

NEW TESTAMENT

GREEK

LEXICAL DEFINITIONS

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PREFACE

This resource is to clarify some of the primary word meanings related to Christian doctrine and practice. As such, this is a compilation from various lexical sources, and is intended for educational purposes only and is not available for sale in any form.

The content is organized in alphabetical order relative to the Greek alphabet rather than the English alphabet. This is so that the content coincides with most other major lexical sources. The words are all referenced via the numbers from Strong's Concordance. Zodhiates' Word Study Series is the primary source for all summarized and compiled definitions, etc.

At the end of the alphabetical listings of individual words is a useful Index with page numbers for reference. Major grammatical forms are given with each word included.

ALPHA - Αα

AGAPAO (25) - TO LOVE (verb)

To esteem; love. Indicating a directive of the will and finding one's joy in something or someone. It differs from *phileo* (5368), indicating feelings, and warm affection, brother love, and love that is based on common interests.

AGAPE (26) - LOVE (noun)

Love, affectionate regard, goodwill, benevolence. With reference to God's love, it is God's willful directive towards man. It involves God doing what he knows is best for man, and not necessarily what man desires. Love is one of the communicable attributes of God, whereby men may love with this love. Therefore *agape*, as it pertains to men, indicates an awareness of, a concern for, and a disposition of discharging thoughts, words, and deeds relative to what is best for others and what they truly need, rather than what they merely desire for themselves based upon their insufficient or erroneous understanding.

HAGIOS (40) - HOLY

Holy, set apart, sanctified, and consecrated. Its fundamental ideas are separation, consecration, devotion to God, and sharing in God's purity and abstaining from earth's defilement. In contrast to *hieros* (2413), *hagios* has moral significance while *hieros* has only ritual significance.

AGNOEO (50) - TO BE IGNORANT (verb)

From the privative, *a* (1 - no/not) and *noeo* (3539), to perceive, understand. Not to recognize or know. 1) To be ignorant of, unacquainted with. To be in ignorance concerning anything. To be unknown, unrecognized, rejected. It came to mean ignorant, to have no discernment, not to understand. 2) To err, to commit a fault or faults arising from the want of discernment, knowledge, or insight, denoting conduct of which the result and importance is unperceived by the agent. The idea that sin can be done ignorantly and involuntarily is not found in the NT.

HADES (86) - HELL (noun)

From the privative, *a* (1 - not) and *eido* (1492), to see. In Greek literature, it means obscure, dark, and invisible. Hades is the region of the departed spirits of the lost, but not merely that.

As a compound, Hades most literally means a lack of spiritually perceptive sight. It is specifically related to the resurrection life of salvation in Christ. This is where the understanding comes from that Hades is outer darkness; and this lack of spiritual sight begins in this physical life and carries forward to the abode of the dead where it is everlasting for those without salvation.

AIDIOS (126) - ETERNAL

Aidios refers to an incommunicable attribute of God alone. It does not refer to any duration of time relative to past, present, and future. Eternity is the self-conscious, self-existent state of being of God alone, and does not apply to endless durative time, whether in arrears or forward. Endless durative time is *aionios* (166).

AION (165) - WORLD, AGE (noun)

Aion means age, as in ages or epochs of time. It is an indefinitely long period or lapse of time, perpetuity, ever, or forever. The term is used to represent many durative time periods. *Aion* is strictly a time term, and therefore refers to the ages of creation. It is

AIONIOS (166) - EVERLASTING

Aionios is endless durative time, understood as everlasting. Eternality is the source of all that is everlasting (having a beginning, but having no end). Therefore, the everlasting life of believers can be referred to as eternal, but only because of its source that determines the quality of life after physical death. Aeviternity is the Greek-derived English synonym for *aionios* as everlasting.

AKOE (189) - REPORT (noun)

Akoe is the report or message. It is the thing heard. *Akoe* is not to be confused with the verb, even though it is translated as *hearing*. Hearing only occurs if and when there is a thing to be heard. So *akoe* is about the content and context of the message itself and is particularly not an initiative act.

AKOUO (190) - TO HEAR (verb)

Akouo is the act of hearing. Like the noun from which it comes, *akuou* is not a reference to taking initiative to hear something. It is merely the reference to the passive act of hearing as the verb.

ALETHEIA (225) - TRUTH (noun)

The unveiled reality, lying at the basis of, and agreeing with an appearance. The manifest, or veritable, essence of a matter. Truth is the objective reality of any and all existence, and is based upon the very substance and essence of God Himself, and all that He has spoken, beginning with the divine utterance to create.

ALLOS (243) - ANOTHER

Another, numerically, but of the same kind in contrast to *heteros*, another qualitatively, other, different one.

HAMARTANO (264) - TO SIN (verb)

To sin as the verb referring to sinning. *Hamartano* is not to be conflated with the noun from which it comes (*hamartia* - 266). *Hamartia* is sin as a state of being or condition, whereas *hamartano* is everything related to action coming from that state of being or condition, culminating in resultant acts of sin (*hamartema* - 265). The New Testament by far emphasizes *hamartia* rather than *hamartano* or *hamartema*, the latter being mentioned only four times. Sinning is relative to the quality of the source of the action, not merely that there is acting with resulting actions.

HAMARTEMA (265) - SIN (INDIV. ACT) (noun)

Sin as one or more specific acts. *Hamartema* is the noun on the post-action side of the verb. It is sin as an accomplished act.

