

**The Translator's
Concise
Lexicon
Of the
Textus Receptus**

Dr. Steve Combs

**ὁ οὐρανὸς καὶ ἡ γῆ
παρελεύσονται, οἱ
δὲ λόγοι μου οὐ μὴ
παρέλθωσι. Lk. 21:33**

**The Translator's
Concise Lexicon
of the
Textus Receptus**

SAMPLE PAGES

The Translator's Concise Lexicon of the Textus Receptus

By Dr. Steve Combs

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the Authorized Version (the King James Bible)

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Dedication

This volume is dedicated to my precious, beloved wife, Suzanne, who gives me strength and encouragement and wisdom. She has stood by me for many years in spite of my many faults and failures. She has helped me get up when I fall and helped me keep going. God knew what He was doing when He gave her to me.

Other Books Written and Edited by the Author

The Fellowship of the Mystery: The Book of Ephesians
The Power of the Gospel: The Book of Romans
A Practical Theology of Bible Translating
A Practical Guide to Translation Projects
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Every Word for Every People
Regions Beyond: The Task of Missions in the Twenty-First Century
The LSB and Other Unusual Questions
So Shall My Word Be
Magnified Above thy Name

Books Edited by the Author

The Greek New Testament
The Parallel Greek TR-English KJV New Testament

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The Translator's Concise Lexicon of the Textus Receptus

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A Short Bibliography

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The primary source of the definitions in this Lexicon was the King James Bible. The KJB translators translated according to the meaning of the Greek words and idioms as they were used in the context. They did not hold themselves to a consistency in translating a Greek word by the same English word every time. They made liberal use of synonyms and the various meanings of the Greek words. In preparing this lexicon, much time was spent looking at the way Greek words are used in the Greek New Testament and how the KJB translated those words in the context of New Testament usage.

General

Abbreviations:

= the meaning is

1 – first

2 – second

3 – third

acc – accusative

adj – adjective

adv – adverb

arc. - Archaic

aram – Aramaic

br - British

class - Classical

comp. – comparative

dat – dative

def – definition

dep - deponent

e.g. – for example

emph - emphasis

enclit – enclitic

fem – feminine

fr – from

fut - future

gen – genitive

gr. or Gk. – Greek

idio. – idiomatic, idiomatically,

idiom

i.e. – that is

imp – imperative

i.q. – the same as

indec – indeclinable

intens - intensive

KJV – King James Version

Lat – Latin

lit – literally

masc – masculine

mid – middle

MS – Manuscript

MSS - Manuscripts

neut - neuter

nom – nominative

obs. – obsolete or archaic

part – particle

pers – person

pl – plural

poss – possessive

prep – preposition

pron - pronoun

s, sing – singular

superla – superlative

tr – translated

trl - transliterated

voc – vocative

New Testament Abbreviations:

Mat, Mt - Matthew

Mar, Mk – Mark

Lu, Luk – Luke

Jn, Joh – John

Ac, Act – Acts

Ro, Rom – Romans

1 Co – 1 Corinthians

2 Co – 2 Corinthians

Gal, Ga - Galatians

Eph – Ephesians

Phi, Php – Philippians

Col – Colossians

1Th – 1 Thessalonians

2Th – 2 Thessalonians

1 Ti – 1 Timothy

2 Ti – 2 Timothy
Tit – Titus
Phile, Phm - Philemon
He - Hebrews
Ja, Jas – James
1 Pe – 1 Peter
2 Pe – 2 Peter
1 Jn -1 John
2 Jn – 2 John
3 Jn – 3 John
Ju, Jud - Jude
Re - Revelation

Preface

In the last one hundred thirty years, there has been a constant movement, first in liberal circles, then in evangelical circles, away from the excellent scholarship that produced the Authorized or King James Version of the Holy Bible. This trend includes revisions in Greek grammars and Greek lexicons. Greek grammars and lexicons have been written based on the Westcott and Hort Greek New Testament (1881) rather than the older and more reliable Textus Receptus. The Westcott and Hort Text led to the current United Bible Societies Greek New Testament (UBS) and the Nestle-Aland Greek New Testament (NA), the texts of which are currently identical. Additionally, the SBL and the Tyndale Greek Texts are based on Westcott and Hort. Together these represent what we call *The Critical Text*. There are thousands of word differences between the Textus Receptus and the Critical text. These differences have led to lexicons that are built on the Critical Text and that have departed from the Textus Receptus in many words. Even the *Greek Verbs in the New Testament and their Principle Parts*, by Lawrence M. Vance, is built on the NA/UBS text and includes word differences. There is a need for a Lexicon built on the Textus Receptus and that takes the translation choices of the King James translators seriously. This Lexicon does that.

