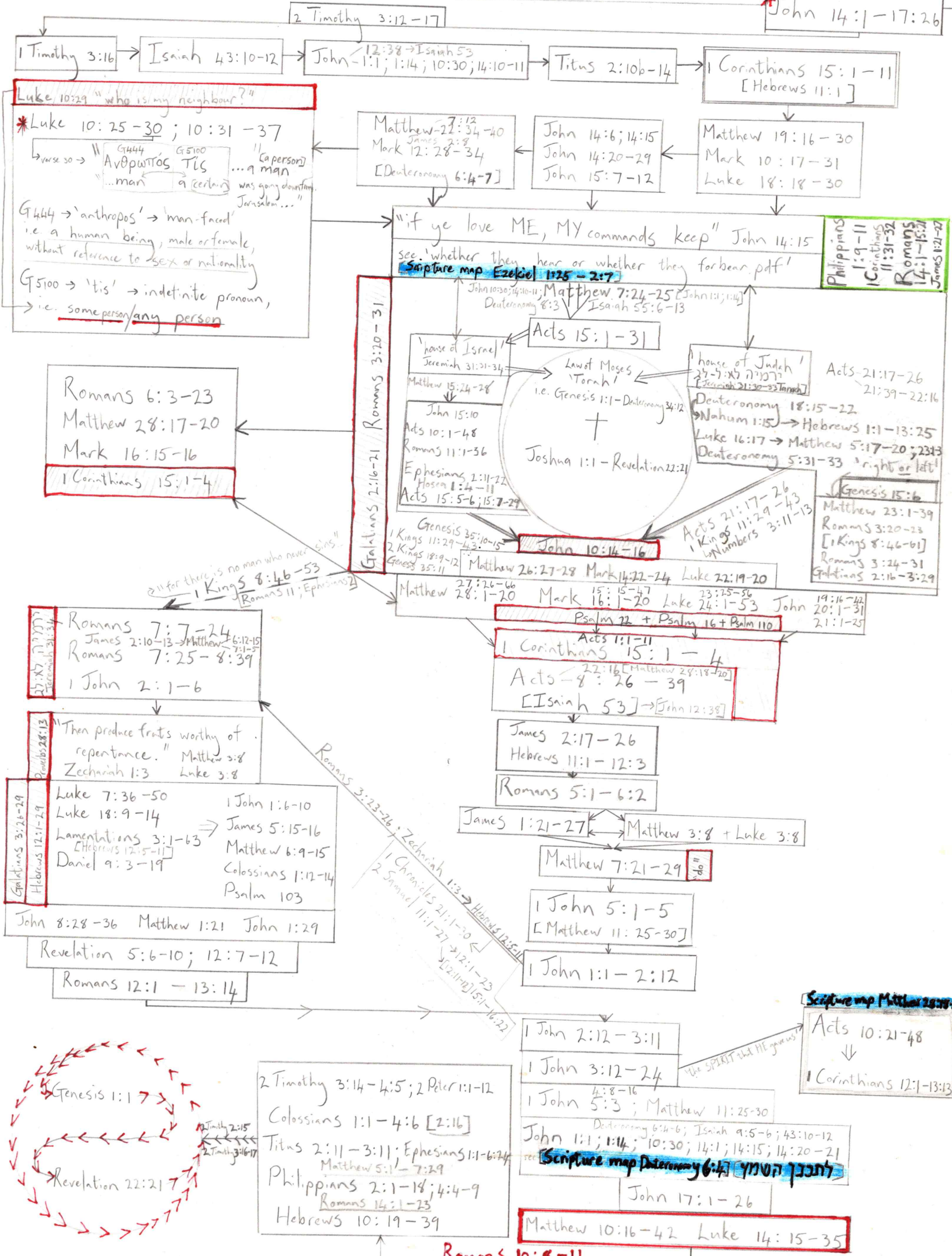
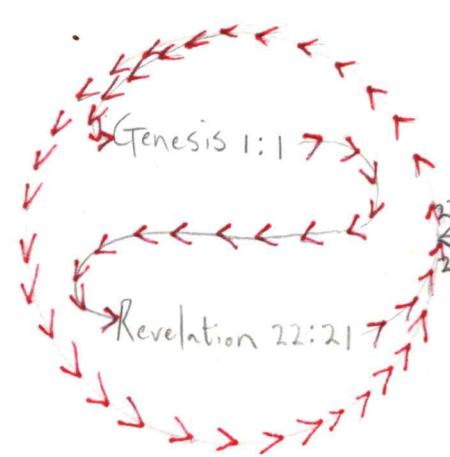


3341 5015 5216 3588 2588 4100 1519 3588 2316 2532 1519 1691 4100 11  
 Μη Ταρασσοσθω υμων η καρδια πλοτευετε εις τον θεον, και εις εμε πλοτευετε...  
 Not do let be agitated of you the heart; believe into [the] GOD, and into ME believe...

