ** (37) - prayer; place of prayer

**προσεύχομαι** (86): [to speak to or to make requests of God] I pray, speak to God, ask God for.

**προσέχω** (24): [to be in a continuous state of readiness to learn of any future danger, need, or error, and to respond appropriately] I pay attention to, keep on the lookout for, am alert for, am on my guard; [to pay close attention to something, w. the possible implication of agreement] I pay close attention to, consider carefully; [to hold firmly to a particular belief] I hold firmly to, continue to believe; [to continue with close attention and devotion] I continue to give myself to, continue to apply myself to.

**προσκαλέομαι** (29) - [to call to, w. a possible implication of a reciprocal relation] I call, call to; [to urgently invite someone to accept responsibilities for a particular task, implying a new relationship to the one who does the calling] I call, call to a task.

**προσκυνέω** (60) - [to express by attitude and possibly by position one's allegiance to and regard for deity] I prostrate myself in worship, bow down and worship, worship; [to prostrate oneself before someone as an act of reverence, fear, or supplication] I prostrate myself before.

**προσφέρω** (47): [to carry or bring something into the presence of someone, usually implying a transfer of something to that person] I carry to, bring (to); [to bring or lead into the presence of someone] I lead before, bring into the presence of, bring to; [to present something to someone, often involving actual physical transport of the object in question] I bring to, present to.

**πρόσωπον, τό** (76) - face, countenance

**προφητεύω** (28) - I prophecy, preach

**προφήτης, ὁ** (144) - prophet (one who proclaims inspired utterances from God)

**πρῶτος, -η, -ον** (34): [first in a series involving time, space, or set] first; [pertaining to a point of time earlier in a sequence] before, former; [pertaining to being of high rank, w. the implication of special prominence and status] great, prominent, important, foremost; [pertaining to being superior in value to all other items of the same class] best; [pertaining to exceeding everything else in importance] most important.

**πωλέω** (22) - [to dispose of property or provide services in exchange for money or other valuable considerations] I sell.

**πῦρ, πυρός, τό** (73): fire; [a pile or heap of burning material] fire, bonfire.

**ῥῆμα, -ατος, τό** (68) - [a minimal unit of discourse, often a single word] word, saying; [that which has been stated or said, w. primary focus upon the content of the communication] word, saying, message, statement, question; [a happening to which one may refer] matter, thing, event.

**σάββατον, τό** (68) - sabbath, week

**σεαυτοῦ, -ῆς** (43) - [2nd person reflexive pronoun] yourself

**σημαίνω** (77) - I make clear, indicate clearly, make known, report

**σήμερον** (41) - today, this very day

**Σίμων, -ωνος, ὁ** (75): [(1) Simon Peter, one of the twelve apostles; (2) Simon the Zealot, one of the twelve apostles; (3) a brother of Jesus; (4) Simon of Cyrene, who carried the cross of Jesus; (5) the father of Judas Iscariot; (6) a tanner in Joppa; (7) a magician of Samaria; (8) a leper; (9) a Pharisee] Simon

**σκανδαλίζω** (29): [to cause someone to no longer believe] I cause to give up believing, make someone no longer believe; [mid.: to give up believing what is right and let oneself believe what is false] I cease believing, give up believing; [to cause to sin, w. the probable implication of providing some special circumstances which contribute to such behavior] I cause to sin; [mid.: to fall into sin, w. the implication of certain contributing circumstances] I sin, fall into sin; [to cause someone to experience anger and/or shock because of what has been said or done] I cause someone to be offended, offend; [mid.: to be offended because of some action] I am offended, take offense.

**σκεῦος, -ους, τό** (23) - [any kind of instrument, tool, weapon, equipment, container, or property] object, thing; [a highly generic term for any kind of jar, bowl, basket, or vase] vessel, container; [only in the plural, objects which are possessed] goods, belongings, household furnishings; [fig. extension of mng 'object, instrument, thing'; a person in relation to a particular function or role] person; [a fig. extension of mng 'object, thing, instrument' or 'vessel'; the human body] body; [a fig. extension of mng 'vessel'; a woman married to a man, w. focus upon the

sexual relation] wife.