HAMARTIA (266) - SIN (CONDITION) (noun)

Sin as a state of being and condition, in contrast to merely sinning (*hamartano* - 264) and individual, resulting acts of sin (*hamartema* - 265). *Hamartia* comes from *a* (1), no/not, and *meros* (3313), share, part, or place. *Hamartia* is the missing share, part, or place. This means that sin is a privation or negation as a void or chasm as "somethinglessness," rather than being a something. It is the default human condition of not having the share, part, and place that man was originally given by God in creation. (continued next page)

An ancient archer's term, it doesn't merely refer to not hitting a target. It is literally the inability to aim for, shoot at, and hit any target that is relevant to God's righteousness, whether the archer is using his bow and arrows, or not. It is his qualitative lack of ability as an archer, whether he ever engages in being an archer or not. *Hamartia* is the innate inability of an archer to be an archer, even though he is an archer. The archer does not have to act to have this state of being and condition; but all action by the archer will be from this ontology.

ANA (303) - ON (preposition)

Preposition or prefix which denotes on or upon. It can also mark distribution, upwards direction, or repetition.

ANTHROPOS (444) - MAN (noun)

Man, a generic name in distinction from God and animals. In the NT, used to make the distinction between sinful man, whose conduct, way, or nature is opposed to God, and *aner* (435), male or husband.

ANOMIA (458) - LAWLESSNESS (noun)

Lawlessness. In most cases in the NT it means not the absence of the Law, but the violation of the Law, i.e., transgression or lawlessness. In the NT, it places stress, not in a subjective law that we ourselves create for our convenience, but chiefly in a divinely instituted Law.

ANTI (473) - AGAINST (preposition)

Preposition with the general meaning of over against, in the presence of, in lieu of. Spoken metaphorically either in a hostile sense, meaning against, or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital. In short, it means against, substituted for, or parallel to the subject of reference, and is specifically not that subject.

ANTICHRISTOS (500) - ANTICHRIST (noun)

Antichrist, literally any opposer of Christ or one who usurps the place of Christ, found only in John's epistles and collectively meaning all and any who deny that Jesus is the Messiah and that the Messiah is come in the flesh. The word primarily refers to a general quality of someone being an inauthentic substitute for Christ or believing in such a system that replaces Christ, and not strictly an eschatological individual.

HAPLOTES (572) - SINCERITY (noun)

Noun from *haploos* (573), single, not having an ulterior or double motive. Simplicity, purity, sincerity, faithfulness, plenitude. In the NT used only in a moral sense as the opposite of duplicity meaning sincerity, faithfulness toward others, manifest in helpfulness and giving assistance to others. Equivalent to being faithful and benevolent. Although in some portions translated liberality or bountifulness, it is not exactly so. It is rather faithful benevolence out of proper motivation. "In singleness of your heart" means in sincerity. "The simplicity that is in Christ" means frankness, integrity, and fidelity.

APO (575) - FROM (preposition)

Preposition and prefix meaning away from. Contrast to *ek* (1537), meaning out from, and *para* (3844), meaning away from near or beside. *Ek* is used to indicate the separation of something that is another thing, and *apo* is used to indicate separation from something or someone else.

APOSTELLO (649) - TO SEND (verb)

From *apo* (575), from and *stello* (4724), to withdraw from, avoid. To send off, forth, out. Distinguished from *pempo* (3992), to send, in that *apostello* is to send forth on a certain mission such as to preach, speak, bless, rule, redeem, propitiate. An Apostle is one who is personally commissioned by the Lord Jesus Christ for a specific mission.

AUTOS (849) - SELF (noun)

Greek pronoun used for referring to the self. It can be used grammatically to make emphasis or distinction.

APHIEMI (863) - TO REMIT (verb)

To send forth or away; to cause to stand apart. The expression "to forgive sins" or to remit sins means to remove the sins from someone. Only God is said to be able to do this. To forgive sins is not to disregard them and do nothing about them, but to liberate a person from them, their guilt, and their power. We are to ask God to forgive our sins, remove them away from us so that we do not stand guilty of them or under their power. We are never expected to forgive the sins of others toward God because we have no power to do so, but we are expected to forgive others for the sins done to us.

BETA – Ββ

BAPTIZO (907) - TO BAPTIZE (verb)

To immerse, submerge, overwhelm, or to saturate. The world is related to practices of dying cloth by immersing it in the water with dye. Thus it describes how we are essentially changed from death to life when we are baptized in Christ. Baptism in the ancient Jewish practice was a ritual of purification, thus correlated with repentance from sin. John's baptism was of water, and was not an everlasting baptism. Christ's baptism is of the Spirit, from death to life, and is everlasting.

BAPTISMA (908) - BAPTISM (noun)

The suffix -ma indicates the result of the act of dipping. In contrast, *baptisis*, with the suffix -is, indicates the act of baptizing. When the Apostle Paul writes about baptism, he is thus talking about the accomplished act of baptism, and not the process or act of baptizing. The act of baptizing yourself or being baptized is not salvific, but the accomplished act granted by God which saves you - conforming you to the death and resurrection of Christ.

BIOS (979) - LIFE (PHYSICAL) (noun)

Life as the basic principle of physical existence, in contrast to *zoe* (2222), which is the spiritual life of man. Just as there is both physical and spiritual life, there is also physical and spiritual death (*thanatos* - 2288). *Zoe* is the highest blessedness of the creature.

BLEPO (991) - TO SEE (verb)

Blepo, in contrast to other Greek verbs for sight, specifically denotes physical sight. Although this word is also used for mental vision or perception, *blepo* predominately is used for sight, as in contrast to physical blindness. The meaning of *blepo* is significant in the context of contrasting with the other words for sight, such as in John 20.

