
Christian Classics Ethereal Library
A Greek-English Lexicon of the New Testament
Wilibald Grimm

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A Greek-English Lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testament

Author(s): Grimm, C. L. Wilibald (1807-1891)

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Contents

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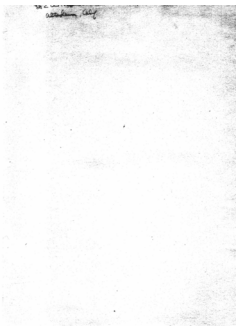

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A

GREEK-ENGLISH LEXICON

OF THE

NEW TESTAMENT

BEING

Grimm's Wilke's Clavis Novi Testamenti

TRANSLATED REVISED AND ENLARGED

BY

JOSEPH HENRY THAYER, D.D.

REV. LITTLE, SUFFOLK

LATE STUDY PROFESSOR OF NEW TESTAMENT CRITICISM AND INTERPRETATION IN THE ANDOVER SCHOOL OF SACRED CONTRASTS

FOURTH EDITION

EDINBURGH
T & T CLARK 38 GEORGE STREET

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PREFACE.

TOWARDS the close of the year 1862, the "Arnoldische Buchhandlung" in Leipzig published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "Clavis Novi Testamenti Philologica" of C. G. Wilke (second edition, 2 vols. 1823), by Professor C. L. Wilibald Grimm of Jena. In his Prospectus Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephens's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's signification, but also (following the lead of Fischer, in his Lexicon Homericum) to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion in 1868 it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

An arrangement was early made with Professor Grimm and his publisher to reproduce the book in English, and an announcement of the same was given in the Bibliotheca Sacra for October 1864 (p. 866). The work of translating was promptly begun; but it was postponed by engrossing professional duties, and in particular by the necessity—as it seemed—of preparing the authorized translation of Lünemann's edition of Winer's New Testament Grammar, which was followed by a translation of the New Testament Grammar of Alexander Buttmann, which was begun at a later date and completed earlier. In the year 1869 the work of revising the manuscript of this edition (*Grimm*) contributions were made from this side the water. It appeared in its completed form in 1870. "Admirable", "unequalled", "invaluable", are some of the epithets it elicited from eminent judges in England; while an representing the estimate of the book by competent critics in Germany a few sentences may be quoted from Professor Schürer's review of it in the Theologische Literaturzeitung for *January* 5, 1872: "The use of Professor Grimm's book for years has convinced me that it is not only unquestionably the best among existing New Testament Lexicons, but that, apart from all comparison, it is a work

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of the highest intrinsic merit, and one which is admirably adapted to initiate a learner into an acquaintance with the language of the New Testament. It ought to be regarded by every student as one of the first and most necessary requisites for the study of the New Testament, and consequently for the study of Theology in general."

Both Professor Grimm and his publisher courteously gave me permission to make such changes in his work as might in my judgment the better adapt it to the needs of English-speaking students. But the emphatic commendation it called out from all quarters, in a strain similar to the specimens just given, determined me to dismiss the thought of issuing a new book prepared on my predecessor's as a basis, and — alike in justice to him and for the satisfaction of students — to reproduce his second edition in its integrity (with only the silent correction of obvious oversights), and to introduce my additions in such a form as should render them distinguishable at once from Professor Grimm's work. (See [ ] in the list of "Explanations and Abbreviations" given below.) This decision has occasionally imposed on me some reserve and entailed some embarrassments. But notwithstanding all minor drawbacks the procedure will, I am sure, commend itself in the end, not only on the score of justice to the independent claims and responsibility of both authors, but also on account of the increased assurance (or, at least, the broader outlook) thus afforded the student respecting debatable matters, — whether of philology, of criticism, or of interpretation.

Some of the leading objects with the editor in his work of revision were stated in connection with a few specimen pages privately printed and circulated in 1881, and may here be repeated in substance as follows: to verify all references (biblical, classical, and — so far as practicable — modern); to note more generally the extra-biblical usage of words; to give the derivation of words in cases where it is agreed upon by the best etymologists and is of interest to the general student; to render complete the enumeration of (representative) verbal forms actually found in the New Testament (and exclude all others); to append to every verb a list of those of its compounds which occur in the Greek Testament; to supply the New Testament passages accidentally omitted in words marked at the end with an asterisk; to note more fully the variations in the Greek text of current editions; to introduce brief discussions of New Testament synonyms; to give the more noteworthy renderings not only of the "Authorized Version" but also of the Revised New Testament; to multiply cross references; references to grammatical works, both sacred (Winer, Buttmann, Green, etc.) and classical (Kühner, Krüger, Jelf, Donaldson, Goodwin, etc.); also to the best English and American Commentaries (Lightfoot, Ellicott, Westcott, Alford, Morison, Beet, Hackett, Alexander, The Speaker's Commentary, The New Testament Commentary, etc.), as well as to the latest exegetical works that have appeared on the Continent (Weiss, Heinrici, Keil, Godet, Oltramare, etc.); and to the recent Bible Dictionaries and Cyclopædias (Smith, Alexander's Kitto, McClintock and Strong, the completed Riehm, the new Herzog, etc.), besides the various Lives of Christ and of the Apostle Paul.