John 14:1-17:26



Scripture map Matthew 1:20-23



Romans 10:1-17; Deuteronomy 30:11-16; Isaiah 28:9-12; John 1:1; 1:16; 10:30; 12:38; See Scripture scans on following pages



Literal Translation

John 13:36

King James Version

	3004	846	4613	4074	2962	4226	5217	611	
36. Simon Peter said to Him, Lord, where do You go? Jesus answered him, Where I go you are not able to follow Me now, but afterwards you shall follow Me.	36	λέγει	αὐτῷ	Σίμων	Πέτρος,	Κύριε,	ποῦ	ὑπάγεις;	ἀπεκρίθη
		says	to Him	Simon	Peter,	Lord,	where	do You go?	answered
37 Peter said to Him, Lord, why am I not able to follow You now? I will lay down my life for You!	846	3588	2424	3699	5217	3756	1410	3427	3568
	αὐτῷ	ὁ	Ἰησοῦς,	ὅπου	ὑπάγω,	οὐ	δύνασαι	μοι	νῦν
	him	Jesus,	Where	I go,	not	you are able	Me	now	to
38 Jesus answered him, Will you lay down your life for Me? Indeed, I tell you truly, in no way shall a cock crow until you deny Me three times.	5305	1161	190	3427	3004	846	3588	2424	
	λουθηῖσαι,	ὕστερον	δὲ	ἀκολουθήσεις	μοι.	37	λέγει	αὐτῷ	ὁ
	follow,	later	but	you will follow	Me.	says	to Him		
	4074	2962	1302	3756	1410	4671	190	737	
	Πέτρος,	Κύριε,	διὰ	τί	οὐ	δύναμαι	σοι	ἀκολουθῆσαι	ἄρτι;
	Peter,	Lord,	why	not	I am able	You	to follow	now?	
	3588	5590	3450	5228	4675	5087	611	846	3588
	τὴν	ψυχὴν	μου	ὑπὲρ	σοῦ	θήσω.	38	ἀπεκρίθη	αὐτῷ
	The	life	of me	for	You	I will	I lay down.	answers	him
	3588	5590	4675	5228	1700	5087	281	281	3004
	τὴν	ψυχὴν	σου	ὑπὲρ	ἐμοῦ	θήσεις;	ἀμὴν	ἀμὴν	λέγω
	The	life	of you	for	Me	you will	lay down?	Truly,	truly,
	3361	220	5455	2193	3757	533	3165	5151	
	μὴ	ἀλέκτωρ	φωνήσῃ	ἕως	οὐ	ἀπαρνήσῃ	με	τρὶς.	
	at all	a cock	will crow	until	you	deny	Me	three times.	

John 14

John 14

John 14

	3361	5015	5216	3588	2588	4100	1519	3588	2316
1. Do not let your heart be troubled; you believe in God, believe also in Me.	1	Μὴ	ταρασσέσθω	ὑμῶν	ἡ	καρδιά·	πιστεύετε	εἰς	τὸν
	Not	do let	be agitated	of you	the	heart;	believe	into	God,
2 In My Father's house are many dwelling places. But if not, I would have told you. I go to prepare a place for you!	2532	1519	1691	4100	1722	3588	3614	3588	3962
	καὶ	εἰς	ἐμὲ	πιστεύετε.	2	ἐν	τῇ	οἰκίᾳ	τοῦ
	and	into	Me	believe.	In	the	house	of the	Father
	4183	1526	1487	1161	3361	2036	302	5213	4198
	πολλά	εἰσὶν·	εἰ	δὲ	μὴ,	εἶπον	ἂν	ὑμῖν·	πορεύομαι
	many	are.	if	And	not,	I would	have	told	you.
	5117	5213	2532	1437	4198	2532	2090	5213	5117
	τόπον	ὑμῖν.	3	καὶ	ἐὰν	πορευθῶ	καὶ	ἐτοιμάσω	ὑμῖν
	a place	for you,	and	if	I go:	and	prepare	for you	a place,
3 And if I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you may be also.	3825	2064	2532	3880	5209	4314	1683	2443	
	πάλιν	ἔρχομαι	καὶ	παραλήψομαι	ὑμᾶς	πρὸς	ἐμαυτόν·	ἵνα	
	again	I am coming	and	will receive	you	to	Myself,	that	
	3699	1510	1473	2532	5210	5600	2532	3699	1473
	ὅπου	εἰμί	ἐγώ,	καὶ	ὑμεῖς	ἦτε.	4	καὶ	ὅπου
	where	am	I,	also	you	may be.	And	where	I
	2532	3588	3598	1492	3004	846	2381	2962	3756
	καὶ	τὴν	ὁδὸν	οἴδατε.	5	λέγει	αὐτῷ	Θωμᾶς,	Κύριε,
	and	the	way	you know.	says	to Him	Thomas,	Lord,	not
	4226	5217	2532	4459	1410	3588	3598	1492	3004
	ποῦ	ὑπάγεις·	καὶ	πῶς	δυνάμεθα	τὴν	ὁδὸν	εἰδέναι;	6
	where	you go,	and	how	are	we able	the	way	to know?
	846	3588	2424	1473	1510	3588	3598	2532	3588
	αὐτῷ	ὁ	Ἰησοῦς,	Ἔγώ	εἰμι	ἡ	ὁδὸς	καὶ	ἡ
	to him	Jesus,	I	am	the	Way,	and	the	Truth,
	3762	2064	4314	3588	3962	1487	3361	1223	1700
	οὐδείς	ἔρχεται	πρὸς	τὸν	πατέρα,	εἰ	μὴ	δι'	ἐμοῦ.
	no one	comes	to	the	Father	except	through	Me.	If
	3165	2532	3588	3962	3450	1097	302	2532	575
	με,	καὶ	τὸν	πατέρα	μου	ἐγνώκειτε	ἂν·	καὶ	ἄπ'
	Me,	also	the	Father	of Me	you would	have known,	and	from
	846	2532	3708	846	3004	846	5376		
	σκετε	αὐτόν,	καὶ	ἑωράκατε	αὐτόν.	8	λέγει	αὐτῷ	Φίλιππος,
	know	Him,	and	have	seen	Him.	says	to Him	Phillip,
	2962	1166	2254	3588	3962	2532	714	2254	3004
	Κύριε,	δεῖξον	ἡμῖν	τὸν	πατέρα,	καὶ	ἄρκει	ἡμῖν.	9
	Lord,	show	us	the	Father,	and	it is	enough	for us.
	3762	2064	4314	3588	3962	1487	3361	1223	1700
	οὐδείς	ἔρχεται	πρὸς	τὸν	πατέρα,	εἰ	μὴ	δι'	ἐμοῦ.
	no one	comes	to	the	Father	except	through	Me.	If
	3165	2532	3588	3962	3450	1097	302	2532	575
	με,	καὶ	τὸν	πατέρα	μου	ἐγνώκειτε	ἂν·	καὶ	ἄπ'
	Me,	also	the	Father	of Me	you would	have known,	and	from
	846	2532	3708	846	3004	846	5376		
	σκετε	αὐτόν,	καὶ	ἑωράκατε	αὐτόν.	8	λέγει	αὐτῷ	Φίλιππος,
	know	Him,	and	have	seen	Him.	says	to Him	Phillip,
	2962	1166	2254	3588	3962	2532	714	2254	3004
	Κύριε,	δεῖξον	ἡμῖν	τὸν	πατέρα,	καὶ	ἄρκει	ἡμῖν.	9
	Lord,	show	us	the	Father,	and	it is	enough	for us.

