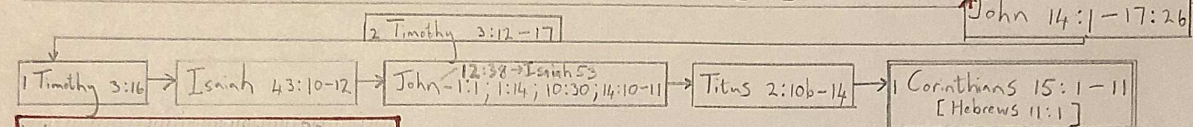
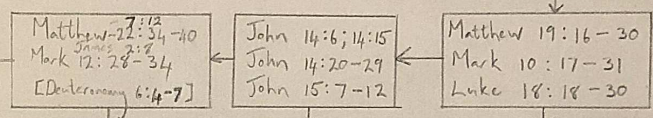


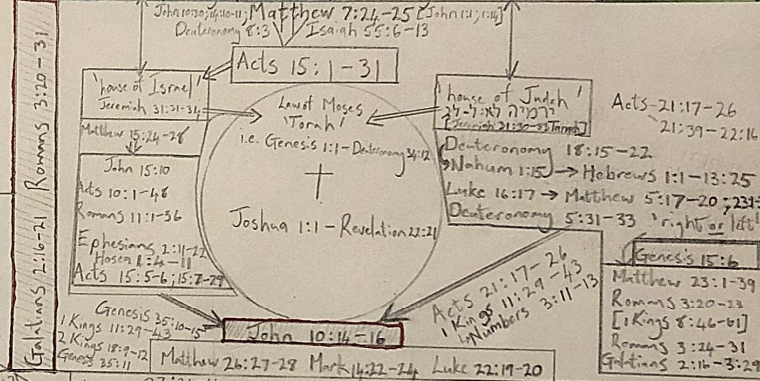
"Μη Ταρασσέσθω υμῶν ἡ καρδία· ΠΙΣΤΕΥΕΤΕ εἰς τὸν θεόν, καὶ εἰς ἐμὲ ΠΙΣΤΕΥΕΤΕ..."
 Not do let be agitated of you the heart; believe into [the] GOD, and into ME believe...



Luke 10:24 "who is my neighbor?"
 *Luke 10:25-30; 10:31-37
 ἄνθρωπος τίς... ἄνθρωπος... ἄνθρωπος...
 ἄνθρωπος → 'anthropos' → 'man-faced' i.e. a human being, male or female, without reference to sex or nationality
 τίς → 'tis' → indefinite pronoun, i.e. some person/any person



"if ye love ME, MY commands keep" John 14:15
 See whether they hear or whether they forbear. pff!
 Scripture map Deuteronomy 10:16-17



Romans 6:3-23
 Matthew 28:17-20
 Mark 16:15-16
 1 Corinthians 15:1-4

Romans 7:7-24
 James 2:10-13 → Matthew 7:1-5
 Romans 7:25-8:39
 1 John 2:1-6

"Then produce fruits worthy of repentance." Matthew 3:8
 Zechariah 1:3
 Luke 3:8
 Luke 7:36-50
 Luke 18:9-14
 Lamentations 3:1-65
 Daniel 9:3-19
 1 John 1:6-10
 James 5:15-16
 Matthew 6:9-15
 Colossians 1:12-14
 Psalm 103
 John 8:28-36
 Matthew 1:21
 John 1:29

Revelation 5:6-10; 12:7-12
 Romans 12:1-13:14

John 10:14-16
 Matthew 26:27-29
 Mark 14:22-24
 Luke 22:19-20
 Matthew 28:1-20
 Mark 16:1-7
 Luke 24:1-53
 John 19:24-42
 20:1-31
 21:1-25
 Psalm 22 + Psalm 16 + Psalm 110

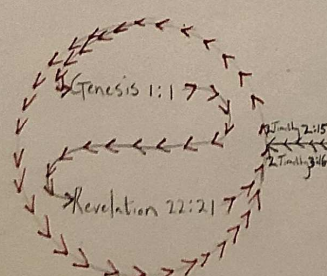
1 Corinthians 15:1-4
 Acts 8:26-39
 [Isaiah 53] → [John 12:38]
 James 2:17-26
 Hebrews 11:1-12:3
 Romans 5:1-6:2
 James 1:21-27
 Matthew 3:8 + Luke 3:8