Respecting a few of these specifications an additional remark or two may be in place:

One of the most prominent and persistent embarrassments encountered by the New Testament lexicographer is occasioned by the diversity of readings in the current editions of the Greek text. A slight change in the form or even in the punctuation of a passage may

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entail a change in its construction, and consequently in its classification in the Lexicon. In the absence of an acknowledged consensus of scholars in favor of any one of the extant printed texts to the exclusion of its rivals, it is incumbent on any Lexicon which aspires after general currency to reckon alike with them all. Professor Grimm originally took account of the text of the 'Receptus', together with that of Griesbach, of Lachmann, and of Tischendorf. In his second edition, he made occasional reference also to the readings of Tregelles. In the present work not only have the textual statements of Grimm's second edition undergone thorough revision (see, for example, "Griesbach" in the list of "Explanations and Abbreviations"), but the readings (whether in the text or the margin) of the editions of Tregelles and of Westcott and Hort have also been carefully noted.

Again: the frequent reference, in the discussion of synonymous terms, to the distinctions holding in classic usage (as they are laid down by Schmidt in his voluminous work) must not be regarded as designed to modify the definitions given in the several articles. On the contrary, the exposition of classic usage is often intended merely to serve as a standard of comparison by which the direction and degree of a word's change in meaning can be measured. When so employed, the information given will often start suggestions alike interesting and instructive.

On points of etymology the statements of Professor Grimm have been allowed to stand, although, in form at least, they often fail to accord with modern philological methods. But they have been supplemented by references to the works of Curtius and Fick, or even more frequently, perhaps, to the Etymological Dictionary of Vaniček, as the most compendious digest of the views of specialists. The meaning of radical words and of the component parts of compounds is added, except when it is indubitably suggested by the derivative, or when such words may be found in their proper place in the Lexicon.

The nature and use of the New Testament writings require that the lexicographer should not be hampered by a too rigid adherence to the rules of scientific lexicography. A student often wants to know not so much the inherent meaning of a word as the particular sense it bears in a given context or discussion: — or, to state the same truth from another point of view, the lexicographer often cannot assign a particular New Testament reference to one or another of the acknowledged significations of a word without indicating his exposition of the passage in which the reference occurs. In such a case he is compelled to assume, at least to some extent, the functions of the exegete, although he can and should refrain from rehearsing the general arguments which support the interpretation adopted, as well as from arraying the objections to opposing interpretations.

Professor Grimm, in his Preface, with reason calls attention to the labor he has expended upon the explanation of doctrinal terms, while yet guarding himself against encroaching upon the province of the dogmatic theologian. In this particular the editor has endeavored to enter into his labors. Any one who consults such articles as *αἰών*, *αἰώνιος*, *βασιλεία τοῦ θεοῦ* etc., *δίκαιος* and its cognates, *δόξα*, *ἐλπίς*, *ζωή*, *θάνατος*, *θεός*, *κόσμος*, *κύριος*, *πίστις*, *πνεῦμα*, *σάρξ*, *σοφία*, *σώζω* and its cognates, *υἱὸς τοῦ ἀνθρώπου*, *υἱὸς τοῦ θεοῦ*, *Χριστός*, and the like, will find, it is believed, all the materials needed for a complete exposition of the biblical contents of those terms. On the comparatively few points respecting which doctrinal opinions still differ, references have been

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added to representative discussions on both sides, or to authors whose views may be regarded as supplementing or correcting those of Professor Grimm.

Convenience often prescribes that the archæological or historical facts requisite to the understanding of a passage be given the student on the spot, even though he be referred for fuller information to the works specially devoted to such topics. In this particular, too, the editor has been guided by the example of his predecessor; yet with the constant exercise of self-restraint lest the book be encumbered with unnecessary material, and be robbed of that succinctness which is one of the distinctive excellences of the original.

In making his supplementary references and remarks the editor has been governed at different times by different considerations, corresponding to the different classes for whose use the Lexicon is designed. Primarily, indeed, it is intended to satisfy the needs and to guide the researches of the average student; although the specialist will often find it serviceable, and on the other hand the beginner will find that he has not been forgotten. Accordingly, a caveat must be entered against the hasty inference that the mention of a different interpretation from that given by Professor Grimm always and of necessity implies dissent from him. It may be intended merely to inform the student that the meaning of the passage is still in debate. And the particular works selected for reference have been chosen — now because they seem best suited to supplement the statements or references of the original; now because they furnish the most copious references to other discussions of the same topic; now because they are familiar works or those to which a student can readily get access; now, again, because unfamiliar and likely otherwise to escape him altogether.