BOULE (1012) - WILL (noun)

Boule is best understood when contrasted with *thelema* (2307). *Boule* is also used to refer to a counsel, so in that sense it refers to the will as the disposition of the mind to take counsel, and make a deliberate decision with an intention towards a certain action. *Thelema* and its parent verb *thelo* refers to not only the willing of a thing or action, but also the power to carry out the desired action. *Boule* is thus something attributable to God and man, whereas *thelema* is limited to God, who alone is completely capable of carrying out anything that He wills.

BOULEMA (1013) - INTENTION (noun)

Boulema is the thing willed, specifically the result of the *boule* in action as the end result.

BOULEMAI (1013) - TO WILL (verb)

The verb that accompanies *boule*, thus the verbal activity of taking counsel and willing something. Because the essential form is in the middle voice, it reflects that the action is done on the subject's own behalf.

GAMMA - Γγ

GEHENNA (1067) - HELL (noun)

Gehenna contrasts to *hades* (86). Whereas *hades* refers to being without perceptive sight in this life and the next, *Gehenna* is the final place of punishment for the wicked. *Hades* is not bound to a specific time, but *Gehenna* is specifically the final destination of all persons and spiritual beings in rebellion to Christ at the end of the ages. The term is utilized because *Gehenna* was the valley a giant, perpetually burning trash heap, outside of Jerusalem, for all refuse, including human corpses.

GINOMAI (1096) - TO BECOME (verb)

To come into existence or into any state. This word is used to discuss origins either from natural causes or through special agencies. *Ginomai* is especially significant in John 1, in that all things were made (*ginomai*) by the Logos, and later that the Logos was made (*ginomai*) flesh. This indicates that the Logos is the origin of all things, and then indicates the transition of the Logos from “not flesh” to being “of flesh.”

GINOSKO (1097) - TO KNOW (verb)

The verb which correlates to *gnosis* (1108), thus learning by physical experience.

GNOSIS (1108) - KNOWLEDGE (noun)

Present and fragmentary knowledge as contrasted with *epignosis* (1922) clear and exact knowledge which expresses a more thorough participation in the object or knowledge on the part of the knowledgeable subject. Present intuitive knowledge is often expressed by use of the verb *oida* or *eido* (1492). Knowledge signifies general intelligence and understanding. Moral wisdom such as is seen in right living. This is the kind of knowledge which was tempting to Eve - physical senses knowledge.

DELTA - Δδ

DIA (1223) - THROUGH (preposition)

Preposition and prefix denoting cause and duration of time.

DIDASKALOS (1320) - TEACHER (noun)

The scriptural office of teacher, which correlates to *mathetes* (3101), the disciple or student. The teacher is entrusted with the responsibility to educate and train Christian believers with the necessary fundamentals of the Christian faith, supplementing the callings of pastor, preacher, and apostle. The teacher has a teaching (*didaskalia* - 1319), which belongs to the teacher, in other words, is qualitatively his own.

DIKE (1349) - RIGHTEOUSNESS, JUSTICE (noun)

The abstract concept of God's objective standard for character and conduct. *Dike* is the assumed standard by which those who depart from it can be judged. Thus the word *dike* can also be used as the legal judgment placed upon those who break the law. In short, it is both the standard and the punishment. This is the base word for concepts such as *dikaios* (1342), righteous, and *dikaiosune* (1343), righteousness. It is Christ's righteousness (*dikaiosune*) that is imputed to us by faith, by which we obtain right standing with God.

DOKEO (1380) - TO ESTEEM, CONSIDER (verb)

Dokeo is to think, not merely as the generic action of thinking, but the process of evaluating and forming an opinion of a subject. Thus words related to and derived from *dokeo* refer to esteem, honor, and reputation.

DOXA (1391) - GLORY (noun)

The root of *doxa* is *dokeo* (1380) to think or suppose. Etymologically, the word primarily means thought or opinion, especially favorable human opinion, and thus in a secondary sense reputation, praise, and honor. God's opinion marks the true value of things as they appear to the eternal mind, whereas man's glory is shifting.

The glory of God is essentially the glory of created things, including man, as what God intended them to be, though not yet perfectly attained. The true glory of man, on the other hand, is the ideal condition in which God created man. The verb *doxazo* (1392), to glorify, in the context of the Christian life, means to make evident the glory of Christ in man.

DUNAMIS (1411) - POWER (noun)

Dunamis is specifically the capacity or capability to act in a certain manner, and not strictly the acting out of the power, although it includes performance. It is derived from a basic verb (*dunamai* - 1410), used for denoting ability. Contrast *ischus* (2479), which stresses the factuality of the ability, and not necessarily the accomplishment. In theological discourse, this word is related to God's *physis* (5449), nature, signifying the way the ancient theologians connected God's power as deity with His essential divine nature.

EPSILON - Εε

EIDO (1492) - TO SEE (verb)

Perfect form of the verb *horao* (3708), to see. *Horao* thus represents perceptive sight as a present reality, but *eido* is used for perceptive sight as an accomplished state of knowledge and being. *Eido* is not limited to physical sight, but includes knowledge in the same way that English speakers use the idiom, "I see," to represent understanding. Those who *eido* something, have intuitively recognized the essence of a matter, and thus have a spiritual understanding of the subject. This is in stark contrast to learning something by physical acquisition (*ginosko* - 1097).

EIMI (1510) - TO BE (verb)

Eimi is the basic verb used in Greek to express being. There are other words that are used in philosophical contexts, but *eimi* used to express essential existence. Refer to *ousia* (3776) for the spiritual essence. Because Greek verbs denote the subject without a pronoun, the pronoun is used at times to emphasize the subject. This is especially significant when Christ declares, "*Ego eimi*," or, "It is I who am," thus connecting Him to the "I am" of Exodus 3:14.

