

A CONCISE
GREEK-ENGLISH DICTIONARY
OF THE NEW TESTAMENT

Revised Edition

Prepared by
BARCLAY M. NEWMAN

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Serendipitous was the journey from the Concise Greek-English Dictionary of 1971 to its revision of 2009 – the former my first project of this sort and the latter my final one. Words cannot possibly express my indebtedness to Florian Voss for his sound advice and constant encouragement during the course of the revision, and to Bertram Salzmänn, who ran to my rescue more than once. In fact, I can say of the entire staff of the German Bible Society: “You have a special place in my heart . . . All of you have helped in the work God has given me.” (Php 1.7)

BARCLAY M. NEWMAN

PREFACE TO THE REVISED EDITION

Both the function and the essential features of the dictionary as stated in the preface to the first edition (page ix) have been retained throughout this second, revised edition. But certain important new features have been introduced to enhance the value and usefulness of the dictionary, and among these are the following:

I. NEW FEATURES WITHIN THE MAIN PART OF THE DICTIONARY

- a. *Each definition of each word* has been carefully reviewed and, where deemed necessary, revised.
- b. Where *cross-referencing* is used *between more than two Greek words*, the simple verb usually serves as the primary entry with the other forms keyed to it:
ἀγαπάω (ἀγάπη, ἀγαπητός)
ἀγάπη, ης f (ἀγαπάω)
ἀγαπητός, ή, όν (ἀγαπάω)

When a verb form is not used in the New Testament, an alternate form serves as the primary entry:

ἀνα|καινόω (καινός) *renew, remake*

Where *only two Greek words* are cross-referenced, the words are cross-referenced to each other:

ἀγαλλίασις, εως f (ἀγαλλιᾶω)
ἀγαλλιᾶω (ἀγαλλίασις)

- c. *Each word that is used only once* in the Greek New Testament is so indicated by book, chapter, and verse within brackets at the end of the entry where it occurs in the dictionary: [Mt 15.39].
- d. As a didactic, mnemonic, and phonetic device, *compound words are divided by small upright lines* according to their basic components: ἀντι|καθ|ίστημι and ἀν|εξ|ιχνίαστος.

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- e. Where it seems especially helpful to do so, *Greek words not found in the New Testament* are included in conjunction with the definition of an entry:

ἀδρότης, ητος f (ἀδρός = *ripeness, abundance*) *generous amount*.

Occasionally, a form used in the New Testament is accompanied by a form not found in the New Testament:

ἀπο|στυγέω (στυγέω = *hate*, στυγητός) *hate*

II. NEW FEATURES OUTSIDE THE MAIN PART OF THE DICTIONARY

- a. *Inclusion of maps* as stated in the original preface, but not included in the dictionary when bound separately.
- b. *A sampling of some Greek NT words that share similar meanings* is included as a separate entity apart from the dictionary itself. This is more in the style of an enchiridion than an exhaustive study.

PREFACE TO THE FIRST EDITION 1971

This dictionary has been designed for use in conjunction with the United Bible Societies' Greek New Testament. It is distinctive, for rather than listing the various meanings of words on the basis of traditional etymological methods which follow logico-historical principles, the different meanings are arranged according to their usage in the New Testament, so that the more central and frequent meanings are given first and the secondary or peripheral meanings follow. Moreover, the meanings are given in present-day English, rather than in accord with traditional ecclesiastical terminology.

Other important features of the dictionary include the following: (1) conciseness, (2) coverage of the total vocabulary contained in both text and apparatus of the United Bible Societies' Greek New Testament, (3) the listing and identification of irregular and unusual verb forms both under the primary entry of the verb and in alphabetical order throughout the dictionary, and (4) cross references from all place-names to the maps that are bound with the dictionary.

Unless otherwise qualified, all verb forms, except infinitives and participles, are cited in the present, indicative, active, first person, singular; infinitives are generally cited in their present, active forms, and participles in the present, active, nominative, masculine, singular. In all cases where the inclusion of forms as separate entries would place them in alphabetical proximity to the primary entry of the word in question, they have been listed only under the primary entry.

With a deep sense of indebtedness and gratitude, special acknowledgment is made to Dorothy G. Axelroth, Bruce M. Metzger, Harold K. Moulton, Karen G. Munson, and Erroll F. Rhodes, whose careful criticism and wise counsel contributed immeasurably toward the preparation of this dictionary.