It is in deference, also, to the wants of the ordinary student that the references to grammatical works — particularly Winer and Buttmann — have been greatly multiplied. The expert can easily train his eye to run over them; and yet even for him they may have their use, not only as giving him the opinion of eminent philologists on a passage in question, but also as continually recalling his attention to those philological considerations on which the decision of exegetical questions must mainly rest.

Moreover, in the case of a literature so limited in compass as the New Testament, it seems undesirable that even a beginner should be subjected to the inconvenience, expense, and especially the loss of facility, incident to a change of text-books. He will accordingly find that not only have his wants been heeded in the body of the Lexicon, but that at the close of the Appendix a list of verbal forms has been added especially for his benefit. The other portions of the Appendix will furnish students interested in the history of the New Testament vocabulary, or investigating questions — whether of criticism, authorship, or biblical theology — which involve its word-lists, with fuller and more trustworthy collections than can be found elsewhere.

Should I attempt, in conclusion, to record the names of all those who during the many years in which this work has been preparing have encouraged or assisted me by word or pen, by counsel or book, the list would be a long one. Express acknowledgments, however, must be made to GEORGE B. JEWETT, D.D., of Salem and to Professor W. W. EATON now of Middlebury College, Vermont. The former has verified and re-verified all the biblical and classical

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PREFACE. ix

references, besides noting in the main the various readings of the critical texts, and rendering valuable aid in correcting many of the proofs; the latter has gathered the passages omitted from words marked with a final asterisk, completed and corrected the enumeration of verbal forms, analyzed the compound verbs, had an eye to uniform of etymology and accentuation, and in many other particulars gives the work the benefit of his conscientious and scholarly labor. To these names one other would be added were it longer written on earth. Had the lamented Dr. Anicer been spared to make good his promises offer to read the final proofs, every one of the book would doubtless have had occasion to thank him. He did, however, go through the manuscript and add with his own hand the variant vocalization, in accordance with the results of investigation subsequently given to the learned world in his Discourse on the subject published in the First Part of the Prolegomena to Tischendorf's Editio Octava Critica Major.

To Dr. Carvan Brett Gummer of Leipzig (now Professor-elect at Johns Hopkins University, Baltimore) my thanks are due for the privilege of using the sheets of the Prolegomena just named in advance of their publication; and to the Delegates of the Clarendon Press, for a similar courtesy in the case of the Seventh Edition of Liddell and Scott's Lexicon.

No one can have a keener sense than the editor has of the shortcomings of the present volume. But he is sustained that whatever expenseless it must be the joint product of several laborers, having at their command larger resources than he has enjoyed, and weighty labors than falls to the lot of the average teacher. Meantime, may the present work so approve itself to students of the Sacred Volume as to enlist their cooperation with him in ridding it of every remaining blemish

— ἐκ δ' λόγων τοῦ σκόπου τοῦδε καὶ θεῷ δόξα γένοι.

J. H. THAYER.

CAMBRIDGE, MASSACHUSETTS.
Dec. 30, 1885.

In issuing this "Corrected Edition" opportunity has been taken not only to revise the supplementary pages (722 sq.), but to add in the body of the work (as circumstances permitted) the results of recent investigations, especially those of Dr. Gustav Adolf Deissmann, published during the last three years, as well as in the Fourth Volume of Schmiedel's Synopticals (1901), and also to works which (like Moulton-Milligan) have appeared in an improved edition. The Third edition (1901) of Grimm, however, has yielded little new material; and Dr. Harch's "Essays in Biblical Greek" comes to hand too late to permit reference to its valuable discussions (see p. 722 sq.).

To the correspondents, both in England and this country, who have called my attention to errata, I beg to express my thanks; and I would earnestly ask all who use the book to send me similar favors in time to come: — δοκὶς οὖν εἴθετο μόρφωσε.

April 21, 1903.

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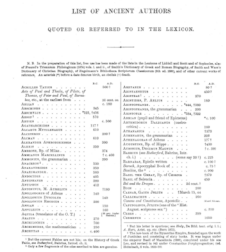

LIST OF ANCIENT AUTHORS

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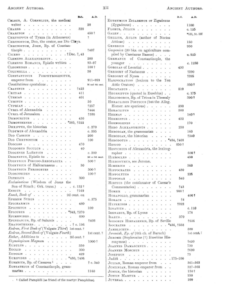

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LIST OF BOOKS

REFERRED TO MERELY BY THEIR AUTHOR'S NAME OR BY SOME EXTREME ABBREVIATION OF THE TITLE.