EIS (1519) - INTO (preposition)

Preposition and prefix denoting movement into. *En* (1722), by contrast is a stationary prefix/preposition of already being in a place, whereas *eis* is used for verbs of movement from one place into another.

EKKLESIA (1577) - CHURCH (noun)

Ekklesia was a common term for a congregation of those that were called out to gather together. In the NT, the word is applied to the congregation of Israel. *Sunagoge* (4864) was the Greek term for the gathering of Israel before the manifestation of Christ, not for the place where the Jews gathered. Buildings were (and are) called synagogue for the place where they gathered. But in the age of the church, the term *ekklesia* is used for the redeemed body of believers.

EKPOREUOMAI (1607) - TO PROCEED (verb)

Meaning to go out or to go forth. This word is significant for the procession of the Holy Spirit in John 15, in contrast to the procession of the Son (*exerchomai* - 1831).

ELEOS (1656) - MERCY (noun)

Mercy is commonly confused with grace (*charis* - 5485). Mercy is for the consequences of sin. Mercy is not something we are entitled to, but something that God may kindly grant to us. Mercy can manifest in the alleviation of consequences, or strength to endure through to consequences. God most often grants the latter, if he does not grant the former.

In a human context, mercy is also understood as pity, in which one human takes pity on another human for their condition, and makes an effort to aid them in their plight. Mercy is something which may be supplicated for, but the supplicant is by no means obligated to grant mercy. As believers, however, we have boldness to come before the throne of *mercy* and grace, in times of need, confident that the God of mercy would grant us such kindness.

ELPIS (1680) - HOPE (noun)

Elpis is earnest expectation and anticipation with desire, based upon receiving the result of promises made. *Elpis* does not at all express the wishful "hope" of the English language, as is often used in common understanding and expression. Scriptural hope is a specific promise granted by God, upon which we can hang in joyful expectation. Faith (*pistis* - 4102) is the underlying reality for the expected promise, or *elpis*, and thus our hope is sure.

EN (1722) - IN (preposition)

Preposition and prefix denoting location within an object. Contrast to *eis* (1519), denoting movement into a place.

ENOPION (1799) - PRESENCE (noun)

Face or presence, as contrasted with *prosopon* (4383). In courtly language, it means to be before someone, that is in their presence and to present oneself for judgment. (For example, Esther coming before Xerxes for judgment). This word is significant when discussing the Last Judgment. Those who are redeemed are joined to the *prosopon* of Christ. All others are outside of Christ's *prosopon*, but still within the *enopion* presence of God. God is omnipresent, and so there is nowhere, even in hell, that someone can ever be apart from God. But they will be restricted to His *enopion* presence, as they are now, where they are licked by the flames of God's fire, but not protected from the burning as they would be in the *prosopon* of Christ.

EK/EX (1537) - OUT OF (preposition)

Preposition and prefix denoting movement out of or out from.

EXERCHOMAI (1831) - TO PROCEED (verb)

Meaning to go out or to come out of a place. Significant when contrasted to *ekporeuomai* (1607) in discussing the procession of the Son and the Holy Spirit into creation. The Son *exerchomai* from the Father (John 8:42), but the Spirit *ekporeuomai* from the Father (John 15:26).

EXOUSIA (1849) - AUTHORITY (noun)

From *ek* (1537) and *ousia* (3776). Contrasted with other words for power, *exousia* is specifically precreational authority which overcomes any boundary, barrier, obstacle, or hindrance, because it proceeds out of (*ek*), the precreational essence (*ousia*) of God.

EPI (1909) - UPON (preposition)

Prefix and preposition denoting placement upon. Contrast to *hypo* (5259).

EPIGNOSIS (1922) - KNOWLEDGE (noun)

The prefix *epi* (1909) here denotes completion, or reaching the goal. Thus *epignosis*, in contrast to *gnosis* (1108), is clear and exact, experiential knowledge. In other words, *gnosis* is the process of learning and knowing, whereas *epignosis* is the final and complete goal of knowing the object. *Gnosis* is temporary and fragmentary, *epignosis* is perfect. Therefore *epignosis* is synonymous with *pistis* (4102), confident persuasion and faith, since it is the means of the acceptance of the divine revelation as *epignosis*. Its perfection comes from *oida* (3608), which is spiritually intuitive knowing, from resurrection life.

EPISTREPHO (1992) - TURN TOWARD (verb)

Metanoia (3341), repentance, denotes a condition of having our mind amidst God in a changed condition. It is the turning away from sin. But you cannot turn away from something without turning towards something else. *Epistrepho* thus denotes our turning *towards* God as we turn *away* from sin, and we turn towards God in worship and devotion. *Metanoia* and *epistrepho* are thus inseparable, being two aspects of the same overall event.

ESCHATOS (2078) - LAST

Eschatos as the end of days is largely misunderstood in our modern church. The NT writers often speak of the *eschatos* age or day, which we tend to misunderstand as referring to our own specific century or decade. However, first century theology considers the coming of Christ to be the inauguration of the final (*eschatos*) age, which has endured since the Christ event and still endures now. Thus *eschatos* is final according to a grander cosmic clock than we give the term credit for.

HETEROS (2087) - OTHER

Another qualitatively, as opposed to *allos*, another of the same kind.

EVAGGELION (2098) - GOSPEL (noun)

Good news. Generally, the gospel plan of salvation, its doctrines, declarations, precepts, and promises. Also, the gospel work of preaching and labor in the gospel. The word refers to both the gospel itself and the annunciation of the gospel as verbal noun.

