

新約希漢英字典

GREEK-CHINESE-ENGLISH DICTIONARY

OF THE

NEW TESTAMENT

BY

JOHN LEIGHTON STUART



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# 序

欲期教會發達。恃乎宗教人才。宗教人才之培養。賴乎神學教育。基督教入華百餘年。布道之機宜。今已蓬勃萬端。勿可抑遏。社會上中流人士。憂邦家之杌隉。悵政局之蝸蟻。於數經變革之餘。財術俱窮。聲嘶力竭。轉而研究基督教義。別求救國之方。意念懇摯。考道心殷。我教會苟有正當人才。因勢利導。潛移默化。則社會改善。邦國復振。旋踵可期。不然良時任渡。人心漸冷。教會前途。生隱障焉。宗教人才之消長。教會興替繫之。而時勢有需乎神學教育。顧有如此者。余邇年來因教務奔走各省。見教會不乏優秀聰穎少年立志傳道之士。訊其所期。每云不克出洋肄習神學。行將變志他圖。吁。可慨矣。彼青年學子。果立志傳道之不堅歟。抑冀留學博名。希榮慕譽歟。要亦無高級神學以厭其心志。不得不負笈外求之一途耳。金陵神學教授司徒雷登君。懷抱厥志。已非一時。授課之餘。潛心譯著。五經寒暑。成此百學之根源。希華英三文字典一書。取最新之詞解。求原文之切義。該書具六大特點。試分述之。其一。一字數義。區別分載。其二。構字原意。分析說明。其三。詳述各字之文法。其四。特別註解。其五。希文之通用於英語者。特標明之。其六。各字之散見於聖經何章節者。一一錄之。內容完備。譯義精到。洵爲中國有教會以來。空前之傑作。是書一出。吾知大可引起人研究聖經之志趨。藉以少殺小慧淺見者流。蔑視聖經之士習。於神學界中。當必放一異彩。此編特肇基之始乎。司徒先生余之英雄也。非所阿好。特加褒譽。實其德躬道貌。感人者深。而學問淵博。尤足起人敬佩也。書稿旣脫。囑余序文。輒引爲榮。自忘譴陋。乃弁其端如此。

民國七年七月誠靜怡

# 自序

自基督教輸入中國以來。關於聖道之書籍。著作紛繁。獨新約原文。則闕如也。余於數年前。曾應神學諸生之請。教授新約希臘文。先編原文。必讀課本一冊。循序教授。冀使諸生得窺門徑。然有課本而無字典。遇有疑難之字。末由探悉其原意。則所編輯之課本。烏能得其益乎。故不辭辛苦。復編譯字典。惟所著成之課本。間有名詞不當。文法不善者。試用數年。以不便學者之腦想。遂緩作字典。從速刪改課本。迨課本告成。始又從事於字典。又兼希臘文鉛版。中國罕有。必購自美國。而能排印此種希臘文字者。僅有一人。因是遷延歲月。遲至七八年之久。始告成焉。時日雖遲。而在此時間。幸得考古家所編輯最新之書籍。論及 *Κωνσταντινου* 普通文字之紙件。其間所載之事蹟。有與書中之字相關者。即引用之。加以註釋。藉以發揮字義。愈有意味。此則余所喜出望外者也。 *Κωνσταντινου* 係當時在羅馬帝國等地所通行不文之紙件。看凡例便知。凡考古家所已得之事蹟。靡不搜羅。必使所解釋之字義。新而且確。合乎查經及傳道之作用。有莫爾敦者。英人也。學識優深。才能卓著。尤善希臘文。曾按考古家所徵得之事實。與新意。循希臘字母先後編輯成書。前四字母作成。付諸手民。未幾。行於世。余偶得之。如獲珍寶。頗得其資助之益。不期莫君由印度回英。正在歐戰之時。舟行至大西洋中。突爲德之潛水艇擊沉。遂遇害。莫君之噩耗傳來。不禁拍案一嘆。惜其著書之志願未畢。而余又失一臂之助力。推其原因。無非受歐戰之影響。思之得不令人痛恨乎。今者字典幸已告成矣。凡習讀希臘文者。所最注重者有二端。一凡例所解釋之各條。勿憚煩勞。詳細查閱。遵行其言。自易獲益。二習讀希臘文之時。宜將希臘文置於腦中。直接領會。勿記憶所譯漢文之字句。自能明悉其原意。否則不能得原文。