In 1611, Greek scholarship was at a high level. A deep thorough knowledge of the Greek language and the Greek New Testament was preserved in the Byzantine Empire (330-1453 AD) and by the Greek Orthodox Church. Byzantium was the continuation of the Roman Empire in the Eastern Provinces. Its capital was Constantinople, its language was Greek, and it was centered on Greek culture and the Eastern Greek Church. After the fall of Constantinople to the Ottoman Turks in 1453, Greek scholars fled from the east to Western Europe, bringing their knowledge and learning in Greek with them. They had been studying the Greek New Testament manuscripts throughout the Middle Ages. It was from them and other Greeks who had come to western Europe before 1453 that European scholars and teachers learned Greek. They learned Greek from those who used Greek in daily life. As a result of

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this, Desiderius Erasmus (1466-1536) became one of the most outstanding Greek scholars of all time. He was responsible for assembling the first Greek New Testament to be published on the new moveable-type printing press, invented by Gutenberg about 1450. He assembled the entire New Testament from copies of ancient manuscripts and published the first edition of the Textus Receptus in 1516. The first English New Testament translated from Erasmus' Greek text was published by William Tyndale in 1526.

When the King of England, James I, approved a new English translation in 1604, forty-seven of the greatest Greek and Hebrew scholars and spiritual men ever assembled in history took up the task. Two of these men, Thomas Bilson and Miles Smith, were among the final reviewers of the translation. Thomas Bilson has been described as complete in theology and well skilled in languages. Miles Smith was a thorough scholar of ancient languages. From his youth, he devoted himself to reading classical authors in their own languages. He knew Greek, Latin, Hebrew, Chaldaic, Syriac and Arabic almost as well as his native English language. Among the others, Richard Brett was famous as an orientalist and for his extensive knowledge of ancient languages, such as Latin, Greek, Hebrew, Aramaic, Arabic, and Ethiopian. He was the author of many translations from Greek and wrote Latin pamphlets on doctrine. John Harmer held the regis professorship in Greek at Oxford. Leonard Hutten was known as being excellent in Greek. John Perrin was also regis professor of Greek and one of the most experienced and highly esteemed Greek scholars in England, perhaps all of Europe. William Dakins was a Greek lecturer at Trinity and familiar with ancient Greek manuscripts. John Bois was a child prodigy. By six years of age, he could read and write Hebrew and had learned Greek. All of the others were similarly qualified. Regarding spirituality, they all knew Christ and were walking with Him. Additionally, they all knew what it was like to be persecuted for Christ. It had not been long since believers in England had been burned at the stake for their faith. There was no compromise with heresy or Catholicism in them. Few scholars have equaled their qualifications since.

I feel it is important to bring these facts to light, because in the last one hundred fifty years the King James Version and the Received Text have been under relentless and continual attack. Many translators have produced new English versions and have tried to replace the KJV with them. They and their publishers have succeeded in enticing many

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Christians to these new versions, but they have failed to displace the King James Version. The KJV is still wildly popular the world over. It remains a best seller every year, even though it enjoys little benefit from mass advertising.

The Purpose of the Lexicon

All of this provides background for the purpose of this lexicon. There are many millions of Christians who consider the KJV to be the Word of God and the only truly accurate translation in English, and they also believe the Received Greek Text to be the preserved Word of God in Greek. This lexicon has been compiled for them, and there are several purposes behind it. First, it is written for college students who are studying in schools that believe the things just mentioned. Second, it is written for Bible translators who believe the same things and are translating in foreign languages. Third, it is written for all who want to learn Greek grammar with definitions of words that are based on the actual *use* of the words in the New Testament, rather than based on root words or component parts of words or the use of words in the so-called Greek Septuagint. Finally, it is written for any Christian who wants an additional dictionary of New Testament words based on the Greek words.

This lexicon assumes the reader can read Greek words. However, the more knowledge the reader has about Greek, the more he can get out of the lexicon. Bear in mind also that this volume is *not* a Greek grammar.