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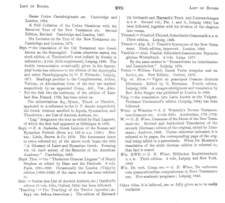

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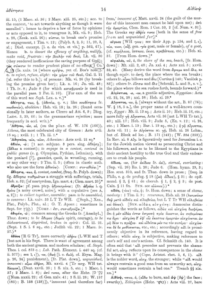

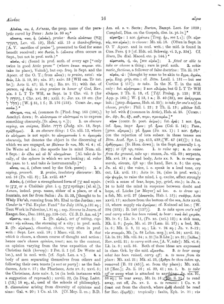

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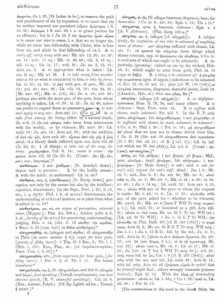

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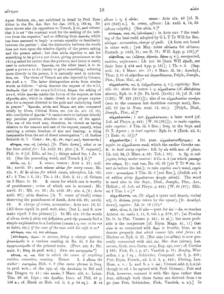

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17 (vs. 22) [Πάρδε, 66, 11, 12 etc.] (Ἀ = ΧΑΝΑΑΝΙ, Dim. 1, 7 etc. ΧΑΝΑΑΝΙΜ, Ex. 10, 15 etc. ΧΑΝΑΑΝΙΜ, Dan. 1, 7 etc. ΚΑΝΑΑΝΙΜ) Ἀμαλήκ the Amalekites. *Strength* of the wind, Gen. 8, 1 etc. *Spirit* of God, Gen.

ἀγρεύω, see (γρεύω [ἀγρεύω], *catch, get for nothing*, Mk. xxv: 37 (Sodom of Plin. Ab. 1, 17 p. 195 b. who ἀγρεύει τὸν ἀνθρωπίνον ἐν τῷ ἀνθρωπίνῳ ἀγρεύει

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WH); **γρηγορεύω**, pres. Mk. xxvi. 41; Lk. iv. 58; Acts xx. 31; Ro. xiii. 11; 1 Co. xi. 14; Gal. iii. 14; Eph. vi. 18; Rev. iv. 10, 27; **ἐπιγρηγορεύω**, 1 Co. xv. 34; aor. **ἐγρηγόρησα**, Mk. xiii. 37; Lk. xxi. 36; 1 Co. xvi. 13; 1 Th. v. 6, 10; 1 Pt. v. 8; **ἀγρυπνία**, ἡ, sleeplessness, watching, 2 Co. vi. 5; Heb. xiii. 17; **ἄγρυπνος**, ὁ, ἡ, ὁ, watchful, wakeful, Lk. xii. 37; Eph. vi. 18; Heb. xiii. 17; **ἀγρυπνέω**, fut. **ἀγρυπνήσω**, aor. **ἠγρύπνησα**, Mk. xiv. 34; Lk. xii. 37; Eph. vi. 18; Heb. xiii. 17

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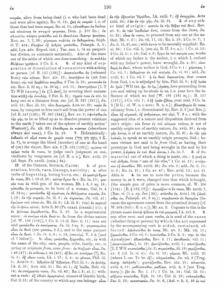

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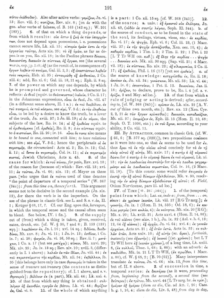

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[Philip (see Φίλιππος, 1)], son of Herod the Great, a man in private life; but she afterwards formed an unlawful union with Herod Antipas, whom she induced not only to slay John the Baptist but also to make the journey to Rome which ruined him; at last she followed him into exile in Gaul (see Ἡρώδης, 2): Mt. xiv. 3, 6; Mk. vi. 17, 19, 22; Lk. iii. 19.*

Ἡρῳδίων [WH Ἡρωδ., see Ἡρώδης and I, ι], -ωνος, ὁ, *Herodion*, a certain Christian, [Paul's "kinsman" (see συγγενής)]: Ro. xvi. 11.*

Ἡσαΐας (Lchm. Ἡσ. [cf. *Tdf.* Proleg. p. 107; WH Ἠσαίας, see I, ι]), -ου [B. 17 (16), 8], ὁ, (so Sept. for יְשַׁעְיָהוּ, Jehovah's help, fr. יָשַׁע and יָהּ), *Isaiah* (Vulg. *Isaias*, in the Fathers also *Esaias*), a celebrated Hebrew prophet, who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah: Mt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; (xiii. 35 acc. to the reading of cod. Sin. and other authorities, rightly approved of by Bleek [Hort (as below), al.], and received into the text by Tdf. [noted in mrg. by WH, see their App. ad loc.; per contra cf. Meyer or Ellicott (i. e. *Plumptre* in N. T. Com.) ad loc.]); xv. 7; Mk. vii. 6; Lk. iii. 4; iv. 17; Jn. i. 23; xii. 38 sq. 41; Acts xxviii. 25; Ro. ix. 27, 29; x. 16, 20; xv. 12; i. q. the book of the prophecies of Isaiah, Acts viii. 28, 30; ἐν (τῷ) Ἡσαΐᾳ, Mk. i. 2 G L txt. T Tr WH.*

Ἠσαῦ [Ἡσ. Ro. ix. 13 Rst Tr; Heb. xii. 16 Rst; Heb. xi. 20 R^{elz}], ὁ, (עֵשָׂו i. e. hairy [Gen. xxv. 25; Joseph. antt. 1, 18, 1]), indecl., *Esau*, the firstborn son of Isaac: Ro. ix. 13; Heb. xi. 20; xii. 16.*

ἡσσάομαι, see ἡττάω and s. v. Σ, σ, ς.