之精神。夫天下各國之文字。最相鑿不相入者。莫過於東方之華文。與西方之希文。在華人學習希臘文。固憂乎其難。讀之不易。要知希臘文。雖與華文迥異。亦能促進國家之文化。開通人民之智識。蓋愈覺其難。而國家文化。人民智識。進步愈速也。況中國古時所用之文字。根於希臘文者有之。如主歷前九十一年。漢司馬遷有言曰。葡萄與良馬。有自亞喇伯輸入中國者。葡萄二字。卽希臘文

*Botrus* 之譯音。俗所言蘿蔔一物。亦係希臘文 *paton* 之譯音。又如西瓜之名稱。按日本文人之解說。西瓜二字。係由希臘文 *ouria* 譯出。至最顯著而與希臘文有關係者。卽唐宋時代之諸儒。所發明關乎靈德之倫理。及當時文化之發達。若非得力於希臘文與景教之感化。曷克臻此。是書本與都君立華同力合作。後都君以立志學道。回美肄業神學。旋又往法國戰地。躬親服役華工之義務。致不獲始終同任編纂之職。書中之體裁。若何佈置。咸賴誠君靜怡指示。又有郭君瓊瑤。暨本校各生編譯校對。而漢文則賴陶君仲良始終襄助。集衆力以成斯書。心深感焉。雖然。人力固不可缺乏。而財政尤貴乎充足。是書之刷印費。所需甚鉅。苟財政困難。無米之炊。巧婦難爲。幸承本國神學母校之扶助。擔任刷印款項。輿言及此。輒追想昔年所肄業之神學母校。竟獲其若大之助力。俾是書印成。以鑿學者殷殷考求原文之心。欣甚感甚。

民國七年七月司徒雷登序於金陵神學

## 凡例

一 希臘字有十部。曰名物字。曰狀字。曰稱代字。曰動字。曰助動字。曰助格字。曰助讀字。曰助語字。曰嗟嘆字。曰指件字。而助動助格助讀助語嗟嘆五部。又謂之無變式字。至於指件字。希臘文中只有一字。故不備論其用法。餘如助動等字。均詳加解釋。欲知各字歸於何部。觀所列分門別類之法。自易認識。

一名物字。以主格單數爲本。添屬格。以便識其爲何格變式。看指件字何性。卽知其歸於何性。

一 狀字。有主格單數陽陰罔三性。若非稱代字。則必爲狀字。然間有狀字僅有陽罔二性之式。陰性與陽性同。凡釋狀字之意。漢文俱用的字以表明之。

一 稱代字。與狀字同。有主格單數陽陰罔三性。

一 動字。大抵以主動指實今恆一身單爲本。然亦有數動字。新約中不見有主動。或用關身。或用被動。字根與今恆時體根有關係者分八類。每動字必書羅馬數目字。標明其字歸於何類。惟有屬第一類之字不贅明之。以其今恆時體與字根同。若查明該動字屬於何類。再考查文法書。追究其字之體變式。則更能熟悉。至六要體有違例者。用方括號「」以標明之。如六要體全書。則各要體之名。不一。一書出。苟非全書者。則必將各要體書明。或有難認之體變式。必書於方括號「」內。

一 無變式字。若其字難於明認。則必用方括號「」標明之。易於認識之字。則不若是書明。至如助動字用然字。或貌字。以表明其爲助動字。助格字。或歸屬格。或歸於格。或歸向格。必用方括號「」

「標明之。若仍不甚明悉。可參看文法書。」

一會合字。由二字而造成者。謂之會合字。必加添圓括號（）註明某字何意。俾學者易於查考。易於記憶。而練習其制字之法。

一同根字。希文中用之最。亦有由他字而成一字者。謂之轉成字。本字典所載之字。如前後字根無他字間隔者。卽不書明。學者每見此種字。如能詳細查考。上下有無此同根之字。不獨字可多識。又能多悉其制字之法。如有同根字。或轉成字。不聯書者。或難以認識。則明書於圓括號（）內。俾易查閱。