Components of the Lexicon

This lexicon contains over 5000 Greek words. To the Author's knowledge it contains every word in the Greek Received Text. However, it does not include every form contained in the declensions and conjugations of the words. There are *six* basic components in the information given for each Greek word. These components may be given in different order for each word. *The first component* is the lexical form of the word that you look up. The lexical form of nouns and pronouns is the nominative singular masculine form. The lexical form of verbs is the present active indicative first person singular form.

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Adjectives are presented in the nominative singular masculine form. The genitive ending of nouns is given for the third declension only.

Word Definitions

The second component is the definition. Use has been made of numerous lexicons and the KJV. However, priority has been given to *Strong's Dictionary of Greek and Hebrew Words, The Complete Word Study Dictionary of Greek and Hebrew Words, A Greek Lexicon Adapted to the New Testament*, and the various ways the KJV translated each Greek word. Several other lexicons and books have been used, as well. See the bibliography.

Often definitions are given in various lexicons according to root words. For example, the definition of ὑψόω is given in Strong's as "From G5311; to *elevate* (literally or figuratively)" and word G5311 is ὕψος and is defined, "From a derivative of G5228; *elevation*, that is, (abstractly) *altitude*, (specifically) the *sky*, or (figuratively) *dignity*." G5228 is ὑπέρ, which is a preposition with a large number of definitions, including *over*. These various meanings are not very practical definitions when trying to decipher a word in its context. The simple uses of the word, ὑψόω, in the KJV are much more practical definitions: *exalt, lift up*; and ὕψος is *exalted, height, high*.

Another way words are defined in lexicons is according to components of the words. This is especially true when words are combined with prepositions. Examples can be drawn from the preposition ὑπο with the basic meanings *under* or *by*. One such example is ὑπολαμβάνω. λαμβάνω basically means *to take* or *to receive*. Therefore, Strong's defines ὑπολαμβάνω, "to *take* from *below*, that is, *carry upward*; figuratively to *take up* ..." What does that tell you? You will not find it very practical in the Biblical contexts. The KJV translated it, "*answer, receive, suppose*," according to its *actual use* in the context where it is found. Quite a contrast, indeed.

Words are normally defined according to how they are used, not by root words or by their components. Words are often used in ways that are completely removed from their roots or component parts. Much is often made of literal meanings, but literal meanings can be meaningless when they differ from how the words are used. The KJV is the most successful English translation in history. The translators learned the definitions from the actual speakers of Greek. The KJV word

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usage defines Greek words, and those definitions have stood the test of time for five hundred years. Therefore, the definitions in this lexicon give ultimate priority to what the KJV translators determined the contextual meanings of the words are.

To accomplish this, I investigated the Strong's Dictionary, the King James Concordance, and many individual verses in the King James Bible and the Greek Received Text. Sometimes, I also looked at the *Word Study Dictionary*, *Sheldon's Lexicon*, and *Thayer's Greek Definitions and Mounce Concise Greek-English Dictionary*. Occasionally, I made use of older lexicons. The oldest was dated 1813. A bibliography of sources and references is included just before this preface.

The King James translators did not hold themselves to a standard of translating a Greek word the same everywhere it is used. They made liberal use of synonyms and they were aware of the principle of *polysemy*. This principle simply states that words often have more than one meaning and sometimes have different meanings in different contexts. Look up the word *end* in an English dictionary. It has nineteen definitions in the American Heritage Dictionary. Greek words also often have multiple definitions and the KJV brings these definitions to light. Due to the translators' use of synonyms and the way they handled polysemy, the KJV is itself an impressive lexicon.

References and Principal Parts

The third component is that there are Biblical references included with the definition. These are not a complete concordance of all references that use the Greek word. They are a few selected references only. Their purpose is to provide a start in the study of the word in the Biblical context and to give examples of the use of the word. The goal is to enhance understanding from the actual use of the word.

The fourth component is the inclusion of the principal parts of verbs. The principal parts of Greek verbs are the tense stems. Greek is an inflectional language, which means the endings change depending on what part of speech the word expresses. This process of change in verbs is called *conjugation*. The part of the verb that does not change within a given conjugation is called the stem. The problem is that the stem does change with different tenses of verbs. For example, the verb stem is spelled one way in present tense and a different way in aorist tense. This change can be so drastic that the verb sometimes becomes

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unrecognizable. The principal parts show the nature of that change. Including the principal parts helps the Greek reader recognize the verb. Greek verb stems change in six different ways, therefore, there are six principal parts to Greek verbs. The principal parts are as follows and they appear in this order:

1. present,
2. future,
3. aorist,
4. perfect,
5. perfect passive,
6. aorist passive.