**σκότος, -ους, τό** (31) - [a condition resulting from the partial or complete absence of light] darkness; [a fig. extension of mng 'darkness'; the realm of sin and evil] evil world, realm of evil, darkness.

**σός, -ή, -όν** (27) - [2nd person possessive pronoun/adjective] your, yours

**σοφία, ή** (51) - wisdom

**σπείρω** (52): [to scatter seed over tilled ground] I sow.

**σπέρμα, -ατος, τό** (43) - [the kernel part of fruit] seed; [a fig. extension of mng of 'seed'; posterity, w. emphasis upon the ancestor's role in founding the lineage] posterity, descendants, offspring; [a derivative and imparted nature] nature, something of the nature of.

**σταυρός, ό** (27): [a pole stuck into the ground in an upright position with a cross-piece attached to its upper part so that it was shaped like a †.] cross.

**σταυρώω** (46): [to execute by nailing to a cross] I crucify.

**στόμα, -ατος, τό** (21) - mouth; [fig. extension of mng 'mouth'; to communicate orally] speech, to speak; [fig. extension of mng 'mouth'; the faculty or capacity for speech] speech, ability to speak; [that which has been spoken or uttered] what is said, talk, utterance; [a fig. extension of mng 'mouth'; the sharp edge of a weapon] sharp edge, cutting edge.

**στρέφω** (21) - I turn [to cause something to turn]; I change, turn into, remove from [to cause something to turn into or to become something else]; I bring back carry back to, take back to [to carry something back to a point where it had been formerly]; I pay back [to return a payment]; I reject, turn away from [to reject an existing relation of association]

**σύ** (1066) - you [pl. form - ύμεϊς (1847) - you]

**συν** (128) - (w. Ins of Association, Measure) together with, with

**συνάγω** (59): [to cause to come together, whether of animate or inanimate objects] I gather together, call together; [to collect and put in a safe place] I store, keep in a place; [to convert property or goods into money] I convert into money, turn into money; [mid: the movement of two or more objects to the same location] I gather together, come together, go together, meet, assemble.

**συναγωγή, ή** (56) - synagogue, assembly place, meeting, assembly

**συνείδησις, -εως, ή** (30): [to be aware of information about something] knowing, being conscious of, aware of; [the psychological faculty which can distinguish between right and wrong] moral sensitivity, conscience.

**συνέρχομαι** (30): [the movement of two or more objects to the same location] I gather together, come together, go together, meet, assemble; [to come/go together with one or more other persons] I come with, go with, accompany; [(fig. extension of mng. 'to come together') to have sexual intercourse with] I come together with.

**σώζω** (107): [to rescue from danger and to restore to a former state of safety and well being] I deliver, rescue, make safe; [to cause someone to experience divine salvation] I save; [to cause someone to become well again after having been sick] I heal, cure, make well.

**σῶμα, -ατος, τό** (142) - [the physical body of persons, animals, or plants, either dead or alive] body; [a fig. extension of mng 'body'; a person as a physical being, including natural desires] self, physical being; [a fig. extension of mng of 'body'; believers in Christ who are joined together as a group, w. the implication of each having a distinctive function within the group] congregation, Christian group, church; [a slave as property to be sold, w. the probable implication of commerce] slave; [an entity which corresponds to an archetype or foreshadowing] reality, corresponding reality.

**σωτήρ, σωτήρος, ό** (24): [one who rescues or saves] deliverer, rescuer, savior; [one who saves] Savior.

**σωτηρία, ή** (46): [to rescue from danger and to restore to a former state of safety and well being] deliverance; [the state of having been saved] salvation; [the process of being saved] salvation.