[**ἥσσων**, see ἥττων.]

ἡσυχάζω; 1 aor. ἡσύχασα; (ἥσυχος [i. q. ἡσύχιος]); as in Grk. writ. fr. Aeschyl. down, *to keep quiet*, i. e. a. *to rest, to cease from labor*: Lk. xxiii. 56. b. *to lead a quiet life*, said of those who are not running hither and thither, but stay at home and mind their business: 1 Th. iv. 11. c. *to be silent*, i. e. *to say nothing, hold one's peace*: Lk. xiv. 4 (3); Acts xi. 18; xxi. 14, (Job xxxii. 7; ἡσύχασαν καὶ οὐχ εὕροσαν λόγον, Neh. v. 8).*

[Syn. ἡσυχάζειν, σιγᾶν, σιωπᾶν: ἡσ. describes a quiet condition in the general, inclusive of silence; σιγ. describes a mental condition and its manifestation, especially in speechlessness (silence from fear, grief, awe, etc.); σιωπ., the more external and physical term, denotes abstinence from speech, esp. as antithetic to loquacity. Schmidt i. ch. 9; iv. ch. 175.]

ἡσυχία, -ας, ἡ, (fr. the adj. ἡσύχιος, q. v.; the fem. expresses the general notion [W. 95 (90)], cf. αἰτία, ἀρετή, ἔχθρα, etc.), [fr. Hom. down]; 1. *quietness*: descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others, 2 Th. iii. 12. 2. *silence*: Acts xxii. 2; 1 Tim. ii. 11 sq.*

ἡσύχιος, -α, -ον, [(perh. akin to ἧσθαι to sit, Lat. *sedatus*; cf. Curtius § 568; Vaniček p. 77)]; fr. Hom. down; *quiet, tranquil*: 1 Pet. iii. 4; βίος, 1 Tim. ii. 2; Joseph. antt. 13, 16, 1.*

ἤτοι, see ἤ, 4 c.

ἡττάω: (ἥττων); *to make less, inferior, to overcome* (the Act. only in Polyb., Diod., Joseph. antt. 12, 7, 1 [other exx. in Veitch s. v.]); Pass. ἡττάομαι, fr. [Soph. and] Hdt. down; pf. ἥττημαι; 1 aor. ἡττήθην (ἡσσώθην, 2 Co. xii. 13 L T Tr WH; in opp. to which form cf. *Fritzsche*, De conform. N. T. crit. quam Lchm. ed. p. 32 [yet see *Kuenen and Cobet*, N. T. ad fid. cod. Vat. p. xc.; *WH.* App. p. 166; B. 59 (52); Veitch s. v.]); *to be made inferior*; *to be overcome, worsted*: in war, ὑπό τινος, 2 Macc. x. 24; univ., τινί [cf. B. 168 (147); W. 219 (206)], to be conquered by one, forced to yield to one, 2 Pet. ii. 19; absol. ib. 20. τὶ ὑπέρ τινα, i. q. ἥττον ἔχω τι, *to hold a thing inferior, set below*, [on the acc. (ὅ) cf. B. § 131, 10; and on the compar. use of ὑπέρ see ὑπέρ, II. 2 b.], 2 Co. xii. 13.*

ἥττημα [cf. B. 7; *WH.* App. p. 166], -τος, τό, (ἡττάομαι); 1. *a diminution, decrease*: i. e. *defeat*, Is. xxxi. 8; αὐτῶν, brought upon the Jewish people in that so few of them had turned to Christ, Ro. xi. 12 [R. V. *loss*]. 2. *loss*, sc. as respects salvation, 1 Co. vi. 7 [R. V. txt. *defect*]. Cf. Meyer [but cf. his 6te Aufl.] on each pass. (Elsewhere only in eccl. writ.)*

ἥττων or [so L T Tr WH, see Σ, σ, ς] ἥσσων, -ον, *inferior*; neut. adverbially [fr. Hom. down] *less*, 2 Co. xii. 15; εἰς τὸ ἧσσον, *for the worse* (that ye may be made worse; opp. to εἰς τὸ κρεῖττον), 1 Co. xi. 17.*

ἠχέω (-ῶ); (ἦχος, q. v.); [fr. Hesiod down]; *to sound*: 1 Co. xiii. 1; used of the roaring of the sea, Lk. xxi. 25 Rec. [Comp.: ἐξ-, κατ-ηχέω.]*