They are always listed in this order without exception. Most verbs do not use *all* their principal parts in the New Testament. Generally, only the forms used in the New Testament are listed in this lexicon, although some of those not used may occasionally be listed. Also, the future principal part is included with most verbs, even if it is not used in the New Testament. If one or more principal parts are left out, it is replaced with this symbol ... to hold its place in the list. The reader will notice that the principal parts listed for each definition numbers only five. That is because the basic lexical form of the Greek word that is being defined represents the present tense principal part. Therefore, the list of principal parts that follow begins with the future tense principal part.

Final Considerations

Two additional features include listings of idiomatic phrases along with some of the definitions and, secondly, occasional parenthetical explanations. One parenthetical explanation worthy of note at this point includes the abbreviation *lit* for *literal*. The explanation includes a literal translation of the idiom. The inclusion of a literal translation, which is usually a bit different than the translation given in the KJV, is in no way a criticism of the KJV. The KJV translation simply shows the English meaning of the Greek idiom. This is easily seen in Matthew 1:23 and Romans 3:4 (God forbid).

An example of the technique in the above paragraph is found in 1 Timothy 5:14. The Greek Received text reads, “none occasion to the adversary to speak reproachfully.” The Greek for “the adversary to

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speak reproachfully” is “ἀντικειμένῳ λοιδορίας χάριν,” which literally is “the adversary to cause reproach.” They do that by speaking, therefore, the correct way to express the *meaning* of the Greek idiom is “speak reproachfully.” Therefore, this lexicon is also a dictionary of New Testament Greek idioms.

A Brief History of Greek

Greek is a very ancient language. Scholars have traced Greek writing back about 3500 years, according to Wikipedia.¹ However, it is older than that. Noah’s flood took place about 2348 BC., four thousand three hundred seventy-three years ago. After languages were confused at Babel (Gen. 11), Javan, the son of Japheth, the son of Noah, founded Greece. Larry Pierce, in an article written for Answers in Genesis, gave evidence that Egialeus, king of the Greek city of Sicyon, west of Corinthian Peloponnesus, began his reign in 2089 BC.² That was about 261 years after the Great Flood of Genesis 6-8. So, the history of the Greek language goes back more than 4000 years.

The form of Greek we call “Classical” was prevalent in Greece from about 500 BC to 300 BC. Classical Greek was the language in which the Greek philosophical literature of men like Plato, Epicurus, and Aristotle was written. Classical Greek was divided into several dialects. Upon the primary foundation of the Attic dialect, a common form of Greek developed within the army of Alexander the Great, who died in 323 BC. This common Greek was spread from Greece in the west and to India in the East and to Egypt in the south. We know this common Greek by the name Koine Greek. By the First Century A. D., it was the dominant form of Greek throughout the Roman Empire and is the language of the New Testament.

About 303 A. D., the Roman Emperor, Constantine, changed the name of the city of Byzantium (now Istanbul) in Asia Minor to Constantinople. In 359 A.D, Constantinople became the capital of the Eastern half of the Roman Empire. Koine was the language of the Eastern Empire at that time. After the fall of the Western half of the Empire about 500 A.D., the Eastern Empire continued. Today it is known as the Byzantine Empire, and it lasted until its fall to the Ottoman Turks in 1453 A.D. The Greek of the period 500-1453 AD flowed from Koine and is called Medieval Greek or Byzantine Greek. It was the language of the Government, the people, the Eastern Church, scholarship, the arts,

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and a common trade language of people of diverse mother tongues. Eventually, Byzantine Greek developed into the current form of common Greek, now called Demotic Greek or Standard Modern Greek.

Dr. Steve Combs
October 2025

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Α, α, Ἄλφα

Α, α, Ἄλφα - first letter in the Greek Alphabet, Re. 1.8, 11; 21.6; 22.13

Ἀαρών – Aaron

Ἀβαδδών - Abaddon

Αβαρής, -ης, -ές, adj. - not burdensome, 2 Co. 11.9

Αββᾶ - father, Mar. 14.36; Ro.8.15

Ἄβελ – Able

Ἀβιά – Abia, Abijah

Ἀβιάθαρ – Abiathar

Ἀβιληνή – Abilene

Ἀβιούδ – Abiud

Ἀβραάμ - Abraham

Ἄβυσσος, -ή, -ον, adj-deep, bottomless, Lu 8.31; Re 9.1-2

Ἄγαθος - Agabus

Ἀγαθοεργέω - to do good, 1 Ti.6.18, ..., ..., ..., ..., ...