EPHISTEMI (2186) - TO UNDERSTAND (noun)

Root of the word - epistemic, referring to how we understand and process information. The prefix *epi* indicates that knowledge stands *upon* something. *Hypostasis* is that which stands under, but epistemics are that which stands upon.

ZETA - Ζζ

ZOE (2222) - LIFE (SPIRITUAL) (noun)

Zoe is the highest blessedness of the creature. It is spiritual life, as opposed to merely physical life (*Bios* - 979), although it includes the sense of physical life as well. It is life in the absolute sense and without end. It can also refer to the manner of life and moral conduct.

THETA - ΘΘ

THANATOS (2288) - DEATH (noun)

Thanatos is cessation of communion with environment of origin. In the human context, man originates from the dust of the ground and the breath of God. When we die physically, we cease to commune with the physical earth. In Genesis 3, when Eve ceased to commune with God to communicate with the Serpent, she died spiritually, because her spirit ceased to commune with God—cessation of communion with environment of origin. It is this death that we inherit.

THELEMA (2307) - WILL (noun)

Thelema is the thing willed, indicated by the suffix -ma, it is the end resulting willing. See *thelo* (2309).

THELO (2309) - TO WILL (verb)

Thelo indicates not only willing something, but also pressing on to action. When the noun *boulema* (1013) is used, unlike *thelema* (2307), it denotes the substance of the law and also the intention underlying the law, but not the execution thereof. On the other hand, *thelema* is resolve and denotes the will of God which must be done. However, *boule Theou*, the will of God, refers not only to God's self-affirmation in his own action. *Boulomai* and *thelo* differ as to degree and resolve, and *thelo* in the NY denotes elective inclination.

IOTA - It

ISCHUS (2479) - STRENGTH (noun)

Ischus is physical strength in such way that it is even synonymous with health. In contrast to *dynamis* (1411), *ischus* emphasizes the actual inherent power, and *dynamis* stresses the implied ability or capacity to perform.

KAPPA - Κκ

KARDIA (2588) - HEART (noun)

Seat and center of human life. In contrast to related words such as *nous* (3563) or *phren* (5424), the heart is the seat of passions and impulses. Heart is spoken of together with *psuche* (5590) to refer to the whole of a person's individual and emotional core. The term is used for a person himself in cases where values or passions are attributed to the heart. In the NT, the heart represents especially the sphere of God's influence in the human life.

KATA (2596) - ACCORDING TO (preposition)

Preposition and prefix signifying a guiding principle or force, as well as direction downward.

KOSMOS (2889) - WORLD (noun)

World, with its primary meaning being order, regular disposition and arrangement. *Kosmos* is not limited to earth, but includes all of creation, with the understanding that it has all been ordered and arranged by God. It is understood in scripture to be fallen and corrupt, and thus in opposition to the Kingdom of God. Thus the dominion of the world is that of sin, and why we are encouraged to be apart from the world.

KRATOS (2904) - MIGHT (noun)

Strength or might, but specifically manifested power and dominion. More closely related to *ischus* (2479) than *dynamis* (1411). Denotes the presence and significance of force or strength rather than its exercise. Connected to military terms for conquering.

KRITIKOS (2923) - CRITICAL

From the root word *krino* (2919), to discern, *kritikos* as a term developed in the medical context. In a *crisis*, certain decisions must be triaged for the survival of the patient, as well as prioritizing which patients to treat first. Thus to be critical is to be discerning of content.

KURIOS (2962) - LORD (noun)

Greek term for lord and master, used by the Septuagint and NT writers to translate the Hebrew *Adonai*, which was the Hebrew term substituted for the divine name, Yahweh. Although this was a generic term for social superiors in Greek society, it is used with special significance for Christ in the NT.

LAMBDA - Λλ

LALEO (2980) - TO SPEAK (verb)

To talk, to utter a voice or emit a sound. To use the tongue or faculty of speech. To talk at random, as compared to *lego* (3004) which involves the intellectual part of man, has reason. *Laleo* can be used regularly of speaking, but it emphasizes the utterance side, rather than the intelligible side of speaking. Animals have *laleo*, but they cannot *lego*.

LEGO (3004) - TO SAY (verb)

Lego is the verb which correlates to *logos* (3056). Thus it is to speak intelligibly, particularly when used of God, and to speak authoritatively, according to The Logos. It stands in contrast to *laleo* (2980), which is merely to utter sounds as animals do.

LOGOS (3056) - WORD (noun)

Logos is appropriately paired with *rhema* (4487). Both terms can be translated as "word," but they have important distinct nuances. *Logos* is intelligent thought and thus speech. It does not need to be uttered to be *logos*, as even in silence there is *logos*. *Rhema* is both the utterance itself but also the thing thought and spoken about. *Logos* as an articular construct (with the article) refers to the preincarnate Christ as the thoughtful expression of God's mind.

MU - Μμ

MATHETES (3101) - STUDENT (noun)

The student is the one who submits to the teacher (*didaskalos* - 1320). A *mathetes* is an adherent who accepts the instruction given to him and makes it his rule of conduct.

MERISMOS (3311) - DIVISION (noun)

The act of division or distribution. Translated "gifts" in Hebrews 2:4 and "dividing asunder" in Hebrews 4:12. A separation so far as to cleave asunder or separate. It is related to *meros* (3313), part or allotment, and thus it means separation for distribution, and not merely the act of cleaving.

MEROS (3313) - PART (noun)

Share, part, or place. This is the base word that is negated by the *a-* prefix in *hamartia* (266), which is sin. This word is what gives us a clear indication that sin is a somethinglessness, not a something.