ἦχος [cf. Lat. *echo*, *vox*, Germ. *sprechen*, etc.; Vaniček p. 858], -ου, ὁ, and (Lk. xxi. 25 G L T Tr WH) τὸ ἦχος, -ους (cf. W. 65 (64); [B. 23 (20)]; Delitzsch on Heb. xii. 19 p. 638; [or ἠχοῦς may come fr. ἠχώ, -οῦς, see esp. *WH.* App. p. 158^{a}; Mey. on Lk. as below]); 1. *a sound, noise*: Acts ii. 2; Heb. xii. 19; spoken of the roar of the sea's waves, Lk. xxi. 25 G L T Tr WH. 2. *rumor, report*: περί τινος, Lk. iv. 37.*

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of smoking a given quantities the way of sacrifice, and
can sacrificing *Ex.* 30 [illegible] *Θυμιάν* [illegible]
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(q.d. *Tall Dodeg.* p. 74; WEE App. p. 110; *Ketubbot*, Bab. p. 102 (d. v. 8, 9, 11), gen. sec. Hir. p. 24) (Ch. ii. 1 WH.; Rev. i. 1 WH.); Lk. vii. 17 (To WH.) (M T To WH. [*Ἰωάνου*]); Jn. i. 6 (To WH.); 35 (To WH.); iii. 23 (To WH.) (*Ἰωάνης*) and *Ἰωάνης* to whom (*ὧν*) *ἐ*-*ἐκείνου* (*ὧν*) whom *Jehovah* has graciously given), Gesen. *Gedächtniss.* p. 1, Ewald, *Gesch. Isr.* iii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40,

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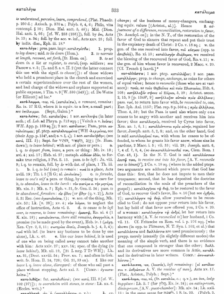

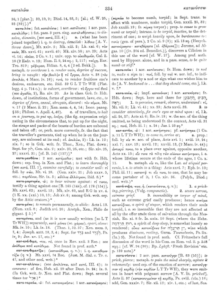

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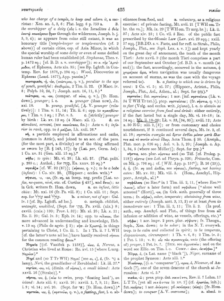

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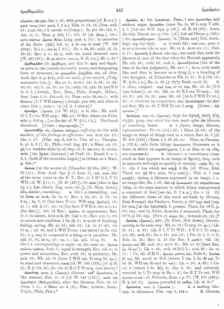

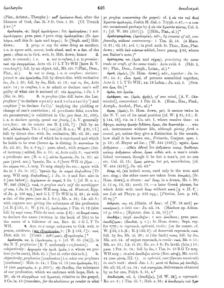

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ναὶ, in *vocat.* Mk. xvi. 2 sq. [but Tischf. WH reject the pass.]; Lk. xxiv. 1 sq. [Tischf. WH omit the pass.]; Jn. xx. 1 sq.

ψαμμος, ου, ὁ, (ἡ, ΜΕΛ, Τ, Ἑστία) and Ἕλλη, *Aeoliis,* *Sand, the sand of the sea, sand* Heb. vi. 14; xi. 12. Rev. xx. 8; xii. 18; xiii. 1; xx. 4.

Ψαρα (Ἕβραικῶς), ἡ, *Psara,* Gesch. Freiemaurerei, p. 1012), ακ. ἡ, *Ἕρρεῖν,* the proper name of a man: **Ezra** Ezra ii. 51; Neh. vii. 53.

ψαυω, ω, ἐ, ἐ, ἐ

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APPENDIX.

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PREFATORY REMARKS.

THESE lists of words herewith subjoined, as an aid to researches involving the language of the *New Testament*, require a few preliminary remarks by way of explanation.

In the attempt to classify the vocabulary of the New Testament, words which occur in several different periods have been assigned to that period, or to that, to be regarded as belonging to the classical period of the language, and find no place in the lists.

Words first met with between A.C. 323 and A.C. 150 are regarded as "Later Greek" and registered in the list which bears that heading; but between B.C. 200 and A.C. 150 they have "Sept." appended to them in case they also occur in that version.

Words which first appear between A.C. 150 and A.D. 1 are registered as A.C. 150 and are also found in the Septuagint are credited to "Biblical Greek" (Int § p. 63); but with the name of the secular author added.

Words which first appear between A.C. 100 and A.D. 1 are registered solely as "Later Greek."

Words which first come between A.D. 1 and A.D. 50 are enrolled as "Later Greek," but with the name of the secular author added.

Words which appear first in the secular authors of the last half of the first century of our era have an asterisk prefixed to them, and are enrolled both in the list of "Later Greek" and in the list of "Biblical Greek."

A New Testament word credited to Biblical Greek, if not found in the Septuagint but contained in the Apocryphal books of the Old Testament, is so designated by an appended "Apocr."