Ἀγαθοποιέω · to do good, do well, Lu 6.35; Ac 14.17; 3Jn 11
..., ἡγαθοποίησα, ..., ..., ...

Ἀγαθοποιῖα, ἡ - well-doing, 1 Pe. 4.19

Ἀγαθοποιός, -ος, -ον, adj.-well doer, 1 Pe. 2:14

Ἀγαθός, -ή, -όν, adj. - good, good (things-men-women, etc.), well, benefit, Mat 5.45; 7.11; Lu 12.18-19; Ro 2.7; 10.14-15; Phm 1.14

Ἀγαθωσύνη, ἡ, - goodness, Ro 15.14; Gal 5.22; Eph 5.9; 2Th 1.11

Ἀγαλλίασις, εως, ἡ, gladness, joy, exceeding joy, Lu 1.14,44; Jud 24

Ἀγαλλιάω – rejoice, be glad, be exceeding glad, have exceeding joy, Mat 5.12; John 5.35; Ac 2.26; 1Pe 4.13

... ἡγαλλίασα ... ἡγαλλιάθην

Ἄγαμος, -ή, -ον, adj-unmarried, 1Co 7.8, 11, 32, 34

Ἀγανακτέω - be very displeased, to have or be moved with indignation, Mat 20.24; Mar 10.14,41, ..., ἡγανάκτησα... ...

Ἀγανάκτησις, -εως, ἡ, - have indignation, 2 Co. 7.11

Ἀγαπάω - to love, beloved (be loved), Ro 8.28; Re. 12.11; 20.9

ἀγαπήσω ἡγάπησα ἡγάπηκα
ἡγάπημαι ἡγαπήθην

Ἀγάπη, ἡ - love, charity, dear (beloved), a feast of charity, John 13.35; 1Co 13.1-4; Eph 5.2; Col 1.13; Phm 9; Jude 12

Ἀγαπητός, ἡ, ὄν, adj. -(dearly- or well-) beloved, dear (beloved, precious), Mat 12.17-18; Ro 16.5; Eph 5.1

Ἄγαρ - Hagar

Ἀγαρεύω - compel another to go or do some task, Mat 5.41; Mar 15.21

ἀγαπαεύσω ἡγγάρευσα

Α, α, Ἄλφα

Ἀγγεῖον, τό - a vessel, Mat 13.48; Mat 25.4

Ἀγγελία, ἡ - a message, Mat. 13.48; 25.4

Ἄγγελος, ἡ - an angel, a messenger, Mat 1.20,24; 11.10

Ἄγε – come on (an expression of disapproval, disbelief, etc; tr “go to”) Ja 4.13; 5.1

Ἀγέλη, ἡ - herd, Mar 5.11,13

Ἀγενεαλόγητος, ἡ - without descent, He. 7.3

Ἀγενής, ἑός, ἡ - base things, 1 Co 1.20.

Ἀγιάζω – hallow (make holy, set apart as holy), be holy, sanctify (make holy, set apart as holy), Mat 6.9; Jn 10.36; Re 22.11, ... ἡγίασα ... ἡγίασμαι ἡγιάσθην

Ἀγιασμός, ὁ - sanctification, holiness, Ro 6.19; 1Co 1.30

Ἄγιος, -α, -ον, adj. – 1. holy (consecrated or set apart for God), 2. pure, righteous, 3. most holy, holiest, holiest of all; (esp. if doubled), 4. holy one or thing, saint (person set apart for God), 5. sanctuary (place set apart for God),

Mat 1.18; Lu. 2.23; 1Co 1.2; He 9.3; 13.11

Ἀγιότης, -ητος, ἡ, - holiness, He. 12.10

Ἀγιωσύνη, ἡ - holiness, Ro 1.4; 2Co 7.1; 1Th 3.13

Ἀγκάλη, ἡ the arm, Lu. 2.28

Ἀγκιστρον, τό-a hook,Mt 17.27

Ἄγκυρα, ἡ - an anchor, Ac. 27.29, 30, 40

Ἄγναφος, -ος, -ον, adj - new, Mat. 9.16; Mar. 2.21

Ἀγνεία, ἡ - purity, 1 Ti. 4.12; 5.2

Ἀγνίζω - to purify, ... ἡγνισα ἡγνικα ἡγνισμαι ἡγνίσθην, Jn 11.55; Ac 21.24; Ja 4.8