META (3326) - AFTER, WITH (preposition)

Its primary meaning is mid, amid, in the midst, with, among implying accompaniment and this differing from *sun* (4862) together with expressing union. Properly, denoting accompaniment amid. Occupying an intermediate position.

METAMELOMAI (3338) - TO REGRET (verb)

Denoting a change of place or condition. Repent in a measure, it expresses the mere desire that what is done may be undone, accompanied with regrets or remorse, but with no effective change of heart. To care afterward. Regret.

METANOIA (3341) - REPENTANCE (noun)

A change of mind and condition of the heart. *Meta* (3326) here means both change and amidst, and *noia* comes from *nous* (3563) for mind. It indicates thus not only a changed mind as a condition, but also our mind being amidst the mind of Christ. Repentance being a noun is not an action but a condition that is changed from the diseased condition of the soul and body (deadness, sin, sinfulness depravity). Repentance is an attitude induced or made possible only by God. Eternal life is unattainable without faith, and faith unattainable without repentance. It is God that gives repentance. It is not based on man's economy of action. It comes only by God's grace.

MORPHE (3444) - FORM (noun)

Form shape. *Morphe* appears with schema (4976) fashion the whole outward appearance, in Philippians 2:6-8. These two words stand for the form and fashion of a person or thing. A form would exist were it alone in the universe even if there were none to behold it. There may be a concept (to noumenon - see *noeo* - 3359) without becoming apparent or externally visible. *Morphe* presumes objective reality. No one could be in the form (*morphe*) of God who was not God.

MUSTERION (3466) - MYSTERY (noun)

The sound "m" implies the concealing, but with completing the rest of the word, a secret is revealed. Thus the word *musterion* references both the concealing and revealing of a secret. The word developed around the institution of mystery cults, which were observed so secretly that modern scholars have little idea what their secrets were. In a mystery cult, the secret knowledge is revealed only to those initiated. Thus, for those outside of the church, the things of God are secret. To those within the church, we have access to the secret things of God in Christ.

NU - Nv

NOEO (3539) - TO INTUIT (verb)

Derived from *nous* (3563), *noeo* is a verb for thinking and understanding, but it specifically refers to the intuitive faculty for spiritual knowledge. Thus all verbs and concepts derived from *noeo* refer to intuitive, spiritual knowledge. *Noeo* is also contemplative. From this word we also get the term *noumenon*, which refers to concepts of thought, especially in the mind of God "before" creation.

NOEMA (3540) - CONCEPT (noun)

As the *-ma* accompaniment of *noeo* (3539), *noema* is the end result of thinking and devising. There can be holy concepts, which we have from spiritual contemplation, as well as evil concepts, such as the devices Satan uses against us and implants in cultural *concepts*.

NOMOS (3551) - LAW (noun)

To divide among, to parcel out especially food for grazing animals. Etymologically, something parceled out, allotted, what one has in use and possession; hence, usage, custom, In NT law. Specifically of particular laws, statutes, ordinances spoken in the NT mostly of Moses statutes.

NOUS (3563) - MIND (noun)

The mind. The organ of mental perception and apprehension, of conscious life, of the consciousness preceding actions or recognizing and judging them, intelligent understanding. Whereas the *psyche* (5590) is the core of man as the center of the person, the mind is the faculty of thought and contemplation. In unredeemed man, the *nous* is limited to contemplating the highest potential of creation, but never beyond that. In redeemed man, the *nous* is the means whereby we contemplate the holy things of God, so that we may be conformed to His Truth in the person of Christ.

OMICRON - Oo

HODOS (3598) - WAY (noun)

Way or road, whether a physical or metaphorical. Metaphorically, it means way, manner, or means. In the Christian context, primarily meaning the way of salvation.

OIDA (3608) - TO KNOW (verb)

Generally, to mean to know intuitively or instinctively. Intuitive knowledge not necessarily intellectual superiority. *Oida* knowledge is direct access knowledge, in contrast to *ginosko* (1097), which is learning by acquisition.

OIKONOMIA (3622) - ECONOMY (noun)

The position, work, responsibility or arrangement of an administration, as of a house or of property, either one's own or another's. The *oikonomia* of God is the administration of divine grace.

HOMOLOGEO (3670) - CONFESS (verb)

The first part of the word comes from the adjective *homoios* for same or similar, and the latter comes from *lego* (3004), to speak. Thus the word means to speak in agreement, and is appropriately translated as confess and profess. When we confess our sin, we also profess the finished work of Christ for the forgiveness of our sins.

ONOMA (3686) - NAME (noun)

Onoma is a name not only in the sense of the title by which a person is identified, but a name also carries the subject's reputation and even authority. One can act in the name of another, bearing forth both their reputation and authority.

HORAO (3708) - TO SEE (verb)

Horao is to see in an understanding manner, as is clear in its accompanying perfect form *eido* (1492) / *oida* (3608). It is distinguished from other verbs for sight in that it includes seeing with understanding, not merely physical sight.

OUSIA (3776) - ESSENCE (noun)

Entity, essence, substance, nature. The word *ousia* is a form of the word *eimi* (1519), to express being as an abstract concept. In constitution, the *ousia* is the essential "whatness" of a thing, whereas the *hypostasis* (5287) is the "whoness" of a thing.

ΠΙ - ΠΠ

PARA (3844) - NEAR (preposition)

Prefix and preposition denoting location nearby or movement from nearby or alongside.