Whenever a word given in either the Biblical or the Later Greek list is also found in the Anthologies or the Inscriptions, that fact has been noted (as an intimation that such word may possibly be older than it appears to be); and if the word belong to "Later Greek," the name of the secular author has been added, if it be one of any importance.

The New Testament vocabulary has thus been classified according to hard and fast chronological lines. But to obviate it some measure the incorrect impression which the rigor of such a method might give, it will be noticed that a twofold recognition has been accorded to words belonging to the periods in which the secular usage and the sacred may be supposed to have been in close contact with each other, namely, the period of the Sept. and the period which followed its completion, and for the last half of the first Christian century. Nevertheless, the uncertainty inseparable from the results no scholar will overlook. Indeed, the surprises

It should be noted that in the following lists the term "Sept." is used in its restricted sense to designate merely the canonical books of the Greek Old Testament; but in the body of the lexicon "Sept." often includes all the Greek Old Testament, Apocrypha and all. Also, the term "Biblical Greek" in the lexicon is used in a wider sense than in the lists, namely, to indicate words which appear in the Septuagint, regardless of the fact that the word occurs only in a parenthesis from the Septuagint.

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almost every one has experienced in investigating the age of some word in his vernacular which has dropped out of use for which stretches of time and then reappeared, may admonish him of the precarious character of conclusions respecting the usage of an ancient language, of which the remnants are so meagre as the Greek of the New Testament. Nevertheless, the lists and professional results here given are not without interest, but they should not be taken for more than they are worth.

The scheme of distribution adopted will be rendered more distinct by the subjoined

CHRONOLOGICAL CONSPECTUS.

Words in use before B.C. 350	are marked as classical, and remain unregistered.
Words first met between B.C. 350 and B.C. 200	credited to single authors (or books) in the classical period, or to Later Greek with Sept. usage noted.
Words first met between B.C. 200 and B.C. 150	credited to single authors (or books) in the classical period, or to Biblical Greek with Sept. usage noted.
Words first met between B.C. 150 and B.C. 100	credited to Biblical Greek with secular usage noted.
Words first met between B.C. 100 and A.D. 1	are enrolled simply as Later Greek.
Words first met between A.D. 1 and A.D. 50	are enrolled as Later Greek but with the name of the author appended.
Words first met between A.D. 50 and A.D. 100	credited to double authorship, viz. both as Biblical and Later Greek, with the name of the secular author appended and name of secular author appended.

The selection of the distinctive New Testament significations has not been an simple a matter as might be anticipated.—

It is obvious that the employment of a word in a figure of speech cannot be regarded as the ground of a distinctive signification. Thus, although ἀιών is used in the Gospels in the description of future blessedness (Mt. vii. 11), ἄφεσις to designate the overchanging doctrinal expressis (Eph. iv. 14), ἐκκλ. of first converts (Eu. xvi. 2), κόσμος of the consecrated kingdom of God (Heb. xiii. 13 etc.), πνεῦμα as applied to the vital (Job v. 18 etc.), μαρ to denote God's power (Lk. i. 49 etc.), and similar uses, are omitted.

Words which are distinctive in secular or sacred or religious relations does not in general succeed in a new signification. Accordingly, such terms as μαρτυρία, Θεός, Κύριος, Κριτής, ἐκκλησία, ἅγιος, ἁμαρτία, ἀγάπη, ἐλπίς, πίστις, ἀγαθός, ἀγαθοποιός, καλός, ἀγαθός, to what would be the Christian reference, μέρος in St. John's phraseology, and the like, have been excluded. Yet this restriction has not been so rigorously enforced as to rule out such words as ἀπόλογος, πόθος, κρίσις, κρίνω, κρίμα, ἀγωνία, ἀγών, ἀθλέω, to what would be the Christian reference, μέρος in St. John's phraseology, and the like, have been excluded.

In general, however, the list is a restricted rather than an inclusive one.

An appended mark of interrogation indicates uncertainty owing to diversity of text. In the lists of words peculiar to individual New Testament writers—

a. When the use of a word by an author (or book) is unquestioned in any single passage it is credited to the author (or book) in question even though its use be disputed by some edition of the text in every other passage of that author.

b. When a word is found in one author (or book) according to all editions, but though occurring in others is questioned there by some form of the text in every instance, it is credited to the first, and the name of the others is appended in parenthesis with a question-mark.

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c. When a word is found in two authors (or books), but in one of them stands in a quotation from the Septuagint, it is credited to the one using it at first hand, and its use by the other is credited to the Sept. (Int. § p. 63).

d. A word which is found in but a single author (or book) is credited to the same with a question-mark, even though its use be disputed by one or another form of the text in every instance of its occurrence.

e. A word which is found in two or more authors (or books) yet is disputed by one or another form of the text in every instance, is excluded from the lists altogether.