Literal Translation

John 14:10

King James Version

3588 2424 5118 5550 3326 5216 1510 2532 3756 1097  
 How long a time with you, and you have not known Me, Philip? The (one) seeing Me has seen the Father! And how do you say, Show us the Father?  
 3165 5376 3588 3708 1691 3708 3588 3962 2532 4459 4771  
 με, Φίλιππε; ὁ ἑώρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ εἶπες; ὁ θεὸς ὁμοιωθεὶς ἐμὲ, εἶπεν ὅτι ἑώρακε τὸν πατέρα· καὶ πῶς σὺ εἶπες; ὁμοιωθεὶς ἐμὲ, εἶπεν ὅτι ἑώρακε τὸν πατέρα· καὶ πῶς σὺ εἶπες;  
 Me, Phillip? The (one) seeing Me has seen the Father, and how do you say, Show us the Father?  
 3004 1166 2254 3588 3962 3756 4100 3754 1473 1722 3588  
 λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; ἢ οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.  
 say, Show us the Father? Not do you believe that I in the Father (am), and the Father in Me is? The words which I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.  
 3962 2532 3588 3962 1722 1698 2076 3588 4487 3739 1473 2980  
 πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.  
 Father (am), and the Father in Me is? The words which I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.  
 5213 575 1683 3756 2980 3588 1161 3962 3588 1722 1698 3306  
 ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα.  
 to you, from Myself not I speak the but Father who in Me abides, He does the works.  
 846 4160 3588 2041 4100 3427 3754 1473 1722 3588 3962  
 αὐτὸς ποιεῖ τὰ ἔργα. ἠπιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.  
 He does the works. Believe Me that I (am) in the Father, and the Father in me: or else believe me for the very works' sake.  
 2532 3588 3962 1722 1698 1487 1161 3361 1223 3588 2041 846 4100  
 καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.  
 and the Father (is) in Me. if But not, because of the works themselves believe me for the very works' sake.  
 3427 281 281 3004 5213 3588 4100 1519 1691 3588 2041 3739 1473  
 μοι. 12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.  
 Me. Truly truly I say to you, the (one) believing into Me, the works that I do, that one shall do also; and greater than these he shall do; because I go to the Father of Me go.  
 4160 2548 4160 2532 3173 5130 4160 3754  
 ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.  
 do also that one does, and greater (than) these he will do; because I go to the Father of Me go.  
 1473 4314 3588 3962 3450 4198 2532 3739 5100 302 154  
 ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. 13 καὶ ὃ ἂν αἰτήσητε μοι, ἐγὼ ποιήσω.  
 I to the Father of Me go. And whatever you may ask me, I will do.  
 1722 3588 3686 3450 5124 4160 2443 1392 3588 3962 1722  
 ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ ὀνόματί μου.  
 in the name of Me, this I will do, that may be glorified the Father in the name of Me.  
 3588 5207 1437 5100 154 1722 3588 3686 3450 1473 4160  
 τῷ υἱῷ. 14 εἰ ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.  
 the Son. If anything you ask in the name of Me, I will do.  
 1437 25 3165 3588 1785 3588 1699 5083 2532 1473  
 15 εἰ ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. 16 καὶ ἐγὼ ἀγαπήσω ὑμᾶς, ἵνα ἔμνησθε ἐμὲ, ἵνα μὲν ἔσθε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.  
 If you love Me, the commandments of Me keep. And I will love you, that you may remember Me, that you may dwell in Me, and I may dwell in you.  
 2065 3588 3962 2532 243 3875 1325 5213  
 ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μὲν ἔσθε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.  
 will petition the Father, and another Comforter He will give you, that he may abide with you for ever;  
 2443 3306 3326 5216 1519 3588 165 3588 4151 3588 225 3739  
 ἵνα μὲν ἔσθε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.  
 that He abide with you to the age, the Spirit of Truth, whom the world cannot receive, because it does not see Him, nor knows Him. But you know Him, because He abides with you and shall be within you.  
 3588 2889 3756 1410 2983 3754 3756 2334 846 3761 1097  
 ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ἐμοῦ ἐστι, καὶ ἐγὼ ἐν ὑμῖν.  
 the world not is able to receive, because not it sees Him, nor knows Him; you but know Him, because with you He abides, and I am coming to you.  
 1722 5213 2071 3756 863 5209 3737 2064 4314  
 ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἐρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ἵνα καὶ ὑμεῖς μὴ γίνησθε ὀρφανοί.  
 within you will be. Not I will leave you orphans; I am coming to you. Yet a little and the world Me no longer beholds. you But behold Me; because I live, also you will live. In that day  
 5209 2089 3397 2532 3588 2889 3165 3765 2334 5210 1161 2334  
 ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτε με, ἵνα καὶ ὑμεῖς μὴ γίνησθε ὀρφανοί.  
 you. Yet a little and the world Me no longer beholds. you But behold Me; because I live, also you will live. In that day  
 3165 3754 1473 2198 2532 5210 2198 1722 1565 3588 2250  
 ρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐπιγινώσκετε ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί.  
 behold Me; because I live, also you will live. In that day you shall know that I (am) in My Father, and you in Me,  
 1097 5210 3754 1473 1722 3588 3962 3450 2532 5210 1722 1698  
 γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν πατρὶ, καὶ ὁ πατήρ ἐν ἐμοί.  
 will know you that I (am) in the Father of Me, and you in Me, and I in you.

Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou (then), Shew us the Father?  
 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.  
 11 Believe me that I (am) in the Father, and the Father in me: or else believe me for the very works' sake.  
 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater (works) than these shall he do; because I go unto my Father.  
 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.  
 14 If ye shall ask any thing in my name, I will do (it).  
 15 If ye love me, keep my commandments.  
 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;  
 17 (Even) the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.  
 18 I will not leave you comfortless: I will come to you.  
 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.  
 20 At that day ye shall know that I (am) in my Father, and ye in me, and I in you.



Exodus 20:1-23

[Scripture map Ezekiel 1:25 - 2:7] for complete references  
whether they hear or whether they forbear.pdf

Matthew 19:16-30

Mark 10:17-31  
Luke 14:18-30

Hosea 6:6

Luke 6:17-49

Matthew 5-7 [7:21] [7:24-25]

Matthew 22:34-40  
Mark 12:28-34

John 1:1-1:14; 10:30; 14:1-29 → 16:27-31  
1 Timothy 3:16

John 17:1-26

Luke 10:25-30  
G5100: 'tis an indefinite pronoun; some of any person or object  
G5100: 'a certain man'  
Luke 10:31-37

Matthew 28:17-20 + Mark 16:15-16 + Romans 6:3-23

1 Corinthians 15:1-58

Galatians 2:16 → "is not declared righteous by works of law, but through the faith of JESUS CHRIST"

Romans 5:1-21

Hebrews 11:1

James 2:17-26

Matthew 3:8 + Luke 3:8

Acts 8:27-38 [Isaiah 53]

Matthew 7:21, 24-25 'do'

James 1:21-27

Matthew 10:37-42

Luke 14:15-35

Matthew 10:16-28

"Then produce fruits worthy of repentance" Matt 3:8 Luke 3:9  
Luke 18:9-14  
Proverbs 24:13  
Romans 7:7-24  
Romans 7:25-8:18  
1 John 2:1-6

1 John 5:1-5; 5:9-13

1 John 1:1-2:12

John 2:12-3:11

1 John 3:13-24

Acts 10:21-48

1 John 5:3 John 14:15, 20-21

1 Corinthians 12:1-13:13

Hebrews 12:1-29

Matthew 11:25-30

Galatians 3:26-29  
Romans 8:29-39

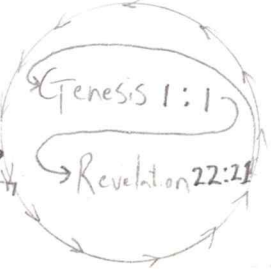
John 1:1; 1:14; 10:30; 17:1-26  
1 Timothy 3:16

John 8:28-36  
Matthew 1:21  
John 1:29  
Exodus 24:8  
Jeremiah 31:31-34

[Scripture map Deuteronomy 6:4] (יהוה אחד) [יהוה אחד] for complete references

Matthew 6:9-15; 1 John 1:7-10  
Colossians 1:12-14; James 5:16  
Lamentations 3:1-63  
Psalms 103  
John 1:29  
Revelations 5:6-9; 12:7-12

2 Timothy 3:14-4:5; 2 Peter 1:1-12  
Colossians 1:1-4:6  
Titus 2:11-3:11; Ephesians 1:1-6:24  
Philippians 2:1-18; 4:4-9  
Hebrews 10:19-39



Literal Translation

Luke 10:21

King James Version

1722 5129 3361 5463 3754 3588 4151 5213 5293  
 εν τούτω μη χαίρετε ότι τα πνεύματα υμῶν υποτάσσεται  
 in this not do rejoice that the spirits to you submit,  
 not do rejoice in this, that the (evil) spirits submit to you. But rather rejoice that your names are written in Heaven.  
 χαίρετε δὲ μάλλον ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.  
 3772  
 Heaven.

in this rejoice not, 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 heaven and of the earth, that You hid these things from (the) sophisticated and cunning and revealed them to babes; yes, Father, because so it was pleasing before You.