PARAPAPTOMA (3900) - INIQUITY (noun)

Fault, lapse, error, mistake, wrongdoing. Sometimes used in profane Greek when it is intended to designate a sin not necessarily heinous in nature. Although it represents errors or faults of weakness, it does not necessarily fail to imply culpability. It stands in antithesis to *dikaioma* (1345), righteousness or justification, and the ability to exercise the right of a child toward God as one's legitimate Father.

PEMPO (3992) - TO SEND (verb)

To dispatch or send. This verb is used specifically of messengers or ambassadors. In secular Greek, there was a distinction between *pempo* and *apostello* (649). The latter means to send away of both persons and things, delegating for a particular purpose. *Pempo* merely stresses the fact of sending, without as strong an emphasis on the purpose for sending.

PERI (4012) - AROUND (preposition)

Preposition and prefix meaning around or about, in the sense of concerning or regarding.

PISTEUO (4100) - TO BELIEVE (verb)

To believe, the verb which comes forth from the noun *pistis* (4102).

PISTIS (4102) - FAITH (noun)

Pistis as faith is specifically the thing believed, and not primarily any verbal activity. Faith is the thing believed granted by God by His grace in repentance. It is confident persuasion as well as that which is believed.

PNEUMA (4151) - SPIRIT (noun)

Pneuma is the vital spirit or life. God *is* spirit, and His Holy Spirit proceeds (*ekporeuomai* - 1607) forth into creation. Humanity was originally breathed forth by God at creation. We are spiritual beings, but we are not *only* spiritual, as we also have a physical, tangible existence. *Pneuma* has a broad semantic range, including "breath," "wind," "blow," and "spirit."

POIEO (4160) - TO DO (verb)

Originally derived from the word *pou* (4226), it is a basic verb of action which emphasizes the quality of the source of the action. Thus the derived word "poet" and "poem" are significant for marking *who* created the poetry, and the quality of the works. Likewise, the verb *poieo*, although the most common verb for basic action, subtly draws our attention to who is acting and what is the quality of their actions.

PRASSO (4238) - TO DO (verb)

In contrast to *poieo* (4160), *prasso* is limited to individual, repeated actions. It is from this word that we get English words "practical" and "pragmatic," which indicates the punctuated and individual nature of each action, reduced to the action itself, without emphasizing the quality of the actor.

PROS (4314) - TOWARD (preposition)

Preposition and prefix indication position and movement toward another. See John 1:1.

PROSKUNEO (4352) - TO WORSHIP (verb)

A form of worship that is to fall prostrate and kiss someone's feet. It is extreme obeisance and respect towards the object of worship.

PROSOPON (4383) - PRESENCE (noun)

Specifically the face, but also for the entire presence or appearance of a person. In constitution, this is the outer appearance which includes the physical body (*sarx* - 5461), but is especially the manifestation of someone in the sight of another. Thus in the *prosopon* of Christ, God sees only Christ, and does not see our sinful appearance.

RHO - Ρρ

RHEO (4482) - TO FLOW (verb)

To flow or to have a flow, of liquids such as water or blood.

RHEO (4483) - TO SPEAK (verb)

From *ereo* (2046), to say or to speak. In contrast to *lego* (3004), which is to utter intelligent discourse, *rheo* is to utter definite words. It is a subtle distinction that forms the critical nuances between their derived terms of *rhema* (4487) and *logos* (3056).

RHEMA (4487) - WORD (noun)

Although it can be used generically for any term or utterance, it is more specifically the thing thought and spoken about. *Logos* (3056), however, is the wisely pondered and intelligently reasoned subjective expression of thought relative to absolute objective reality.

SIGMA - Σσ

SARX (4561) - FLESH (noun)

Flesh as the physical body of a living creature. Metaphorically used for the material nature as distinguished from the spiritual and intangible.

SOPHIA (4678) - WISDOM (noun)

Wisdom is the ability to conduct one's self with regard to their relationship with God. Prudence (*phronesis* - 5428) is the ability to conduct one's self with regard to others and in situations and circumstances. Wisdom is thus a vertical activity and state of being, with prudence being horizontal, but true prudence is only possible with a foundation of wisdom.

SUN (4863) - TOGETHER, WITH (preposition)

Preposition and prefix denoting intimate proximity, closer than is understood with the prefix *meta* (3326).

SCHEMA (4976) - FASHION (noun)

External form or appearance. *Schema* is best understood in comparison with *morphe* (3444). *Morphe* is the necessary and fundamental expression, mode, or form of an object's essence. *Schema* is the fashion, style, or apparent arrangement of an object. These words are most significant in Phil 2:6, where Paul writes that Christ was in the *morphe* of God, yet took on the *schema* of humanity.

SOMA (4983) - BODY (noun)

The body as a whole, but not limited to the physical flesh, which would be *sarx* (4561). *Soma* is one part of humanity as a whole, along with *psuche* (5590) and *pneuma* (4151), but *sarx* does not occupy such a role. *Soma* refers to the body as the external man, to which is ascribed that which strictly belongs to the person. There are physical bodies and spiritual bodies, and at the resurrection believers will have new, spiritual bodies.

SOPHROSUNE (4997) - PRUDENCE (noun)

Related to *phronesis* (prudence - 5428). Sound-mindedness and moderation of passions.

TAU - Ττ

TELOS (5056) - COMPLETION (noun)

Telos is the completed end or result of a process, especially that to which all the parts tend and in which they terminate. It does not mean extinction or end of time itself, but simply that the goal has been reached and concluded.

TOPOS (5117) - PLACE (noun)

Although the word can be used for any generic place or space, it usually means a particular and dedicated place. For example, in Matthew 26 of the specific sheath for a sword. Thus in John 14, when Christ speaks of preparing a place for His disciples, it is a specific place designed for that which will occupy it.