The uncritical misjudgments entertained by some who have made questions of authenticity turn on verdictory alone will deter students, it is to be hoped, from admiring the lists exhibiting the peculiarities of the several books.

Explanations which apply only to particular lists are given at the beginning of those lists. Proper names of persons, countries, rivers, places, have been omitted.

For the rules of the Greek Accents, the Greek Prosody, and the Quantities to be found in Winer's Grammar, the various Introductions and Encyclopædias, the articles by Professor Fritzsche in the Bibliotheca Sacra for 1875, 1876, 1880, such works as those of Robinson on the Synoptical Gospels and the Pastoral Epistles, and especially Ellicott's copious catalogues given by Zeller in his Theologische Jahrbücher for 1841, pp. 445–525.

In conclusion, a public expression of my thanks is due to W. W. Foss, A. B., a student in the Theological department of the University, for very efficient and painstaking assistance.

J. H. T.

CLEVELAND, OHIO,
January, 1886.

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APPENDIX.

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LATER, i.e. POST-ARISTOTELIAN, GREEK WORDS IN THE NEW TESTAMENT.

N. B. For explanation see the Prefatory Remarks.

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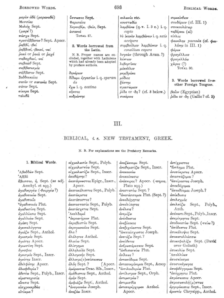

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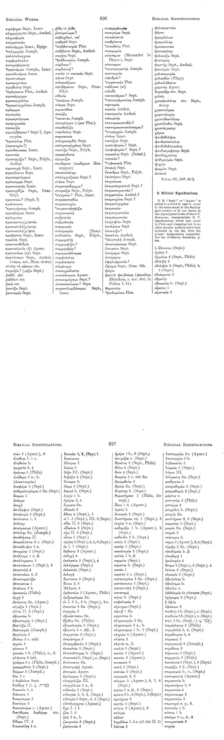

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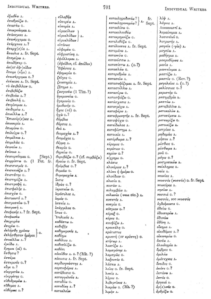

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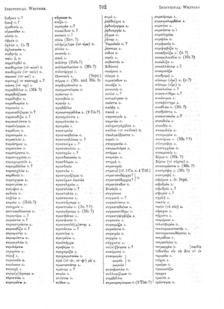

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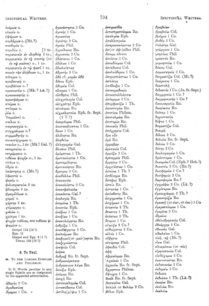

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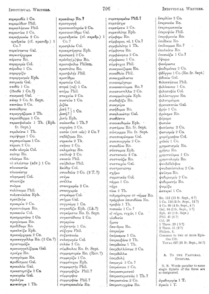

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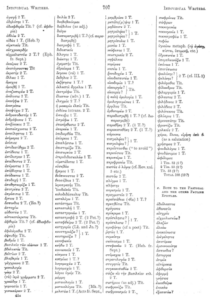

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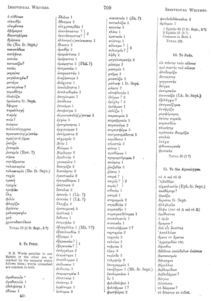

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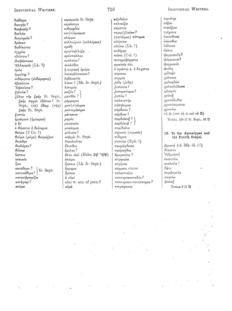

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V.

FORMS OF VERBS.

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FORMS OF VERBS. 723 FORMS OF VERBS.

ἐκτετριφώς, 1 aor. act. of ἐκτετρίβω.
ἐκτετριφώς, perf. act. part. nom. sing. of ἐκτετρίβω.
ἐκφαίνῃς, 2 aor. pass. 2 pers. sing. of ἐκφαίνω.
ἐκτίνῃς, 1 aor. act. of ἐκτίνυμι.
ἐκτίνῃς, 2 aor. act. of ἐκτίνω.
ἐκφύσας, 1 aor. act. of ἐκφύω.
ἐκφύσας, 1 aor. act. of ἐκφύσω.
ἐλαύνῃς, 2 aor. act. of ἐλαύνω.
ἐλαυνόμενος, pf. 2 pers. sing. of ἐλαυνόομαι.
ἐλαυνόμενος, pf. part. pres. of ἐλαύνω.
ἐλαυνόμενος, 1 aor. act. part. nom. sing. masc. of ἐλαυνόω.
ἐλαυνόμενος, 1 aor. act. part. nom. plur. masc. of ἐλαυνόω.
ἐλαυνόμενος, 1 aor. act. part. nom. plur. masc. of ἐλαυνόω.
ἐλαυνόμενος, 1 aor. act. part. nom. sing

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