Ἀγνισμός, ὁ - purification, Ac 21.26

Ἀγνοέω - be ignorant; not understand, not know, Ro 1.13, 6.3; 2Co 6.9

..., ἡγνόησα, ..., ..., ...,

Ἀγνόημα, -ατος, τό - error, He 9.7

Ἄγνοια, ἡ - ignorance, Ac 3.17

Ἀγνός, -ή, -όν, adj. - pure, chaste, clear (not guilty, blameless, innocent), 2Co 7.11; Php 4.8; Tit 2.5

Ἀγνότης, -τητος, ἡ, pureness, 2 Co. 6.6

Ἀγνῶς, adv. -sincerely, Php. 1.16

Ἀγνωσια, ἡ - ignorance, not having knowledge, 1 Co. 15.34; 1 Pe. 2.15

Ἄγνωστος, -ή, -ον, adj -unknown, Ac 17.23

Ἀγορά, ἄς, ἡ, market, marketplace, street, Mat 11.16; 20.3; Mar 6.56

Ἀγοράζω, - to buy, redeem, Mat 14.15; Re 5.9, ... ἡγόρασα ... ἡγόρασμαι ἡγοράσθην

Ἀγοραῖος, ἡ, 1. Baser sort (a low, idle fellow who loiters in the forum), 2. Law, judicial or court

days held in the forum, Ac. 17.5;
Ac. 19.38

Ἄγρα, ἡ, - a catching, (tr
“draught”=drawing a net to catch
fish, modern spelling ‘draft’) Lu
5.4, 9

Ἀγράμματος, -ή, -ον, adj -
unlearned, Ac. 4.13

Ἀγραυλέω - to remain in the
open, outside, Lu. 2.8

Ἀγρεύω – to catch, Mar 12.13
..., ἤγρευσα, ..., ..., ...

Ἀγριέλαιος, ἡ - a wild olive-tree,
Ro. 11.17, 24

Ἄγριος, -α, -ον, adj. - wild, raging,
Mat 3.4; Mar 1.6; Jud 1.13

Ἀγρίππας - Agrippa

Ἀγρός, ὁ - a field, country, land,
farm, piece of ground, Mat 6.28;
Mar 5.14; 10.29-30; 22.5; Lu
14.18; 15.15

Ἀγρυπνέω - watch, Mar 13.33; Lu
21.36; He 13.17

Ἀγρυπνία, ἡ, a watching, 2Co 6.5;
2Co 11.27

Ἄγω - bring, lead away, go, carry,
let go, to keep, be open,
ἄξω ἡγαγον ἤχθην, Mar 1.38;
11:2; 13.11; 14.6; Lu 4.1; Ac 19.38;
21.34

Ἀγωγή, ἡ, manner of life, 2 Ti.
3.10

Ἀγών, -ῶνος, ὁ - conflict,
contention, fight, race; the word
refers to a great struggle or effort
to achieve a goal, gain a victory,
win a contest, etc. Php 1.30; Col
2.1; 1Ti 6.12; 2Ti 4.7

Ἀγωνία, ἡ, agony, Lu. 22.44

Ἀγωνίζομαι, fight, labor fervently,
strive or make effort, Lu 13.24; Jn
18.36; Col 4.12; 1Ti 6.12,

ἡγώνισμα ...