**τε** (215) - [enclitic, postpositive] and

τέ.....τέ, τέ.....καί - as.....so, not only.....but also

**τέκνον, τό** (99): [one's immediate offspring, but w/o specific reference to sex or age] child, offspring; [successive following generations of those who are biologically related to a reference person] posterity, descendants, offspring; [(only in the plural) fig. extension of mng. 'child', inhabitants of a particular place] persons of, people of; [a person of any age for whom there is special relationship of endearment and association] my child; [a person who looks to another as being, so to speak, a father in the faith and thus becomes a disciple of that person] disciple; [a kind or class of persons, w. the implication of possessing certain derived characteristics]

child of

- τελειόω** (23): [to make perfect in the moral sense] I make perfect, perfect; [to cause to be truly and completely genuine] I make genuine, make true, make completely real; [to bring an activity to a successful finish] I complete, finish, end, accomplish; [to be completely successful in accomplishing some goal or attaining some state] I am completely successful, succeed fully; [to admit into or initiate into faith (possibly based on technical usage in the mystery religions)] I admit into, initiate; [to cause to happen for some end result] I make happen, fulfill, bring to fruition, accomplish; [to attain a state as a goal] I attain, become.
- τελέω** (28) - [to bring an activity to a successful finish] I complete, finish, end, accomplish; [to occur or happen at the end of a duration] I end, come to an end; [to cause to happen for some end result] I make happen, fulfill, bring to fruition, accomplish; [to obey as a means of fulfilling the purpose of a rule or standard] I obey, keep; [to pay tax or tribute (used absolutely or with a noun complement mng. 'tax' or 'tribute')] I pay taxes, pay customs duty.
- τέλος, -ους, τό** (40) - [a point of time marking the end of a duration] end; [the result of an event or process, w. special focus upon the final state or condition] outcome, result, end; [the purpose of an event or state, viewed in terms of its results] purpose, intent, goal; [a degree of completeness, w. the possible implication of purpose or result] completely, totally, entirely, wholly; [payments customarily due a governmental authority] duty, tax, revenue.
- τηρέω** (70) - [to cause a state to continue] I cause to continue, retain, keep; [to continue to hold in custody] I guard, keep watch; [to continue to obey orders or commandments] I obey, keep commandments.
- τί** (24) - (interrog adv of reason, purpose) why?
- Τιμόθεος, ό** (24) - Timothy
- τίθημι** (100) - I put, place
- τιμάω** (21) - [to attribute high status to someone by honoring] I honor, respect; [to determine an amount to be used in paying for something] I set a price on, determine the cost; [to provide aid or financial assistance, with the implication that this is an appropriate means of showing respect] I give assistance to, provide for the needs of as a sign of respect, support and honor
- τιμή, ή** (41) - [honor as an element in the assignment of status to a person] honor, respect, status; [the worth or merit of some object, event, or state] worth, value; [the amount of money or property regarded as representing the value or price of something] amount, price, cost; [compensation given for special service, with the implication that this is a way by which honor or respect may be shown] compensation, pay, honorarium
- τίς, τί** (555): [an interrogative reference to someone or something] who? what?
- τις, τι** (526): [a reference to someone or something indefinite, spoken or written about] someone, something, anyone, anything; [(occurring only in a predicate position) a reference to someone or something of prominence or distinction] someone important, something important.
- τοιούτος, τιαύτη, τιοϋτον/τιοϋτο** (57) - of such a kind, such as this
- τόπος, ό** (94) - place, location, region, position
- τότε** (160) - then, at that time
- τρέφω** (20): [to provide food for, w. the implication of a considerable period of time and the food being adequate nourishment] I provide food for, give food to someone to eat; [to take care of, w. special reference to supplying necessary nourishment] I take care of; [to raise a child to maturity by providing for physical and psychological needs] I raise, rear, bring up.
- τρέχω** (20): [to run, w. emphasis upon relative speed in contrast to walking] I run, rush; [to try to do something (employed in the absolute construction)] I try, attempt to do; [to make progress in one's behavior or conduct] I behave, progress.
- υίός, ό** (379) - son
- υπάγω** (79): [to continue to move along] I move along, go along; [to move away from a reference point, perhaps more definitively than in the cause of πορεύομαι and ἄγω] I go, go away from, depart, leave; [to depart from life, as a euphemistic expression for death] I leave this life, die; [to undergo a significant change] I undergo, go to.
- υπάρχω** (60) - I am [to be in a state normally w. the implication of a particular set of circumstances]; I am (identical with) [to be identical with]; I exist, belong to [to exist particularly in relation to ownership]; I belong to, have [to belong to