Matthew 7:21-29
 1 John 5:1-5
 [Matthew 11:25-30]
 1 John 1:1-2:12

1 John 2:12-3:11
 1 John 3:12-24
 1 John 5:3; Matthew 11:25-30
 John 1:1; 1:14; 10:30; 14:1; 14:15; 14:20-21
 Scripture map Deuteronomy 6:4-7
 John 17:1-26

Acts 10:21-48
 1 Corinthians 12:1-13:13
 2 Timothy 3:14-4:5; 2 Peter 1:1-12
 Colossians 1:1-4:6 [2:16]
 Titus 2:11-3:11; Ephesians 1:1-6:24
 Matthew 5:1-7:29
 Philippians 2:1-14; 4:4-9
 Romans 14:1-23
 Hebrews 10:19-39
 Matthew 10:16-42
 Luke 14:15-35

Romans 10:8-11
 Romans 10:1-17; Deuteronomy 30:11-16; Isaiah 28:17
 John 1:1-14; 10:30; 12:34 → Isaiah 53



Scripture map Matthew 1:20-23

Scripture map Acts 10:21-48

Luke 10:21

1722 5129 3361 5463 5213 5293
 εν τούτω μη χαίρετε ότι τα πνεύματα υμίν υποτάσσεται
 in this not do rejoice that the spirits are subject
 unto you; but rather rejoice because your names are written in heaven.

3772 οὐρανοῖς; 5213 3588 2424
 εν τούτω μη χαίρετε ότι τα πνεύματα υμίν υποτάσσεται
 in this not do rejoice that the spirits are subject unto you; but rather rejoice because your names are written in heaven.

21. In the same hour Jesus exulted in the Spirit, and said, I praise You, Father, Lord of the earth and of the heavens, for you have hid these things from the wise and prudent, and have revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things were delivered to Me from My Father, and no one knows who the Son is, except the Father; and who the Father is, except the Son, and who will reveal Him to whom He will reveal Him.

23. And having turned to the disciples privately, He said, Blessed are the eyes which see what you see.

24 For I say to you that many prophets and kings desired to see what you see, and did not see it; and to hear what you hear, and did not hear it.

25. And behold, a certain lawyer stood up, testing Him, and saying, Teacher, what shall I do to inherit eternal life?

26 And He said to him, In the Law what has been written? How do you read?

27 And answering, he said, You shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all

Literal Translation

1271 4675 2532 3588 4139 4675 5613 4572 2036 1161
 διανοίας σου και τον παραπον σου ως εαυτον. 28 ετι δε
 mind of you and the neighbor of you as yourself. 28 And he said unto
 him, Thou hast answered right; do this, and thou shalt live.

1344 1438 2036 4314 3588 2424 2532 5101 2076 3459
 δικαιοσύνην σου, και ετι δε θελω και εμε σπουδάζω
 righteousness of you, and you will live. But desiring, 29 But he, willing to justify himself, he said to Jesus, And who is my neighbor?

30 And taking (it) up, Jesus said, A certain man was going down from Jerusalem to Jericho, and fell among thieves, stripping him and laying on blows, went away, leaving (him) half dead.

31 And by a coincidence, a Samaritan came down a certain way that, and seeing him, passed on (the opposite side).

32 And in the same way, a Levite, also being at the place, coming and seeing (him), he passed on (the opposite side).

33 But a certain Samaritan, when he was at the place, came and seeing (him), he had compassion on him, and seeing near him, and coming near him, he bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and cared for him.

34 And went to him, and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and cared for him.

35 And on the morrow, he gave (them) the money, and said unto him, Take care of him, and whatever I will repay to you.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then Jesus said to him, Go, and do thou likewise.

Literal Translation

1271 4675 2532 3588 4139 4675 5613 4572 2036 1161
 διανοίας σου και τον παραπον σου ως εαυτον. 28 ετι δε
 mind of you and the neighbor of you as yourself. 28 And he said unto
 him, Thou hast answered right; do this, and thou shalt live.

1344 1438 2036 4314 3588 2424 2532 5101 2076 3459
 δικαιοσύνην σου, και ετι δε θελω και εμε σπουδάζω
 righteousness of you, and you will live. But desiring, 29 But he, willing to justify himself, he said to Jesus, And who is my neighbor?