1722 846 3588 5610 21 3588 4151 3588 2424  
 21. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς,  
 In the same hour exulted in the Spirit Jesus,  
 2532 2036 1843 4671 3962 2962 3588 3772  
 καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ  
 and said, I praise You, Father, Lord of the heaven  
 2532 3588 1093 3754 613 5023 575 4680 2532 4908  
 καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,  
 and the earth, because You hid these things from sophisticated and cunning,  
 2532 601 846 3516 3483 3588 3962 3754 3779  
 καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως  
 and revealed them to babes; Yes, Father, because so

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things were delivered to Me by My Father, and no one knows who the Son is except the Father; and who is the Father, except the Son, and to whomever the Son purposes to reveal (Him).

1096 2107 1715 4675 3956 3860 3427 5259  
 ἐγένετο εὐδοκία ἔμπροσθέν σου. 22 πάντα παρεδόθη μοι ὑπὸ  
 it was well-pleasing before You. All things were delivered to Me from  
 3588 3962 3450 2532 3762 1097 5101 2076 3588 5207 1487 3361 3588  
 τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ  
 the Father of Me, and no one knows who is the Son except the  
 3962 2532 5101 2076 3588 3962 1487 3361 3588 5207 2532 3739 1437 1014  
 πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὃς ἐὰν βούληται  
 Father, and who is the Father except the Son, and to whomever purposes

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and (he) to whom the Son will reveal (him).

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

3588 5207 601 2532 4762 4314 3588 3101  
 ὁ υἱὸς ἀποκαλύψει. 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς  
 the Son to reveal (Him). And turning to the disciples  
 2596 2398 2036 3107 3588 3788 3588 991 3739 991  
 κατ' ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.  
 privately. He said, Blessed the eyes seeing what you see

23. And he turned him unto (his) disciples, and said privately, Blessed (are) the eyes which see the things that ye see:

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

3004 1063 5213 3754 4183 4396 2532 935 2309  
 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν  
 I say For to you that many prophets and kings desired  
 1492 3739 5210 991 2532 3756 1492 2532 191 3739 191 2532  
 ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδαν· καὶ ἀκοῦσαι ἃ ἀκούετε καὶ  
 to see what you see, and not did see, and to hear what you hear, and  
 3756 191  
 οὐκ ἤκουσαν.  
 not did hear.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen (them); and to hear those things which ye hear, and have not heard (them).

25. And behold, a certain lawyer stood up, testing Him and saying, Teacher, What doing may I inherit eternal life?

2532 2400 3544 5100 450 1598 846 2532  
 25. Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ  
 And, behold! lawyer A certain stood up, testing Him, and  
 3004 1320 5101 4160 2222 166 2816  
 λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;  
 saying, Teacher, what having done life eternal I may inherit?

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 And He said to him, What has been written in the Law? How do you read (it)?

3588 1161 2036 4314 846 1722 3588 3551 5101 1125 4459  
 26 ὁ δὲ εἶπε πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς  
 He And said to him, In the Law what has been written? How  
 314 3588 1161 611 2036 25 2962  
 ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον  
 do you read? he And answering said, You shall love (the) Lord

26 He said unto him, What is written in the law? how readest thou?

27 And answering, he said, You shall love (the) Lord your God from all your heart, and from all your soul, and from all your strength, and from all

3588 2316 4675 1537 3650 3588 2588 4675 2532 1537 3650 3588  
 τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς  
 the God of you from all the heart of you, and from all the  
 5590 4675 2532 1537 3650 3588 2479 4675 2532 1537 3650 3588  
 ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς  
 soul of you, and from all the strength of you, and from all the