someone]

**ὑπέρ** (149) - (w. Gen of Reference) about; (w. Gen of Advantage) for, in behalf of, instead of; (w. Acc of Comparison) more than

**ὑπό** (220) - (w. Abl of Means or Agency) by; (w. Acc of Measure) under

**ὑποστρέφω** (36): [to move back to a point from which one has previously departed] I return, go back to, come back to; [to turn back to a previous belief] I turn back again to, change to a former belief, turn back from; [to be again in a former state] I return to again, again am in.

**ὑποτάσσω** (38): [to bring something under the firm control of someone] I subject to, bring under control; [mid.: to submit to the orders or directives of someone] I obey, submit to.

**ὑψώω** (20): [to cause something to become high] I raise up, lift up; [to cause someone to have high status] I give high position to, exalt.

**φαίνω** (31): [to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, etc.] I shine, give light, bring light; Middle [to become visible to someone] I appear, become visible; [to cause something to be fully known by revealing clearly and in some detail] I make known, make plain, reveal, bring to the light; disclose; [to make known only the superficial and not the real character of something] I appear to be (something), give an impression of.

**φανερώνω** (49): [to cause to become visible] I make appear, make visible, cause to be seen; [to cause something to be fully known by revealing clearly and in some detail] I make known, make plain, reveal, bring to the light, disclose.

**Φαρισαῖος, ὁ** (99) - Pharisee

**φέρω** (66): [to bear or carry something from one place to another] I carry, bear, take along; [to cause to move to a place, w. a possible implication of assistance or firm control] I take, carry, bring; [to cause an object to move by means of a force] I drive along, carry along; [to so influence others as to cause them to follow a recommended course of action] I guide, direct, lead; [to be oriented in the direction of a movement] I lead to, lead into; [to cause something adverse to happen to someone, usually in connection with accusations or condemnations] I bring against, cause to happen to, bring about; [to put or place an object by moving it to a particular point] I put, place; [to experience an event or state which may be burdensome or difficulty] I experience, bear up under, undergo; [to cause to continue by sustaining or maintaining a state] I sustain, maintain; [to present evidence that something has actually happened] I show something happened, demonstrate something was real; [to accept, but with the implication of the truth being difficult to comprehend or to respond to properly] I accept, receive; [to put up with annoyance or difficulty] I put up with, endure; [to produce fruit or seed (of plants)] I bear fruit, produce fruit, produce seed.

**φεύγω** (29): [to move quickly from a point or area in order to avoid presumed danger or difficulty] I run away, flee; [to become safe from danger by avoiding or escaping] I escape, avoid; [to cease rapidly to exist] I cease quickly, disappear rapidly; [to avoid doing something, w. the evident purpose of attempting to avoid danger] I avoid; [to disappear quickly from sight] I disappear, become invisible.

**φιλέω** (25) - [to have love or affection for someone or something based on association] I love, have affection for; [to particularly like or enjoy doing something] I like to, love to; [to kiss, either as an expression of greeting or as a sign of special affection and appreciation] I kiss.