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ABBREVIATIONS

NEW TESTAMENT BOOKS

Mt	Matthew	1, 2 Th	1, 2 Thessalonians
Mk	Mark	1, 2 Tm	1, 2 Timothy
Lk	Luke	Tt	Titus
Jn	John	Phm	Philemon
Ac	Acts	He	Hebrews
Ro	Romans	Jas	James
1, 2 Cor	1, 2 Corinthians	1, 2 Pe	1, 2 Peter
Ga	Galatians	1, 2, 3 Jn	1, 2, 3 John
Eph	Ephesians	Jd	Jude
Php	Philippians	Re	Revelation
Col	Colossians		

OTHER ABBREVIATIONS

acc.	accusative case	impers.	impersonal
act.	active	impf.	imperfect
adj.	adjective	impv.	imperative
adv.	adverb	ind.	indicative
alt.	alternative	inf.	infinitive
aor.	aorist	interj.	interjection
cf.	compare	interrog.	interrogative
comp.	comparative	intrans.	intransitive
conj.	conjunction	lit.	literally
dat.	dative case	m	masculine
demon.	demonstrative	masc.	masculine (in reference to verbal forms, to avoid confusion with middle)
e. g.	for example	midd.	middle
etc.	and so forth	mng.	meaning
f	feminine	n	neuter
f, ff	following	neut.	neuter (in reference to verbal forms, to avoid confusion with nominative)
fem.	feminine (in reference to verbal forms, to avoid confusion with future)	nom.	nominative
fut.	future		
gen.	genitive case		
i. e.	that is		

NT	New Testament	prep.	preposition
obj.	object	pres.	present
opt.	optative	pro.	pronoun
OT	Old Testament	ptc.	participle
pass.	passive	sg.	singular
pers.	person	sp.	spelling
pf.	perfect	subj.	subjunctive, subject
pl.	plural	superl.	superlative
plpf.	pluperfect	trans.	transitive

Geographical place names are keyed to the maps that are bound with the dictionary and with *The Greek New Testament*. The first figure, in bold type, indicates the map number; the following letter and figure indicate the location of the place name on the map.

A

α *alpha* (first letter of the Greek alphabet); *first* (in titles of NT writings)

Ἄαρών m *Aaron*

Ἄβανδών m *Abaddon, Destroyer* (Hebrew name of a demon transliterated into Greek) [Re 9.11]

ἀβαρής, ἐς (βάρος) *of no (financial) burden* [2 Cor 11.9]

ἄββα m *Father* (of address to God) (Aramaic word)

Ἄβελ m *Abel*

Ἄβιά m *Abijah*: (1) person in the genealogy of Jesus (Mt 1.7); (2) founder of a tribe of priests (Lk 1.5)

Ἄβιαθάρ m *Abiathar* [Mk 2.26]

Ἄβιληνή, ἧς f *Abilene* (2 E-1) [Lk 3.1]

Ἄβιούδ m *Abiud*

Ἄβραάμ m *Abraham*

ἄβυσσος, ου f (βυθίζω) *abyss; home of demons and evil spirits; world of the dead* (Ro 10.7)

Ἄγαβος, ου m *Agabus*

ἀγαγεῖν aor. inf. of ἄγω

ἀγαθοεργέω (ἀγαθός + ἐργάζομαι) *do good; be generous* [1 Tm 6.18]

ἀγαθοποιέω (ἀγαθός + ποιέω) *do (something) good (for someone), help; do what is right*

ἀγαθοποιῖα, ας f (ἀγαθός + ποιέω) *doing what is good or right* [1 Pe 4.19]

ἀγαθοποιός, οὔ m (ἀγαθός + ποιέω) *one who does what is good or right* [1 Pe 2.14]

ἀγαθός, ἡ, ὄν (ἀγαθοεργέω, ἀγαθοποιέω, ἀγαθοποιῖα, ἀγαθοποιός, ἀγαθοεργέω, ἀγαθωσύνη, ἀφιλι-ἀγαθος, φιλιἀγαθος) *good; useful, satisfactory for one's (its) purpose, fitting, beneficial; sound (of trees), fertile (of soil), happy (of days); in a moral sense upright, just; kind, generous; clear (of conscience); perfect, inherently good (of God); τὸ ἀγαθὸν the good, what is good; what is right; what is beneficial or advantageous; τὰ ἀγαθὰ goods, possessions; good things (Lk 16.25); good deeds (Jn 5.29)*

ἀγαθοεργέω (ἀγαθός + ἐργάζομαι) *do something good, show kindness* [Ac 14.17]

ἀγαθωσύνη, ης f (ἀγαθός) *goodness; generosity*

ἀγαλλίασις, εως f (ἀγαλλιάω) *extreme joy or gladness*

ἀγαλλιάω (ἀγαλλίασις) *be extremely joyful or glad*

ἄ|γαμος, ου f and m (γαμέω) *unmarried, single*

ἀγανακτέω *be indignant or angry*

ἀγανάκτησις, εως f (ἀγανακτέω) *indignation, anger* [2 Cor 7.11]