30 And taking (it) up, Jesus said, A certain man was going down from Jerusalem to Jericho, and fell among thieves, stripping him and laying on blows, went away, leaving (him) half dead.

31 And by a coincidence, a Samaritan came down a certain way that, and seeing him, passed on (the opposite side).

32 And in the same way, a Levite, also being at the place, coming and seeing (him), he passed on (the opposite side).

33 But a certain Samaritan, when he was at the place, came and seeing (him), he had compassion on him, and seeing near him, and coming near him, he bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and cared for him.

34 And went to him, and bound up his wounds, pouring on oil and wine, and set him on his own beast, and brought him to an inn, and cared for him.

35 And on the morrow, he gave (them) the money, and said unto him, Take care of him, and whatever I will repay to you.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then Jesus said to him, Go, and do thou likewise.

Anthropinos means "human, belonging to man" [from *anthropos*], and is used (1) of man's wisdom: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor 2:13); (2) of "man's judgment: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self" (1 Cor 4:3); (3) of "mankind": "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind" (Jas 3:7 lit., "nature of man");

(4) of human ordinance: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme" (1 Pet 2:13); (5) of temptation: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor 10:13 "such as is common to man," i.e., such as must and does come to "men"); (6) of "men's" hands: "Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things" (Acts 17:25); (7) in the phrase "after the manner of men": "I speak after the manner of men because of the infirmity of your flesh" (Rom 6:19). See: TDNT—1:366, 59; BAGD—67d; THAYER—46a.

443. ἀνθρωποκτόνος {3x} anthrōpōktōnōs, anth-ro-pok-ton'-os; from 444 and κτείνω *kteinō* (to kill); a manslayer:—murderer {3x}.

Anthropoktonon, an adjective, lit., "manslaying," used as a noun, "a manslayer, murderer" [*anthropos*, "a man," *kteinō*, "to slay"], is used (1) of Satan: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth" (Jn 8:44); (2) of one who hates his brother, and who, being a "murderer," has not eternal life: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1Jn 3:15). *Anthropoktonos* corresponds exactly to the English manslayer and homicide. Syn.: 4607, 5406. Phoenex (5406) refers to any murderer. Sikarious (4607) is an assassin using a particular knife (sicarii). *Anthropoktonos* refers to the murder of men/males only. See: TDNT—1:366, 59; BAGD—68a; THAYER—46b.

444. ἄνθρωπος {559x} anthrōpōs, anth'-ro-pos; from 435 and ὤψ *ōps* (the countenance; from 3700); man-faced, i.e. a human being:—man {552x}, not tr {4x}, misc. {3x}.

Anthropos is used (1) generally, of a human being, male or female, without reference to sex or nationality: "But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt 4:4; cf. 12:35; Jn 2:25); (1) in distinction from God: "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mt 19:6; cf. Jn 10:33); (3) in distinction from animals: "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men" (Lk 5:10); (4) sometimes, in the plural, of men and women, people: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Mt 5:13; cf. 5:16); (5) in some instances

with a suggestion of human frailty and imperfection: "That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor 2:5);

(6) in the phrases translated "after man," "after the manner of men," "as a man" means (6a) the practices of fallen humanity: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor 3:3); (6b) anything of human origin: "But I certify you, brethren, that the gospel which was preached of me is not after man" (Gal 1:11); (6c) the standard generally accepted among men: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto" (Gal 3:15); (6d) an illustration not drawn from Scripture: "Say I these things as a man? or saith not the law the same also?" (1 Cor 9:8); (6e) in the phrase the inward man means (6e1) the regenerate person's spiritual nature personified, the inner self of the believer: "For I delight in the law of God after the inward man" (Rom 7:22), (6e2) as the sphere of the renewing power of the Holy Spirit: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man" (Eph 3:16); (6e3) in contrast to the outward man, the physical frame, the man as cognizable by the senses: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor 4:16); (6e4) the inward man is identical with the hidden man of the heart: "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet 3:4);

(7) in the expression "the old man," it stands for the unregenerate nature personified as the former self of a believer: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom 6:6; cf. Eph 4:22; Col 3:9); (8) "the new man" standing for the new nature personified as the believer's regenerate self, (8a) a nature created in righteousness and holiness of truth: "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph 4:24), and (8b) having been put on at regeneration: "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col 3:10); and it is to be put on in practical apprehension of these facts. (9) The phrase "the man of God" (2 Ti 3:17) is not used as an official designation, nor denoting a special class of believers, but specifies what every believer should be, namely, a person whose life and conduct represent the mind of God and fulfill His will: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1Ti 6:11). Syn.: 435, 730, 5046. See: TDNT—1:364, 59; BAGD—68a; THAYER—46b.