**φοβέω** (94) - [to be in a state of fearing] I fear, am afraid; [to have such awe or respect for a person as to involve a measure of fear] I fear, show great reverence for, show great respect for; [to have a profound reverence and respect for deity, w. the implication of awe bordering on fear] I reverence, worship.

**φρονέω** (26) - [to employ one's faculty for thoughtful planning, w. emphasis upon the underlying disposition or attitude] I have an attitude, think in a particular manner; [to keep on giving serious consideration to something] I ponder, let my mind dwell on, keep thinking about, fix my attention on; [to hold a view or have an opinion with regard to something] I hold a view, have an opinion, consider, regard; [to acknowledge the high status of a person or event] I honor, show honor to, respect.

**φυλακή, ἡ** (47) - watch, guard duty [one of the 4 periods of nighttime, used for guard duty by Romans]; guarding [action of]; prison [place of guarding]; guard [person]

**φυλάσσω** (31): [to hold someone in close custody] I guard closely; [to continue to obey orders or commandments] I obey, keep commandments.

**φωνέω** (43) - [to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come] I call, summon; [to speak with considerable volume or loudness] I cry out, shout, call out, speak loudly; [to use an attribution in speaking of a person] I call, name; [to ask a person to accept offered hospitality] I invite; [to produce a sound, esp. of animals] I make a sound (bark, moo, crow etc.)

**φωνή, ἡ** (139) - voice, sound, language

**χαίρω** (74) - I rejoice, am glad (to enjoy a state of happiness & well-being)

**χαρά, ἡ** (59) - joy, gladness (both the emotion & the cause for it)

**χείρ, χειρός, ἡ** (178): [a hand or any relevant portion of the hand, including, i.e., the fingers] hand, finger; [fig. extension of mng 'hand': a human as an agent in some activity] person, agent; [fig. extension of mng. 'hand': power as an expression of the activity of a person or supernatural being] power; [fig. extension of mng. 'hand': a state of control exercised by a person] to be in the control of, to be in the power of.

**χαίρω** (74): [to enjoy a state of happiness and well-being] I rejoice, am glad; [to employ a formalized expression of greeting, implying a wish for happiness on the part of the person greeted] I greet, say 'hello'

**χαρίζομαι** (23): [to give or grant graciously and generously, w. the implication of good will on the part of the giver] I give, grant, bestow generously; [to forgive, on the basis of one's gracious attitude toward an individual] I forgive; [to release a person from the obligation of repaying what is owed] I cancel a debt, forgive a debt; [to hand someone over into the control of another person, without some reasonable cause] I hand over to, put into the control of someone.

**χρεία, ἡ** (49) - need, what should be [that which should be or happen, w. the implication of need or lack to be made up]; need, lack, what is needed [that which is lacking & particularly needed]

**Χριστός, ὁ** (531) - Christ

**χρόνος, ὁ** (54) - time, period of time

**χωρίς** (41) - (adv of place) separately, apart, by itself; (w. Abl of Separation) apart from, without, separated from

**ἔδε** (61) - here, to this place, at / in this place

**ώρα, ἡ** (106) - hour [the 12th part of the day between sunrise and sunset]

**ὡς** (504) - (w. temporal clauses) as, when, after; (w. comparative clauses) as; (comparative particle) as, like

**ὡσεὶ** (21) - (w. comparative clauses) as; (comparative particle) as, like (relatively weak marker of a relationship between events or states); (adv of degree denoting approximation of extent either above or below) about, approximately

**ὡσπερ** (36) - (w. comparative clauses) as, just as (somewhat more emphatic marker of similarity between events & states)

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## Listing by Lesson Number

### Lesson 16:

**ἀγιάζω** (28): [to dedicate to the service of and to loyalty to deity] I consecrate, dedicate to God; [to cause someone to have the quality of holiness] I make holy; [to feel reverence for or to honor as holy] I hallow, regard as holy, honor as holy.

**ἀγοράζω** (30): [to acquire possessions or services in exchange for money] I buy, purchase; [to cause the release or freedom of someone by a means which proves costly to the individual causing the release] I redeem, set free.