一原字之解釋法。所以發明其字歸於何部。及其何性質。如動字尾綴音爲 *o*。則用使<sub>之</sub>。助動字則用然<sub>字</sub>。名物字尾綴音爲 *o*。則用舉<sub>字</sub>。抽象名物字。則以態度<sub>性質</sub>主義<sub>等</sub>名詞發明之。本字典所譯漢文之字句。不免有牽強者。以拘於原意。不能變更。閱者諒之。

一新約章節。新約中各書之簡書法。已另寫一張。查閱便知。章節之數目字。大者爲章。小者爲節。凡章節全書之字。則用 \* 標明之。其最要之字。章節固須書出。卽在新約中章節不多之字。亦必將章節一一書明之。俾易查考。而得其字之用法與精義。

一小註。凡屬近世考古家所檢得之字。或原意未顯之字。必加以註釋。發明其字之所由來。至用

*Koiné* 者。係當時近地中海。羅馬國各地通行之希利尼文。亦卽普通人所用家書賬目一切之文件。並非文士所用希臘國最佳之筆法。新約文法與 *Koiné* 相同。在 *Koiné* 中所查出之字。最能闡發新約之意。

一 LXX 此記號。即七十人所譯之舊約。

一 英文。近世學子。多有識英文者。故每字下添書英文。更易知曉其字之原意。或英文所用之字。其意由於希文而來者。則用大書法以表明之。即如 ALPHA 若由希文而轉成者。則書於「」內以標明之。但不能作為解釋希文之字句耳。

一 各類希字。所有英文之名詞。及希文文法所用之名稱。俱根於所著之原文必讀。見×三頁。

一 查閱本字典中之字。以首字母之次序為準。觀首字母為何字母。即知其字歸何字母。至同一首字母之字。凡首字母後所拼之第二字母。以及第三等字母。均按字母之先後次序。且每頁上必書明本頁所載首尾之字。俾易查考。

一 地名人名。不列於字典內。另附錄於後。

新約各卷之簡稱      **Abbreviations for New Testament Books**

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約三	多	加	太
猶	門	弗	可
啟	希	腓	路
	雅	西	約
	彼前	帖前	徒
	彼後	帖後	羅
	約一	提前	哥前
	約二	提後	哥後



## PREFACE

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Several years ago, in response to the desire of the students in Nanking Theological Seminary, an attempt was made to prepare a series of lessons for teaching New Testament Greek through the medium of Chinese. Such lessons can, however, be of little worth unless supplemented by a dictionary with Chinese definitions. Thus was undertaken the preparation first of lessons in Greek and then of a Dictionary. But, after beginning the Dictionary, experimental use of the lessons had made it quite apparent that they, as first prepared, were not adapted to Chinese students, while at the same time many improvements in terminology and treatment had been suggesting themselves. So the printing of the Dictionary was delayed while a completely new primer was put through the press under the title *Essentials of New Testament Greek in Chinese*. With only the limited supply of type brought to China for this purpose, and with only one type-setter, the work has necessarily been slow. One advantage, however, from the delay has been the opportunity to utilize the increasing results from the new finds of *papyri* and other remains of non-literary Hellenistic Greek (*Koinē*) of the Roman world during the Apostolic Age. All available literature on this subject has been studied in order to secure accuracy and freshness in definition and to furnish illustrative notes for homiletic and other purposes. The most valuable aid has been *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources*, by Professors J. H. Moulton and George Milligan of England. But one of the many far-reaching calamities of the Great War has been the death of Dr. Moulton from exposure after his ship had been ruthlessly torpedoed, with the consequent interruption of this Vocabulary. Only two volumes, through the letter Δ, had been issued.

With the exception of a small German work, this Chinese Dictionary is the first to be published in any language based upon the recent archæological discoveries.