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



Luke 10:28

King James Version

General Translation  
 thy mind, and thy neighbour as yourself. 28 εἶπε δὲ  
 mind of you, and the neighbor of you as yourself. He said, And  
 846 3723 611 5124 4160 2532 2198 3588 1161 2309  
 αὐτῷ, Ὁρθῶς ἀπεκρίθη· τοῦτο ποιεῖ, καὶ ζήσῃ. 29 ὁ δὲ θέλων  
 to him, Rightly you answered; this do, and you will live. he But desiring  
 1344 1438 2036 4314 3588 2424 2532 5101 2076 3450  
 δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί μου  
 to justify himself said to Jesus, And who is of me  
 4139 5274 1161 3588 2424 2036 444 5100  
 πλησίον; 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις  
 taking (it) up, neighbor? taking (it) up And Jesus said, man A certain  
 2597 575 2419 1519 2410 2532 3027 4045  
 κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἰεριχῶν, καὶ λησταῖς περιέ-  
 was going down from Jerusalem to Jericho, and plunderers fell in  
 3739 2532 1562 846 2532 4127 2007  
 πῆσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες  
 with, who both stripping him and blows laying on  
 565 863 2253 5177 2596 4795  
 ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα. 31 κατὰ συγκυρίαν  
 went away, leaving (him) half-dead being. by a coincidence  
 1161 2409 5100 2597 1722 3588 3598 1565 2532 1492 846  
 δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν  
 And priest a certain was going in way that; and seeing him  
 492 3668 1161 2532 3019 1096 2596 3588  
 ἀντιπαρήλθεν· 32 ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν  
 (he) passed opposite. likewise And also a Levite being at the  
 5117 2064 2532 1492 492 4541 1161 5100  
 τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθε. 33 Σαμαρείτης δὲ τις  
 place, coming and seeing, passed opposite. Samaritan But a certain  
 3593 2064 2596 846 2532 1492 846 4697  
 ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη,  
 traveling came upon him, and seeing him, (he) was filled with pity,  
 2532 4334 2611 3588 5134 846 2022  
 34 καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ ἐπιχέων  
 and coming near bound up the wounds of him, pouring on  
 1637 2532 3631 1913 1161 846 1909 358 2398 2934  
 ἔλαιον καὶ οἶνον· ἐπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος,  
 oil and wine. putting And him on the own animal  
 71 846 1519 3829 2532 1959 846 2532 1909  
 ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ  
 (he) took him to an inn and cared for him. And on  
 3588 839 1831 1544 1417 1220 1325 3588 3830  
 τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ παν-  
 the morrow going out, taking out two denarii, he gave to the inn-  
 2532 2036 846 1959 846 2532 3588 5100 302  
 δοχεῖ καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν  
 keeper, and said to him, Care for him, and whatever  
 4325 1473 1722 3588 1880 3165 591 4671  
 προσδαπανήσης ἐγὼ ἐν τῷ ἐπανερχεσθαί με ἀποδώσω σοι.  
 you spend more, I in the returning (of) me will repay you.  
 5101 3767 5130 3588 5140 1380 4671 4139 1096  
 36 τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι  
 Who, then, of these three seems it to you neighbor to have been  
 3588 1706 1519 3588 3027 3588 1161 2036 3588 4160 3588  
 τοῦ ἐμπεσόντος εἰς τοὺς ληστές; 37 ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ  
 the (one) falling into the plunderers? he And said, the (one) doing the  
 1656 3326 846 2036 3767 846 3588 2424 4198 2532  
 ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ  
 mercy with him. said Then to him Jesus, Go, and  
 4771 4160 3668  
 σὺ ποιεῖ ὁμοίως.  
 you do likewise.

thy mind; and thy neighbour as thyself.  
 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.  
 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?  
 30 And Jesus answering said, A certain (man) went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded (him), and departed, leaving (him) half dead.  
 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.  
 32 And likewise a Levite, when he was at the place, came and looked (on him), and passed by on the other side.  
 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion (on him),  
 34 And went to (him), and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.  
 35 And on the morrow when he departed, he took out two pence, and gave (them) to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.  
 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?  
 37 And he said, He that shewed mercy on him. Then said Jesus unto 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," *kteino*, "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. Sikarioris (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" (1 Ti 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 "proconsuls" were of two classes, (2a) exconsuls, the rulers of the provinces of Asia and Africa, who were therefore "proconsuls." These are the "proconsuls" at Ephesus, Acts 19:38 ("deputies"); (2b) those who were ex-pretors or "proconsuls" of other senatorial provinces [a pretor being virtually the same as a consul]. These were men like Sergius Paulus in Cyprus, Acts 13:7, 8, 12, and Gallio at Corinth, 18:12. (3) In the NT times Egypt was governed by a prefect. Provinces in which a standing army was kept were governed by an imperial legate [e.g., Quirinius in Syria, Luke 2:2]. Syn.: 755, 1481, 2232, 3623. See: BAGD—69c; THAYER—47a.

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

*Aniemi* literally means to send up or back; hence, to relax, loosen or metaphorically to desist from and is translated forbearing: "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph 6:9—giving up your threatening). Syn.: 420, 430, 463, 5339. See: TDNT—1:367, 60; BAGD—69d; THAYER—47b.

448. *ἀνίλεως* {1x} *anileōs*, *an-ee'-leh-ocē*; from 1 (as a neg. particle) and 2436; inexorable:—without mercy {1x}.

*Anileos* "unmerciful, merciless" [a, negative, n, euphonic, and *eleos*, "mercy"], occurs in Jas 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 rejoiceth against judgment." See: TDNT—2:487, \*; BAGD—69d; THAYER—47b.

449. *ἀνίπτως* {3x} *aniptōs*, *an'-ip-tos*; from 1 (as a neg. particle) and a presumed der. of 3538; without ablution:—unwashed {3x}.

*Aniptos* means "unwashed" [a, negative, *nipto*, "to wash"] and occurs in Mt 15:20: "These are the things which defile a man: but to eat with unwashed hands defileth not a man" (cf. Mk 7:2, 5). See: TDNT—4:947, 635; BAGD—69d; THAYER—47b.

450. *ἀνίστημι* {112x} *anistēmi*, *an-is'-tay-mee*; from 303 and 2476; to stand up (lit. or fig., trans. or intr.):—arise {38x}, rise {19x}, rise up {16x}, rise again {13x}, raise up {11x}, stand up {8x}, raise up again {2x}, misc. {5x} = lift up, stand upright.