ἀγαπάω (ἀγάπη, ἀγαπητός) *love (primarily of Christian love), cherish; show or prove one's love; long for, desire, place first in one's affections*

ἀγάπη, ης f (ἀγαπάω) *love (primarily of Christian love); concern, in-*

- terest; sacred meal, love-feast* (of the early Church: Jd 12)
- ἀγαπητός, ἡ, ὄν** (ἀγαπάω) *beloved, dear(est); only*
- Ἁγάρ** f Hagar
- ἀγγαρεύω** (Persian word) *force (someone to do something)*
- ἀγγεῖον, ου ν** (ἄγγος) *container (for oil)* [Mt 25.4]
- ἀγγελία, ας** f (ἀγγέλλω) *message, news; instruction, command*
- ἀγγέλλω** (ἀγγελία, ἄγγελος, ἀν|αγγέλλω, ἀπαγγέλλω, ἀρχ|άγγελος, δι|αγγέλλω, ἐξ|αγγέλλω, ἐπαγγελία, ἐπαγγελημα, εὐ|αγγελίζω, εὐ|αγγέλιον, εὐ|αγγελιστής, ἰσ|άγγελος, καταγγελεύς, καταγγέλλω, παραγγελία, παραγγέλλω, προ|επαγγέλλομαι, προ|εὐ|αγγελίζομαι, προ|καταγγέλλω) *tell, announce* [Jn 20.18]
- ἄγε** pres. impv. of ἄγω used as an interj.
- ἄγγελος, ου μ** (ἀγγέλλω) *angel; messenger, one who is sent*
- ἄγγος, ους ν** *container (for a catch of fish)* [Mt 13.48]
- ἀγέλη, ης** f (ἄγω) *herd (of pigs)*
- ἀ|γενεα|λόγητος, ον** (γίνομαι + λέγω) *without genealogy* [He 7.3]
- ἀ|γενής, ἐς** (γίνομαι) *worthless, despised, insignificant* [1 Cor 1.28]
- ἀγιαζώ** (ἀγιασμός, ἅγιος, ἀγιότης, ἀγιωσύνη, ἀγνεία, ἀγνίζω, ἀγνισμός, ἀγνός, ἀγνότης, ἀγνώως) *set apart as sacred to God, sanctify; regard as sacred; purify, cleanse*
- ἀγιασμός, οὐ μ** (ἀγιαζώ) *consecration, dedication, sanctification, holiness*
- ἅγιος, α, ον** (ἀγιαζώ) *set apart to or by God, sacred, consecrated; holy, morally pure, upright; οἱ ἅγιοι God's people; τὸ ἅγιον or τὰ ἅγια the sanctuary* (He 9.1, 25; 13.11); superl. **ἀγιώτατος** *most sacred* (Jd 20)
- ἀγιότης, ητος** f (ἀγιαζώ) *holiness, holy character* [He 12.10]
- ἀγιωσύνη, ης** f (ἀγιαζώ) *holiness; consecration*
- ἀγκάλη, ης** f (ἐν|αγκαλιζομαι) *arm* [Lk 2.28]
- ἄγκιστρον, ου ν** (ἄγκυρα) *fishhook* [Mt 17.27]
- ἄγκυρα, ας** f (ἄγκιστρον) *anchor*
- ἄ|γναφος, ον** (γναφεύς) *new, unshrunken*
- ἀγνεία, ας** f (ἀγιαζώ) *purity; chastity*
- ἀγνίζω** (ἀγιαζώ) *purify, cleanse*
- ἀγνισμός, οὐ μ** (ἀγιαζώ) *purification (ritual)* [Ac 21.26]
- ἄ|γνοέω** (γινώσκω) *be ignorant; fail to understand; disregard; perhaps sin in ignorance* (He 5.2)
- ἀ|γνόημα, τος ν** (γινώσκω) *sin committed in ignorance* [He 9.7]
- ἄ|γνοια, ας** f (γινώσκω) *ignorance, unawareness; possibly sin*
- ἀγνός, ἡ, ὄν** (ἀγιαζώ) *pure, holy; chaste; innocent*
- ἀγνότης, ητος** f (ἀγιαζώ) *purity, sincerity*
- ἀγνώως** (ἀγιαζώ) *adv. with pure motives, sincerely* [Php 1.17]
- ἀ|γνωσία, ας** f (γινώσκω) *lack of spiritual discernment; ignorant talk* (1 Pe 2.15)
- ἄ|γνωστος, ον** (γινώσκω) *unknown* [Ac 17.23]
- ἀγορά, ἄς** f (ἀγοράζω) *market place*