**ἀποκαλύπτω** (26): [to cause something to be fully known] I reveal, disclose, make fully known.

**ἀπόλλυμι** (91): [to destroy or to cause the destruction of persons, objects, or institutions] I destroy, ruin; [to fail to obtain a valued object] I do not obtain, fail to get; [to lose something which one already possesses] I lose; [to become unaware of the location of something] I lose, no longer know where something is.

**ἄπτω** (39): [to cause the process of burning to begin] I ignite, kindle, set ablaze, start a fire, light a lamp; [mid.: to hold on to an object] I hold on to, retain in the hand, seize; [mid.: to touch, w. the implication of relatively firm contact] I touch; [mid.: to cause some relatively light physical, moral, and/or spiritual harm to] I harm.

**ἀσπάζομαι** (59): [to employ certain set phrases as a part of the process of greeting, whether communicated directly or indirectly] I greet, send greetings; [to be happy about something, on the basis that it would prove particularly

welcome (thus implying a type of future orientation)] I am happy about, anticipate with pleasure; [to welcome something or someone, with focus upon the initial greeting] I welcome, accept gladly.

**βαπτίζω** (77): [to wash (in some contexts, possibly by dipping into water), w. a view to making objects ritually acceptable] I wash, purify; [to employ water in a religious ceremony designed to symbolize purification and initiation on the basis of repentance] I baptize; [fig.: to cause someone to have a highly significant religious experience involving special manifestations of God's power and presence] I baptize; [mid.: to be overwhelmed by some difficult experience or ordeal] I suffer, undergo.

**βαστάζω** (27): [to bear or carry a relatively heavy or burdensome object] I carry, bear; [to carry away from a place, w. the probable implication of something that is relatively heavy] I remove, carry away, take away; [to continue to bear up under unusually trying circumstances and difficulties] I endure, bear up under; [to provide continuous and possibly prolonged assistance and help by supplying the needs of someone] I provide for, support; [to undergo a grievous, difficult experience] I undergo, suffer; [to accept, but with the implication of the truth being difficult to comprehend or to respond to properly] I accept, receive.

**γνωρίζω** (25): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to cause information to be known by someone] I make known.

**γυνή, -αἰκός, ἡ** (215): [an adult female person of marriageable age] woman; [a woman who is married to a man] wife.

**δοκιμάζω** (22): [to try to learn the genuineness of something by examination and testing, often through actual use] I test, examine, try to determine the genuineness of;

**δοξάζω** (61): - [to speak of something as being unusually fine and deserving honor] I praise, honor, glorify; [to attribute high status to someone by honoring] I honor, respect; [to cause someone to have glorious greatness] I glorify.

**ἐγγίζω** (42): [to move nearer to a reference point] I draw near, come near, approach; [the occurrence of a point of time close to a subsequent point of time] I approach, come near, approximate.

**ἐκλεκτός, -ή, -όν** (22): [that which has been chosen] chosen.

**ἐλπίζω** (31): [to look forward with confidence to that which is good and beneficial] I hope, hope for; [to expect, w. the implication of some benefit] I expect, hope.

**ἐργάζομαι** (41): [to engage in an activity involving considerable expenditure of effort] I work, labor; [to be involved in business, w. focus upon the work which is involved] I do business, trade; [markers of an agent relation with numerable events, w. the probable implication of comprehensiveness] I do, make, perform; [to cause a state to be] I cause to be, make to be, make, bring about.

**ἐτοιμάζω** (40): [to cause to be ready] I make ready, prepare (oft. w. infin. obj.).

**εὐαγγελίζω** (54): [to communicate good news concerning something (in the NT a particular reference to the gospel message about Jesus)] I tell the good news, announce the gospel.