*Anistemi*, as a verb, means "to stand up or to make to stand up," according as its use is intransitive or transitive and is used (1) of a physical change of position (1a) of "rising" from sleep (Mk 1:35); (1b) rising from a meeting in a synagogue (Lk 4:29); (1c) of the illegal "rising" of the high priest in the tribunal in Mt 26:62; (1d) of an invalid "rising" from his couch (Lk 5:25); (1e) the "rising" up of a disciple from his vocation to follow Christ (Lk 5:28; cf. Jn 11:31); (1f) "rising" up from prayer (Lk 22:45); (1g) of a whole company (Acts 26:30; 1 Cor 10:7); (2) metaphorically, of "rising" up antagonistically against persons: (2a) of officials against people (Acts 5:17); (2b) of a seditious leader (Acts 5:36); (2c) of the "rising" up of Satan (Mk 3:26); (2d) of false teachers (Acts 20:30); (4) of "rising" to a position of preeminence or power: (4a) of Christ as a prophet (Acts 3:22; 7:37); (4b) as God's servant in the midst of the nation of Israel (Acts 3:26); (4c) as the Son of God in the midst of the nation



vants to their master, 1 Ti 6:1; **(4l)** to be given to wives by husbands, 1 Pet 3:7; **(4m)** said of the husband's use of the wife, in contrast to the exercise of the passion of lust, 1 Th 4:4 (some regard the "vessel" here as the believer's body); **(4n)** of that bestowed upon; parts of the body, 1 Cor 12:23, 24; **(4o)** of that which belongs to the builder of a house in contrast to the house itself, Heb 3:3; **(4p)** of that which is not enjoyed by a prophet in his own country, Jn 4:44; **(4q)** of that bestowed by the inhabitants of Melita upon Paul and his fellow-passengers, in gratitude for his benefits of healing, Acts 28:10; **(4r)** of the festive honor to be possessed by nations, and brought into the Holy City, the heavenly Jerusalem, Rev. 21:24, 26; **(4s)** of honor bestowed upon things inanimate, a potters' vessel, Rom 9:21; 2 Ti 2:20. See: TDNT—8:169, 1181; BAGD—817b; THAYER—624a.

5093. **τίμιος** {14x} *timiōs*, *tim'-ee-os*; including the comparative

**τιμώτερος** *timiōtēros*, *tim-ee-o'-ter-os*; and the superlative

**τιμώτατος** *timiōtatōs*, *tim-ee-o'-tat-ōs*; from 5092; *valuable*,

i.e. (obj.) *costly*, or (subj.) *honored, esteemed*, or (fig.) *beloved*:—precious {8x}, most precious {2x}, more precious {1x}, dear {1x}, honorable {1x}, had in reputation {1x}.

*Timios*, from *time*, "honor, price," signifies **(1)**, primarily, "accounted as of great price, precious, costly," **(1a)** 1 Cor 3:12; Rev 17:4; 18:12, 16; 21:19, and **(1b)** in the superlative degree, Rev 18:12; 21:11; **(1c)** the comparative degree is found in 1 Pet 1:7; **(2)** in the metaphorical sense, "held in honor, esteemed, very dear," **(2a)** Acts 5:34, "had in reputation"; so **(2b)** in Heb 13:4, "marriage is honorable"; **(2c)** Acts 20:24, "dear," negatively of Paul's estimate of his life; **(2d)** Jas. 5:7, "precious" (of fruit); **(2e)** 1 Pet 1:19, "precious" (of the blood of Christ); **(2e)** 2 Pet 1:4, "precious" (of God's promises). See: BAGD—818a; THAYER—624b.

5094. **τιμιότης** {1x} *timiōtēs*, *tim-ee-ot'-ace*; from 5093; *expensiveness*, i.e. (by impl.) *magnificence*:—costliness {1x}. See: BAGD—818b; THAYER—624c.

5095. **Τιμόθεος** {28x} *Timōthēōs*, *tee-moth'-eh-os*; from 5092 and 2316; *dear to God; Timotheus*, a Chr.:—Timotheus {19x}, Timothy {9x}. See: BAGD—818b; THAYER—624c.

5096. **Τίμων** {1x} *Timōn*, *tee'-mone*; from 5092; *valuable; Timon*, a Chr.:—*Timon* {1x}. See: BAGD—818c; THAYER—624c.

5097. **τιμωρέω** {2x} *timōrēō*, *tim-o-reh'-o*; from a comp. of 5092 and οὐρος *ourōs* (a guard); prop. to *protect, one's honor*, i.e. to *avenge (inflict a penalty)*:—punish {2x}.

*Timoreo*, primarily, "to help," then, "to avenge" (from *time*, "value, honor," and *ouros*, "a guardian"), i.e., "to help" by redressing injuries, is used **(1)** in the active voice in Acts 26:11, "I punished"; **(2)** passive voice in Acts 22:5, lit., "(that) they may be punished." See: BAGD—818c; THAYER—624c.

5098. **τιμωρία** {1x} *timōria*, *tee-mo-ree'-ah*; from 5097; *vindication*, i.e. (by impl.) a *penalty*:—punishment {1x}.

*Timoria* emphasizes the vindictive character of punishment that satisfied the inflicter's sense of outraged justice and that defended his own honor or that of the violated law, Heb 10:29. Syn.: 2851. See: BAGD—818d; THAYER—624d.