Thayer's *Lexicon* has been followed in the main, with the Westcott and Hort text used as a standard. Variant readings rejected by these authorities have not as a rule been included.

A few suggestions should be impressed upon students using this book. The Explanations and Abbreviations (凡例) ought to be carefully read and observed. These are given both in Chinese and English. The student should practise reading without conscious translation. In proportion as this is done will he catch the spirit of the original, and it is the ability to master this untranslatable essence or spirit which will make the study of Greek yield its true fruition.

There are perhaps no two languages more unlike than Greek and Chinese, which fact both makes this subject one of surpassing difficulty to Chinese students, and at the same time increases by so much its cultural value. Even though so different there have, however, been interesting points of contact. Thus the word for grapes (葡萄) is clearly a transliteration of the Greek word *βότρυς* when this fruit was introduced into China in 91 B.C. with fine horses from Arabia; the common word for turnip (蘿蔔) is a corruption of *ράφη*, while Japanese scholars argue that a water-melon, called by the Chinese west-melon (西瓜), comes directly from *σικύα*, a gourd! Of more serious consequence will be the tracing of the source of the literary splendor of the Tang and Sung dynasties, and the lofty ethico-spiritual philosophy of that age, to its contact with Greek culture and Nestorian piety.

As in the case of the Primer referred to above, mention must be made of the work of Mr. M. Gardner Tewksbury. Were it not for his absence first in America and now in France the Dictionary would have been completed, as it was begun, jointly with him. Further assistance was received from Rev. C. Y. Cheng, D.D., who has also kindly written a word of introduction, from Rev. C. Y. Kweh and other former students, as well as from my faithful writer Mr. T'ao Chung-liang.

The financial cost of publishing this Dictionary has been generously assumed by the Ginter Park Presbyterian Church, Richmond, Virginia, U.S.A., which, in linking up the present effort with pleasant memories of theological study in Union Seminary of Virginia, gives the greater cause for happy gratitude to these former teachers and other beloved friends of student days who thus continue to labor with us in the Lord.

J. I. S.

Nanking Theological Seminary,  
July, 1918.

## EXPLANATIONS AND ABBREVIATIONS

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### Parts of Speech :

*Nouns* are always given in the nominative singular, followed by the genitive to indicate the declension, and by the article to indicate the gender.

*Adjectives* are uniformly indicated by having all three genders in the nominative singular, unless the masculine and feminine are alike in which case only two forms occur. They can be further recognised by the character 的 which is always included in the definition.

*Pronouns* like adjectives have the three forms of the nominative.

*Verbs* are given in the Indicative Active (except where Middle or Passive), First Person Singular. Immediately following is the Roman number indicating to which of the Eight Classes it belongs, unless it belongs to Class I when the number is omitted. This will aid the student to locate the form he seeks. Reference can thus be made to the Grammar for further help. When the Principal Parts are irregular those occurring in the New Testament are given in square brackets [ ]. When all six are given they are not named. Otherwise the name precedes in Chinese. Other difficult forms are also given in [ ]. When verbs are not given in Active, only the Middle or Passive Voice is found in the N.T.

*Adverbs, Conjunctions, Prepositions, Interjections and Particles*, are indicated in [ ], unless the meaning indicates clearly what Part of Speech it is. Thus *Adverbs* are defined as far as possible with a 然 or 貌. *Prepositions* are defined under the cases governed (indicated in [ ]), and can be further studied from the Grammar.

### Compound Forms :

It will be a fine aid to the memory, as well as of use in understanding the genius of the Greek language, to study the component parts of a compound word. These are given in ( ) and defined.

### Derivatives :

It is of even greater value to note the relation of one word to others from the same root. When such are found immediately before or after, they are not indicated. The student is urged therefore always to glance at adjoining words to acquaint himself with those related to the one he is studying.

When there is a derivative word not immediately above or below this is indicated in ( ).

By paying attention to the above rules much useful knowledge can be secured with little effort.

**Definitions :**

These are framed in an effort to bring out the part of speech or the nature of the word defined; *e.g.*, abstract nouns. Nouns ending in *-σις* are usually defined by 舉, causative verbs by 使之, etc. This must be remembered if at times the Chinese style seems uncouth.