445. ἀνθυπατεύω {1x} anthupateuō, anth-oo-pat-yoo'-o; from 446; to act as a proconsul:—be the deputy {1x}.

Anthupateuo means to act as a pro-consul. Syn.: 446. See: BAGD—69c; THAYER—47a.

446. ἀνθύπατος {4x} anthupatōs, anth-oo'-pat-os; from 473 and a superl. of 5228; instead of the highest officer, i.e. (spec.) a Roman proconsul:—deputy {4x}.

Anthupatos comes from *anti*, "instead of," and *hupatos*, "supreme," and (1) denotes "a consul, one acting in place of a consul, a proconsul, the governor of a senatorial province" [i.e., one

which had no standing army]. (2) The "suls" were of two classes, (2a) exconsuls, rulers of the provinces of Asia and Africa were therefore "proconsuls." These are the "consuls" at Ephesus, Acts 19:38 ("deputy") (2b) those who were ex-pretors or "proconsuls" of other senatorial provinces [a pretor was actually the same as a consul]. These were Sergius Paulus in Cyprus, Acts 13:7, 8; Gallio at Corinth, 18:12. (3) In the NT time, a province was governed by a prefect. Provinces without a standing army was kept were governed by an imperial legate [e.g., Quirinius in Syria, Lk 3:1; Syn.: 755, 1481, 2232, 3623. See: BAGD—69d; THAYER—47a.

447. ἀνίημι {4x} aniēmi, an-ee'-ay-mi; from 303 and ἵημι *hiēmi* (to let up, i.e. (lit.) slacken or (fig.) desist from:—forbear {1x}, leave {1x}, loose {2x}.

Aniēmi literally means to send up, hence, to relax, loosen or metaphorical desist from and is translated forbearing; masters, do the same things unto them, being threatening: knowing that your Master is in heaven; neither is there respect of person with him" (Eph 6:9—giving up your throne). Syn.: 420, 430, 463, 5339. See: TDNT—1:366, 69d; BAGD—69d; THAYER—47b.

448. ἀνίλεως {1x} anileōs, an-ee'-leh-ōs; (as a neg. particle) a neg. particle) an inexorable:—without mercy {1x}.

Anileos "unmerciful, merciless" [a, n, euphonic, and *leos*, "mercy"], occurs 2:13, said of judgment on him who shows no mercy: "For he shall have judgment without mercy: that hath shewed no mercy; and mercy shall be against judgment." See: TDNT—2:487, 69d; THAYER—47b.

449. ἀνίπτως {3x} aniptōs, an'-ip-to-s; (as a neg. particle) an assumed der. of 3538; without ablution:—unclean {3x}.

Aniptos means "unwashed" [a, n, ip, to wash] and occurs in Mt 15:2—where the things which defile a man: but with unwash hands defileth not a man" (Mk 7:2, 5). See: TDNT—4:947, 635; BAGD—69d; THAYER—47b.

450. ἀνίστημι {112x} anistēmi, an-ee'-stee-mee; from 303 and ἵστημι *histēmi*; stand up (lit. or fig., trans. or intr.):—arise {19x}, rise up {16x}, rise again {11x}, stand up {8x}, raise up again {5x} = lift up, stand upright.

Anistēmi, as a verb, means "to stand up, to make to stand up," according as it is intransitive or transitive and is used of a physical change of position (1a) of "rising" (sleep (Mk 1:35); (1b) rising from a man's bed in the synagogue (Lk 4:29); (1c) of the illegal rising of the high priest in the tribunal in Jerusalem (1d) of an invalid "rising" from his bed (5:25); (1e) the "rising" up of a disciple in response to a vocation to follow Christ (Lk 5:28; cf. 10:41); (1f) "rising" up from prayer (Lk 22:46); (1g) a whole company (Acts 26:30; 1 Cor 10:31); (1h) metaphorically, of "rising" up antagonistic persons: (2a) of officials against persons: (2b) of a seditious leader (Acts 5:17); (2c) the "rising" up of Satan (Mk 3:26); (2d) of teachers (Acts 20:30); (4) of "rising" up of preeminence or power: (4a) of a prophet (Acts 3:22; 7:37); (4b) as God in the midst of the nation of Israel (Acts 7:55); (4c) as the Son of God in the midst of