**θαυμάζω** (43): [to wonder or marvel at some event or object] I wonder, am amazed, marvel.

**θερίζω** (21): [to cut ripe grain and to gather bundles of such grain together] I reap, harvest.

**καθαρίζω** (31): [to cause something to become clean] I make clean, cleanse, clean; [to cleanse from ritual contamination or impurity] I cleanse, purify; [to heal a person of a disease which has caused ceremonial uncleanness] I heal and make ritually pure, heal and make ritually acceptable.

**καθεύδω** (22): [the state of being asleep] I sleep, am asleep; [(fig. extension of literal mng. 'to sleep') to sleep, as a euphemistic expression for the state of being dead] I am dead, have died.

**καθίζω** (46): [to be in a seated position or to take such a position] I sit, sit down, am seated; [to cause someone to sit or to be in a seated position] I cause to sit down, seat; [to remain for some time in a place, often with the implication of a settled situation] I remain, stay, reside, inhabit, am, settle; [to assign to someone a position of authority over others] I put in charge of, appoint, designate.

**κατεργάζομαι** (22): [to do something with success and/or thoroughness] I accomplish, perform successfully, do thoroughly; [markers of an agent relation w. numerable events, w. the probable implication of comprehensiveness] I do, make, perform; [to cause a state to be] I cause to be, make to be, make, result in, bring upon, bring about; [to cause to be thoroughly prepared] I prepare, make ready.

**κηρύσσω** (61): [to announce in a formal or official manner by means of a herald or one who functions as a herald] I announce, proclaim; [to announce extensively and publicly] I proclaim, tell; [to publicly announce religious

truths and principles while urging acceptance and compliance] I preach.

- κράζω** (56): [to shout or cry out, w. the possible implication of the unpleasant nature of the sound] I shout, scream.
- λογίζομαι** (41): [to think about something in a detailed and logical manner] I think about, reason about, ponder; [to keep a mental record of events for the sake of some future action] I keep a record, remember, bear in mind; [to hold a view or have an opinion w. regard to something] I hold a view, have an opinion, consider, regard; [to keep records of commercial accounts, involving both debits and credits] I put into one's account, charge one's account, regard as an account.
- μηδείς, μηδεμία, μηδέν** (89): [a negative reference to an entity, event, or state] no one, none, nothing.
- μισθός, ὁ** (29): [the amount offered for services or paid for work done] pay, wages; [a recompense based upon what a person has earned and thus deserves, the nature of the recompense being either positive or negative] reward, recompense.
- μόνος, -η, -ον** (115): [the only entity in a class] only one, alone; [the only item of a class in a place] alone, all by oneself.
- Μωϋσῆς, -έως, ὁ** (80): [the leader of the Israelites out of Egypt and the lawgiver] Moses; [the Law given through Moses, as formulated in the first five books of the OT] the Law, the Law of Moses, the Law given through Moses, Moses.
- οἶδα** (318): [to possess information about] I know, know about, have knowledge of, am acquainted with; [to have the knowledge as to how to perform a particular activity or to accomplish some goal] I know how to; [to comprehend the meaning of something, w. focus upon the resulting knowledge] I understand, comprehend; [to be able to recall from memory] I remember, recall, recollect; [to acknowledge the high status of a person or event] I honor, show honor to, respect.
- ὁμολογέω** (26): [to express openly one's allegiance to a proposition or person] I profess, confess; [to acknowledge a fact publicly, often in reference to previous bad behavior] I admit, confess; [to make an emphatic declaration, often public, and at times in response to pressure or an accusation] I declare, assert.
- οὐδείς, οὐδεμία, οὐδέν** (227): [a negative reference to an entity, event, or state] no one, none, nothing.
- πείθω** (52): [to convince someone to believe something and to act on the basis of what is recommended] I persuade, convince; [w. perfect tense only, to believe in something or someone to the extent of placing reliance or trust in or on] I rely on, trust in, depend on, have (complete) confidence in; [mid.: to submit to authority or reason by obeying] I obey; [mid.: to be a disciple or follower of someone, in the sense of having put one's confidence in a leader] I am a follower of, am a disciple of; [to come to believe the certainty of something on the basis of being convinced] I am certain, am sure, am convinced.
- πειράζω** (38): [to try to learn the nature or character of someone or something by submitting such to thorough and extensive testing] I test, examine, put to the test; [to obtain information to be used against a person by trying to cause someone to make a mistake] I try to trap, attempt to catch in a mistake; [to endeavor or attempt to cause someone to sin] I tempt, trap, lead into temptation; [to attempt to do something, w. the implication of not succeeding] I try, attempt.
- πίπτω** (90): [to fall from one level to another] I fall; [to fall from a standing or upright position down to the ground or surface] I fall, fall down; [to prostrate oneself before someone, implying supplication] I prostrate oneself before, fall down before; [to suffer or experience destruction] I experience destruction, am destroyed; [to fall down, as a euphemistic expression for a violent death] I die; [to cease, w. the possible implication of failure] I stop, cease, fail; [to happen suddenly to, w. the connotation of something bad and adverse] I happen to, fall upon; [to change for the worse, w. emphasis upon extent and suddenness] I fall from, worsen; [to cease to exist in a particular post or position] I cease, come to an end, fall; [to become inadequate for some function] I become inadequate, fail; [to experience somewhat suddenly that which is difficult or bad] I come to experience, experience, encounter, am beset by.
- πράσσω** (39): [to carry out some activity (w. possible focus upon the procedures involved)] I do, carry out, perform; [to collect what is due (normally in terms of taxes and interest), w. possible implication of extortion] I receive (interest), collect (taxes); [to experience events and to also engage in them] I experience, fare.
- πρεσβύτερος, -α, -ον** (66): [an adult male advanced in years] old man, older; [a person of responsibility and authority in matters of socio-religious concerns, both in Jewish and Christian societies] elder; [pertaining to the older to two objects] older; [pertaining to a person who has lived in ancient times, that is to say, at a point long