**References :**

The abbreviations for the N.T. books are given on page vii. The verse is shown by small "inferior" figures following the chapter. Where the references are not too numerous all are quoted, especially in the case of important words. Where all N.T. passages are given the word has an \*. The student will often want to study a word by comparing its use in other passages.

**Illustrative Notes :**

These are added wherever they can throw light on the meaning or use of a word. Especially have the recent researches in *papyri* and other non-literary remains of Hellenistic Greek been drawn upon for this purpose.

The word *Κοινή* (*γλώσσα κοινή*, common speech) is used to designate this popular Hellenistic Greek current throughout the Roman Empire during the First Century.

LXX: This refers to the Greek Septuagint.

**English :**

For the sake of the increasing number of Chinese students with some knowledge of English, a definition in this language is always added after the Chinese.

**CAPITALS :**

Where the English definition is derived from the Greek it is given in CAPITAL LETTERS. When other English words are so derived they are added in [ ].

**Grammar Terms :**

A glossary of Grammar Terms as used in the *Essentials of N.T. Greek*, will be found on page xii.

**Proper Names :**

It has seemed best to collect all of these in a separate Index at the rear (pages 226 ff.).

## 文法之名詞 GREEK GRAMMAR TERMS

NOUN	名物字	VOICE:	態體
PRONOUN	稱代字	Active	主動態體
ADJECTIVE	狀字	Middle	關身態體
ARTICLE	指件字	Passive	被動態體
VERB	動字	MOOD:	情體
PREPOSITION	助格字	Indicative	指實情體
ADVERB	助動字	Subjunctive	懸擬情體
CONJUNCTION	助讀字	Optative	期望情體
PARTICLE	助語字	Imperative	使令情體
INTERJECTION	嗟嘆字	Infinitive	兼名情體
DECLINABLE WORDS	有變式字	Participle	兼狀情體
INDECLINABLE WORDS	無變式字	TENSE:	時體
DECLENSION	格變式	Present	今恆時體
CONJUGATION	體變式	Imperfect	昔恆時體
CASE:	格	Future	將來時體
Nominative	主格	Aorist	已往時體
Genitive	屬格	Perfect	今成時體
Dative	於格	Pluperfect	昔成時體
Accusative	向格	PERSON:	身
Vocative	呼格	First	一身
GENDER:	性	Second	二身
Masculine	陽性	Third	三身
Feminine	陰性	VARIABLE VOWEL	絡音
Neuter	中性	AUGMENT	往昔號
NUMBER:	數	REDUPLICATION	成時號
Singular	單數	PRIMARY TENSES	今將時體
Plural	多數	SECONDARY TENSES	往昔時體
SUBJECT	句主	VERB ROOT	原根
OBJECT	受事者	VERB STEM	體根
PREDICATE POSITION	謂語之位	CONDITIONAL SENTENCE	假設詞
ATTRIBUTIVE POSITION	形容之位	Protasis (use the Greek word)	
DEGREES OF COMPARISON	狀字比較法之三級	Apodosis (use the Greek word)	
Positive	尋常級	DIRECT DISCOURSE	直述詞
Comparative	較勝級	INDIRECT DISCOURSE	間述詞
Superlative	尤最級	SYNONYM	同意之詞
TRANSITIVE VERB	及物動字	COMPOUND WORD	會合字
INTRANSITIVE VERB	不及物動字	DIMINUTIVE	著小尾聲

# Greek-Chinese-English Lexicon

of the

## New Testament

A, α, ἄλφα

# A

ἀγαλλιάω

A, α, ἄλφα, τό,

(1) 阿拉法, 希文首字母, ALPHA, the first letter, hence equivalent to the beginning, 啟 1<sub>8</sub> 11 21<sub>6</sub> 22<sub>13</sub>\* [ALPHA-BET].

(2) [與他字相綴] 多係不, 無, 未, 等義, 然有數處則係語氣加重之意, (若其後字之首為元音, 宜用 ἄν-), as prefix, gives negative sense; in some cases gives intensive force (before vowels generally ἄν-).