UPSILON - Υυ

HYPER (5228) - OVER (preposition)

Preposition and prefix denoting that which is over or above. The distinction with *epi* (1909) is that *epi* designates a goal or purpose when used as a prefix, whereas *hyper* simply refers to a location or degree.

HYPO (5259) - UNDER (preposition)

Preposition and prefix denoting that which is under or below, especially of foundations.

HYPOSTASIS (5287) - SUBSTANCE (noun)

From *huphistemi*, to place or set under. *Hypostasis* is that which underlies the apparent reality; that which is the basis of something. In constitution, the *hypostasis* is that which is the essential "who-ness" or individuality of a thing or person. Being that which lies under, it is the foundation which determines the quality of the *ousia* (3776) that stands upon it.

PHI - Φφ

PHAINO (5316) - TO APPEAR (verb)

From *phos* (5457), light, meaning to shine or illuminate. *Phaino* effectively means to appear or to manifest. *Phenomenon* derives from this word, and thus are manifested realities which appear. *Noumena* (see *noeo* - 3539), are things which are conceived in the mind, especially the mind of God. *Phenomena* are those things which have been made into reality, and thus shine upon the eyes of a viewer.

PHILEO (5368) - TO LOVE (verb)

Phileo comes from *philos* (5384), friendly love. *Phileo* is distinct from *agape* in that while *agape* love is to prioritize what someone needs and to lay your life down for them, *phileo* is love and affection based on shared, common interests. We are to *agape* love everyone, but we are not called to *phileo* with those outside of the church.

PHREN (5424) - HEART (noun)

Phren (pronounced *freen*) is literally the diaphragm, which curbs or restrains. It is the seat of all mental, emotional, and spiritual activity, and can also refer to the mind or intellect. Just as the physical diaphragm determines the strength of the breath, the spiritual diaphragm determines the human spirit and its emotions. It is not only the capacity for thought, but to control one's thoughts and attitudes.

PHRONEO (5426) - TO BE MINDFUL (verb)

Phroneo is simply the activity of the *phren*. There is not a single verb to translate it into English, and thus in scripture it is translated with the awkward "be mindful," which does faithfully represent the word as having an ontology of a certain disposition of the heart.

PHRONESIS (5428) - PRUDENT (noun)

Phronesis is prudence and correlates to *Sophia* (4678), wisdom. Wisdom is that which pertains to one's relationship with God, but prudence governs the ability to govern one's own life according to wisdom. Thus it is skill and carefulness in dealing with one's own resources. *Phronesis* is the process and state of being noun for the verb *phroneo*, the activity of the *phren*.

PHYSIS (5449) - NATURE (noun)

The *physis* is that which is natural, for it is that which springs forth naturally (from verb *phuo* - 5453, to bloom or grow). Each *ousia* (3776) has a nature which pertains to it. For humanity, this is to walk bipedally, have intelligent reason, and several other features. The *physis* is so close to the *ousia*, that in ancient theology the terms are sometimes interchangeable, but the distinction is clear that the *ousia* is the essence and the *physis* is the quality of being which springs forth from the *ousia*. In ancient theology, the *physis* of God is also closely correlated with his *dunamis* (1411).

PHONE (5456) - SOUND (noun)

Phone means voice or sound, but surprisingly comes from the same root as *phos* (5457), which is light, suggesting that the ancients had some understanding of the relationship between sound and light properties. In discussing speech or language, *phone* is simply the sound or the voice, and is not intelligible expression, which is instead *logos* (3056).

PHOS (5457) - LIGHT (noun)

Light, also from *phao*, to shine, just like *phone*. The word can refer to either physical light or of a metaphorical, moral or spiritual light.

CHI - Xχ

CHARAKTER (5481) - IMAGE (noun)

From a root word meaning "to carve." The *ter* suffix signifies agency, hence the word originally denoted an engraver or an engraving tool. Later it meant the impression itself, usually something engraven or stamped. This impression with its particular features was considered the exact representation of the object whose image it bore. In Hebrews 1, Christ as the *charakter* of God's *hypostasis* (5287) means that he is the exact impression of God's image in creation.

CHARIS (5485) - GRACE (noun)

From the root verb *chairo* (5463), meaning to rejoice or take delight in. Grace is generically that which causes joy or pleasure. It can thus be understood as a favor done without expectation of return; from God, this is an absolutely free expression of His loving kindness to men, finding its only motive in the bounty and benevolence of the Giver. Whereas *eleos* (1656) is for the consequences of sin, *charis* is for sin itself. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. It changes the individual to a new creature without changing his individuality. *Charis*, when received by faith, transforms man and causes him to love and to seek after the righteousness of God. *Charis* is initially regeneration, the work of the Holy Spirit in which spiritual life is given to man by which his nature is brought under the dominion of righteousness .

CHRESTOTES (5544) - KINDNESS (noun)

Kindness and usefulness. *Chrestotes* is in contrast to the English word "nice" (derived from *nescient*), which means to remain in ignorance of faults for social conventions and acceptance. The disposition of *chrestotes* is to do what is useful and profitable for someone, not merely to do what is "nice."

PSI - Ψψ

PSYCHE (5590) - SOUL (noun)

The soul is the immaterial part of man held in common with animals. It roughly correlates to the *hypostasis* (5287), being the individual “whoness” of a person. It is closely related to the *pneuma* (4151), as they are inseparable aspects of the intangibility of humanity. Specifically, the soul is the sentient principle, and the seat of senses and appetites, whereas the spirit governs the spiritual aspects of humanity. It can also be used to refer to the life of man itself.

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