master, 1 Ti 6:1; (4l) to be given
isbands, 1 Pet 3:7; (4m) said of
use of the wife, in contrast to the
passion of lust, 1 Th 4:4 (some
"self" here as the believer's body);
bestowed upon; parts of the body,
k; (4o) of that which belongs to
a house in contrast to the house
(4p) of that which is not enjoyed
his own country, Jn 4:44; (4q) of
by the inhabitants of Melita upon
low-passengers, in gratitude for
healing, Acts 28:10; (4r) of the
to be possessed by nations, and
the Holy City, the heavenly Jerusa-
26; (4s) of honor bestowed upon
te, a potters' vessel, Rom 9:21;
DNT—8:169, 1181; BAGD—817b;

(14x) *timiōs*, *tim'-ee-os*; includ-
ing the comparative

timōs timiōtērōs, *tim-ee-o'-ter-*
os; and the superlative

timōs timiōtatōs, *tim-ee-o'-tat-*
os; from 5092; *valuable*,

or (subj.) *honored, esteemed*,
—precious [8x], most precious
ious [1x], dear [1x], honourable
tation [1x].

In *time*, "honor, price," signifies
accounted as of great price, pre-
(1a) 1 Cor 3:12; Rev 17:4; 18:12,
(1b) in the superlative degree, Rev
(1c) the comparative degree is
7; (2) in the metaphorical sense,
esteemed, very dear," (2a) Acts
reputation"; so (2b) in Heb 13:4,
honorable"; (2c) Acts 20:24, "dear,"
Paul's estimate of his life; (2d) Jas.
(of fruit); (2e) 1 Pet 1:19, "pre-
blood of Christ); (2e) 2 Pet 1:4,
God's promises). See: BAGD—
—624b.

timōs [1x] *timiōtēs*, *tim-ee-o'-ace*;
from 5093; *expensiveness*, i.e.
significance:—costliness [1x]. See:
THAYER—624c.

timōs [28x] *Timōthēos*, *tee-moth'-*
eh-os; from 5092 and 2316;
Timotheus, a Chr.:—Timotheus (19x),
See: BAGD—818b; THAYER—624c,
[1x] *Timōn*, *tee'-mone*; from 5092;
valuable; *Timon*, a Chr.:—Timon
D—818c; THAYER—624c.

timōs [2x] *timōrēō*, *tim-o-reh'-o*; from
a comp. of 5092 and *ōuros*
prop. to *protect*, one's honor, i.e.
et a penalty):—punish [2x].

primarily "to help," then, "to

5099. *τίνω* [1x] *tinō*, *tee'-no*; strengthened for
a primary

τίω tiō, *tee'-o* (which is only used as an
alt. in certain tenses); to *pay* a price,
i.e. as a *penalty*:—be punished with + 1349 [1x].
See: BAGD—818d; THAYER—625d.

5100. *τίς* [450x] *tis*, *tis*; an enclit. indef. pron.;
some or any person or object:—cer-
tain [104x], some [73x], any man [55x], any
[38x], one [34x], man [34x], anything [24x], a
[9x], certain man [7x], something [6x], some-
what [6x], ought [5x], some man [4x], certain
thing [2x], nothing + 3756 [2x], divers [2x], he
[2x], thing [2x], another [2x], not tr [17x], misc.
[22x] = divers, + partly, (+ that no-) thing, what
(-soever), × wherewith, whom [-soever], whose
([-soever]). See: BAGD—819d; THAYER—625d.

5101. *τίς* [538x] *tis*, *tis*; prob. emphat. of 5100;
an interrog. pron., *who, which or*
what (in direct or indirect questions):—what
[260x], who [102x], why [67x], whom [25x],
which [17x], misc. [67x] = every man, how
(much), + no (-ne, thing), where ([-by, -fore, -of,
-unto, -with, -withal]), whether, whose. See:
BAGD—818d; THAYER—624d.

5102. *τίτλος* [2x] *titlōs*, *tit'-los*; of Lat. or.:
a *titulus* or "title" (*placard*):—
title [2x].