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:—certain {104x}, some {73x}, any man {55x}, any {38x}, one {34x}, man {34x}, anything {24x}, a {9x}, certain man {7x}, something {6x}, somewhat {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), X 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.:—*Titus* {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 *asseveration* 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} *toigarōun*, *toy-gar-oon'*; from 5104 and 1063 and 3767; *truly for then*, i.e. *consequently*:—therefore {1x}, wherefore {1x}. See: BAGD—821a; THAYER—627b.

**τοίγε** *toigē*. See 2544.

5106. **τοίνυν** {4x} *toinun*, *toy'-noon*; from 5104 and 3568; *truly now*, i.e. *accordingly*:—then {1x}, therefore {3x}. See: BAGD—821b; THAYER—627b.

5107. **τοιόσδε** {1x} *toiōsdē*, *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} *toioutōs*, *toy-oo'-tos*; (incl. the other inflections); from 5104 and 3778; *truly this*, i.e. *of this sort* (to denote character or individuality):—such {39x}, such thing {11x}, such an one {8x}, like {1x}, such a man {1x}, such a fellow {1x}. See: BAGD—821b; THAYER—627c.

5109. **τοιχος** {1x} *toichōs*, *toy'-khos*; another form of 5038; a *wall*:—wall {1x}.

A *toichos* is especially a wall of a house, is used figuratively in Acts 23:3, "(thou whited) wall." Syn.: A *teichos* is a wall around a city and may also double as the outer wall of a house. A *toichos* (5109) is specifically a wall around a city. See: BAGD—821c; THAYER—627d.

5110. **τόκος** {2x} *tōkōs*, *tok'-os*; from the base of 5088; *interest* on money loaned (as a *produce*):—usury {2x}.

*Tokos* primarily means a bringing forth, birth; then, an offspring and is used metaphorically of the produce of money lent out (Mt 25:27; Lk 19:23). Usury can imply charging an exorbitant rate of interest; not so in *tokos*. See: BAGD—821d; THAYER—627d.

5111. **τολμάω** {16x} *tolmaō*, *tol-mah'-o*; from **τόλμα** *tolma*, (*boldness*; prob. itself from the base of 5056 through the idea of *extreme* conduct); to *venture* (obj. or in *act*; while 2292 is rather subj. or in *feeling*); by impl. to be *courageous*:—be bold {4x}, boldly {1x}, dare {4x}, durst {7x}.

*Tolmao* signifies to dare to do, or to bear, something terrible or difficult; hence, to be bold, to bear oneself boldly, deal boldly. Syn.: It is translated be bold in 2 Cor 10:2 as contrasted with *tharreo* (2292) in verse 1. *Tharreo* denotes confidence in one's own powers, and has reference to character; *tolmao* denotes boldness in undertaking and has reference to manifestation. See: TDNT—8:181, 1183; BAGD—821d.

5112. **τολμηρότερον** {1x} *tolmērōtērōn*, *tol-may-rot'-er-on*; neut.

of the comparative of a der. of the base of 5111 (as adv.); *more daringly*, i.e. *with greater confidence* than otherwise:—the more boldly {1x}. See: TDNT—8:181; BAGD—822a; THAYER—628a.

5113. **τολμητής** {1x} *tolmētēs*, *tol-may-tace'*; from 5111; a *daring (audacious)* man:—presumptuous {1x}.

*Tolmetes* means daring and is used in 2 Pet 2:10 of shameless and irreverent daring. See: TDNT—8:181, 1183; BAGD—822a; THAYER—628a.

5114. **τομώτερος** {1x} *tōmōtēros*, *tom-o'-ter-os*; comparative of a der. of the primary **τέμνω** *tēmno* (to *cut*; more comprehensive or decisive than 2875, as if by a *single* stroke; whereas that implies repeated blows, like *hacking*); *more keen*:—sharper {1x}. See: BAGD—822a; THAYER—628a.

5115. **τόξον** {1x} *tōxon*, *tox'-on*; from the base of 5088; a *bow* (appar. as the simplest fabric):—a bow {1x}.

*Toxon* is a bow as in "bow and arrow", Rev 6:2. See: BAGD—822b; THAYER—628a.

5116. **τοπάζιον** {1x} *tōpaziōn*, *top-ad'-zee-on*; neut. of a presumed der. (alt.) of **τόπαζος** *tōpazōs* (a "topaz"; of uncert. or); a gem, prob. the *chrysolite*:—topaz {1x}.

*Topazion* is mentioned in Rev 21:20, as the ninth of the foundation stones of the wall of the heavenly Jerusalem; the stone is of a yellow color (though there are topazes of other colors) and is almost as hard as the diamond. It has the power of double refraction, and when heated or rubbed becomes electric. See: BAGD—822b; THAYER—628a.

5117. **τόπος** {92x} *tōpōs*, *top'-os*; appar. a primary word; a *spot* (gen. in *space*, but limited by occupancy; whereas 5561 is a larger but part. *locality*), i.e. *location* (as a position, home, tract, etc.); fig. *condition, opportunity*; spec. a *scabbard*:—place {80x}, room {5x}, quarter {2x}, licence {1x}, coast {1x}, where {1x}, plain + 3977 {1x}, rock + 5138 {1x}.

*Topos*, as a noun, [Eng., "topic," "topography"] is used of a specific "region" or "locality." It is translated **(1)** "room": **(1a)** "And she brought forth her firstborn son, and wrapped him in