before the point of time of the discourse itself] of ancient times.

**πρῶτος, -η, -ον** (34): [first in a series involving time, space, or set] first; [pertaining to a point of time earlier in a sequence] before, former; [pertaining to being of high rank, w. the implication of special prominence and status] great, prominent, important, foremost; [pertaining to being superior in value to all other items of the same class] best; [pertaining to exceeding everything else in importance] most important.

**σκανδαλίζω** (29): [to cause someone to no longer believe] I cause to give up believing, make someone no longer believe; [mid.: to give up believing what is right and let oneself believe what is false] I cease believing, give up believing; [to cause to sin, w. the probable implication of providing some special circumstances which contribute to such behavior] I cause to sin; [mid.: to fall into sin, w. the implication of certain contributing circumstances] I sin, fall into sin; [to cause someone to experience anger and/or shock because of what has been said or done] I cause someone to be offended, offend; [mid.: to be offended because of some action] I am offended, take offense.

**σώζω** (107): [to rescue from danger and to restore to a former state of safety and well being] I deliver, rescue, make safe; [to cause someone to experience divine salvation] I save; [to cause someone to become well again after having been sick] I heal, cure, make well.

**ὑποτάσσω** (38): [to bring something under the firm control of someone] I subject to, bring under control; [mid.: to submit to the orders or directives of someone] I obey, submit to.

**φυλάσσω** (31): [to hold someone in close custody] I guard closely; [to continue to obey orders or commandments] I obey, keep commandments.

**χαρίζομαι** (23): [to give or grant graciously and generously, w. the implication of good will on the part of the giver] I give, grant, bestow generously; [to forgive, on the basis of one's gracious attitude toward an individual] I forgive; [to release a person from the obligation of repaying what is owed] I cancel a debt, forgive a debt; [to hand someone over into the control of another person, without some reasonable cause] I hand over to, put into the control of someone.