Titlos is an inscription giving the accusation
or crime for which a criminal suffered (Jn 19:19,
20). See: BAGD—820d; THAYER—627a.

5103. *τίτος* [15x] *Titōs*, *tee'-tos*; of Lat. or. but
uncert. signif.; *Titus*, a Chr.:—Ti-
tus [15x]. See: BAGD—820d; THAYER—627b.

τίω tiō. See 5099.

τό tō. See 3588.

5104. *τοί* [0x] *tōi*, *toy*; prob. for the dat. of
3588; an enclit. particle of *assevera-*
tion by way of contrast; *in sooth*:—[used only
with other particles in comp. as 2544, 3305,
5105, 5106, etc.]. See: BAGD—821a; THAYER—
433a [3588].

5105. *τοιγαροῦν* [2x] *tōigarōun*, *toy-gar-oon'*;
from 5104 and 1063 and
3767; *truly for then*, i.e. *consequently*:—there-
fore [1x], wherefore [1x]. See: BAGD—821a;
THAYER—627b.

τοίγε tōigē. See 2544.

5106. *τοίνυν* [4x] *tōinun*, *toy'-noon*; from 5104
and 3568; *truly now*, i.e. *accord-*
ingly:—then [1x], therefore [3x]. See: BAGD—
821b; THAYER—627b.

5107. *τοιόσδε* [1x] *tōiōsdē*, *toy-os'-deh*; (incl.
the other inflections); from a
der. of 5104 and 1161; *such-like then*, i.e. *so great*:—
such [1x]. See: BAGD—821b; THAYER—627c.

5108. *τοιούτος* [61x] *tōioutōs*, *toy-oo'-tos*;

5110. *τόκος* [2x] *tōkōs*, *tok'-os*; from
of 5088; *interest on mon-*
(as a *produce*):—usury [2x].

Tokos primarily means a bringi
birth; then, an offspring and is used m
cally of the produce of money lent out
Lk 19:23). Usury can imply charging a
tant rate of interest; not so in *tō*
BAGD—821d; THAYER—627d.

5111. *τολμάω* [16x] *tōlmaō*, *tol-man-*
τόλμα tōlma, (*boldn*
itself from the base of 5056 through t
extreme conduct); to *venture* (obj.
while 2292 is rather subj. or in *feeling*
to be *courageous*:—be bold [4x], bo
dare [4x], *durst* [7x].

Tolmao signifies to dare to do, o
something terrible or difficult; hence, t
to bear oneself boldly, deal boldly. S
translated be bold in 2 Cor 10:2 as c
with *tharreo* (2292) in verse 1. *Tharre*
confidence in one's own powers, and
ence to character; *tolmao* denotes bo
undertaking and has reference to man
See: TDNT—8:181, 1183; BAGD—821

5112. *τολμηρότερον* [1x] *tōlmērō-*
may-rot'-er-
of the comparative of a der. of the ba
(as adv.); *more daringly*, i.e. *with gre-*
dence than otherwise:—the more bo
See: TDNT—8:181,*; BAGD—822a; T
628a.

5113. *τολμητής* [1x] *tōlmētēs*, *tol-*
from 5111; a *dar-*
icious) man:—presumptuous [1x].

Tolmetes means daring and is use
2:10 of shameless and irreverent da
TDNT—8:181, 1183; BAGD—822a; T
628a.

5114. *τομώτερος* [1x] *tōmōtērōs*, *t-*
os; comparative
the primary *τέμνω tēmnō* (to *cut*; mor
hensive or decisive than 2875, as if b
stroke; whereas that implies repeat
like *hacking*); *more keen*:—sharper
BAGD—822a; THAYER—628a.

5115. *τόξον* [1x] *tōxōn*, *tox'-on*; fro
of 5088; a bow (appar.
plest fabric):—a bow [1x].

Toxon is a bow as in "bow and ar
6:2. See: BAGD—822b; THAYER—62

5116. *τοπάζιον* [1x] *tōpaziōn*, *top-*
neut. of a presumed
of *τόπαζος tōpazōs* (a "topaz"; of u
a gem, prob. the *chrysolite*):—topaz [1

Topazion is mentioned in Rev 21
ninth of the foundation stones of the
heavenly Jerusalem; the stone is o
color (though there are topazes of ot
and is almost as hard as the diamond
power of double refraction, and wh