Ἀδάμ – Adam

Ἀδάπανος, -ή, -ον, adj. - without
expense (charge), 1 Co. 9.18

Ἀδδί - Addi

Ἀδελφή, ἡ, a sister, Mar 3.35

Ἀδελφός, ὁ - a brother, Jn 7.5

Ἀδελφότης, -τητος, ἡ - brethren,
brotherhood, 1 Pe. 2.17; 5.9

Ἄδηλος, -ή, -ον, adj. - not
apparent, uncertain, hidden, Lu.
11.44. 1 Co. 14.8

Ἀδηλότης, -τητος, ἡ, uncertain,
1 Ti. 6.17

Ἀδήλως, adv. uncertainly, 1 Co.
9.26

Ἀδημονέω - be full of heaviness,
be very heavy of heart, Mat 26.37,
Mar 14.33

Ἄδης, ὁ, hell, grave, Mat. 11.23;
Lu. 10.15; 1 Cor 15.55

Ἀδιάκριτος, -ή, -ον, adj-without
partiality, Ja. 3.17

Ἀδιάλειπτος, -ή, -ον, adj. -without
ceasing, continual, Ro 9.2; 2Ti 1.3

Ἀδιαλείπτως, adv. – without
ceasing, Ro 1.9; 1Th 1.3; 2.13

Ἀδιαφθορία, -ή, adj. -
incorruptness, Tit. 2.7

Ἀδικέω - hurt, injure, be an
offender, be unjust, do wrong,
suffer wrong, take wrong, Mat
20.13; Lu 10.19; Re 22.11

ἀδικήσω, ἡδίκησα, ..., ..., ἡδική

Ἄδικημα, -ατος, τό - evil doing, iniquity, wrong doing, Ac 18.14; 24.20; Re 18.5
Ἄδικία, ἡ, iniquity, unjust, unrighteousness, wrong, Lu 13.27; 16.8; Ro 1.18; 2Co 12.13
Ἄδίκος, -ή, -ον, adj. - unjust, unrighteous, Ac 24.15; 1Co 6.1,9
Ἄδικως, adv. – wrongfully, 1 Pe. 2.19
Ἀδόκιμος, -ή, -ον, adj. - castaway, rejected, reprobate, Ro 1.28; 1Co 9.27; 2Co 13.5-7
Ἄδολος, -ή, -ον, adj. - sincere, 1 Pe. 2.2
Ἀδραμυττηνός – Adramyttium
Ἀδρία - Adria
Ἀδρότης, -τητος, ἡ - abundance, 2 Co. 8.20
Ἀδυνατέω - be impossible, Mat 17.20; Lu 1.37
 ἄδυνατήσω, ..., ..., ..., ...
Ἀδύνατος, -ή, -ον, adj. - could not do, weak, impossible, not possible, impotent, Lu 18.26-27; Ac 14.8; Ro 8.3; 15.1; He 10.4; 11.6
Ἄδω - to sing, Eph 5.19; Col 3.16

Ἀεί, adv. - always, ever, Mar 15.8; 2Co 4.11; 6.10
Ἀετός, ὁ, an eagle, Mat 24.28; Lu 17.37
Ἄζυμος, -ή, -ον, adj.-unleavened, 1Co. 5.7, 8
Ἀζώρ – Azor
Ἄζωτος - Azotus
Ἄήρ, ἀέρος, ὁ, air, atmosphere
Ἀθανασία, ἡ - immortality,

1 Co. 15.53, 54; 1 Ti. 6.16
Ἀθέμιτος, -ή, -ον, adj. – unlawful, abominable, Ac. 10.28; 1 Pe. 4.3
Ἄθεος, ἡ - without God, godless, Ep. 2.12
Ἄθεσμος, -ή, -ον, adj. - wicked, 2 Pe. 2.7; 3.17
Ἀθετέω - cast off, despise, frustrate, bring to nothing, reject, disannul (To annul; to make void; to deprive of authority or force; to nullify; to abolish; as, to *disannul* a law or an ordinance.³), Mar 6.26; Lu 10.16; 1Co 1.19; 1Ti 5.12
 ἀθετήσω ἡθέτησα
Ἀθέτησις, -εως, ἡ, - disannulling, put away, He. 7.18, 9.26
Ἀθῆναι – Athens
Ἀθηναῖος - Athenian
Ἀθλέω - to strive (make effort), 2 Ti 2.5, ἀθλήσω ἡθληκα
Ἄθλησις, εως, ἡ - fight, struggle, He. 10.32
Ἀθυμέω - be discouraged, Col 3.21, ἀθήσω
Ἀθῶος, -ή, -ον, adj. - innocent, Mat. 27.4, 24
Αἴγειος, -α, -ον, adj. - goat, αἰγείους δέρμασιν, goatskins, He. 11.37
Αἰγιαλός, ὁ - shore,
Αἰγύπτιος – Egyptian
Αἴγυπτος - Egypt
Αἰδιος, -ή, -ον, adj. - eternal, everlasting, Ro. 1.20. Jude 6
Αἰδως, ἡ - reverence, shamefacedness (very modest, bashful), 1 Ti. 2.9. He. 12.28
Αἰθίοψ – Ethiopia, Ethiopian