Ἄβαδδών, 亞巴頓, (無式之希伯來音, 即滅亡之意, 譯為希臘文字, 即 Ἀπολλύων), ABADDON, the Destroyer, 啟 9<sub>11</sub>\*.

ἄ-βαρής, -ές, (ἄ- 不, βάρος 重), 不重的, 不累的, without weight, hence not burdensome, 哥後 11<sub>5</sub>\* (參 撒前 2<sub>5</sub>, ἐπι-βαρήσαι).

Ἄββᾶ, 或 Ἄββᾶ, 父, (無式之希伯來音), ABBA, father, 可 14<sub>36</sub> 羅 8<sub>15</sub> 加 4<sub>6</sub>\*.

ἄ-βυσσος, -ου, ἡ, (ἄ- 無, βυσσός 底).

(1) 無底坑, 淵, 深淵, bottomless, the ABYSS, 路 8<sub>31</sub> 啟 9<sub>1</sub> 2<sub>11</sub> 11<sub>7</sub> 17<sub>8</sub> 20<sub>1</sub> 3.

(2) 陰府, 陰間, 幽冥, Hades, 羅 10<sub>7</sub>\*.

ἀγαθο-εργ(έω)ῶ, 或 ἀγαθουργ(έω)ῶ, (ἀγαθός 好, ἐργάζομαι 作工), 為善, to do good, 徒 14<sub>17</sub> 提前 6<sub>18</sub>\*.

ἀγαθο-ποι(έω)ῶ, (ἀγαθός 好, ποιέω 作),

(1) 行益人之事, to do good, 可 3<sub>4</sub> 路 6<sub>33</sub> 35 徒 14<sub>17</sub>.

(2) 為善人, to be good, 彼前 2<sub>15</sub> 20 3<sub>6</sub> 17 約 3<sub>11</sub>\*.

ἀγαθο-ποιία, -ας, ἡ, 善行, well-doing, 彼前 4<sub>19</sub>\*.

ἀγαθο-ποιός, -όν, 有善行的, 為善者, doing well, 彼前 2<sub>14</sub>\*.

ἀγαθός, -ή, -όν, 好的, 善的, good:

(1) 指有美好之性質者而言, (較 καλός), of a good substance or nature, 太 7<sub>18</sub> 路 8<sub>8</sub> 15 撒後 2<sub>16</sub> 雅 3<sub>17</sub> 彼前 3<sub>10</sub>.

(2) 指有功用或裨益而言, useful, beneficial, 路 10<sub>12</sub> 羅 8<sub>28</sub> 腓 1<sub>6</sub> 雅 1<sub>17</sub>.

(3) 指道德之良善正義或慈善而言, (較 δίκαιος), morally good, righteous, benevolent, 太 19<sub>17</sub> 路 23<sub>50</sub> 彼前 2<sub>18</sub>.

(4) [單多二數之同性, 可作名物字用] 指物之美好, 或貨財而言, neut. sing. and plur. used as a noun, that which is good, goods, riches, 路 1<sub>33</sub> 12<sub>18</sub> 羅 9<sub>11</sub> 12<sub>21</sub> 加 6<sub>6</sub>.

ἀγαθουργ(έω)ῶ, 見 ἀγαθο-εργέω.

ἀγαθωσύνη, -ης, ἡ, 良善性質, 正直, 端正, goodness, 羅 15<sub>14</sub> 加 5<sub>22</sub> 弗 5<sub>9</sub> 撒後 1<sub>11</sub>\*.

ἀγαλλίασις, -εως, ἡ, 至樂情景, exultation, joy, 路 1<sub>14</sub> 44 徒 2<sub>46</sub> 希 1<sub>9</sub> 猶 24\*.

ἀγαλλι(άω)ῶ, 踴躍歡喜, to exult, rejoice exceedingly, 太 5<sub>12</sub> 路 1<sub>47</sub> 10<sub>21</sub> 約 5<sub>35</sub> 8<sub>56</sub> 徒 2<sub>26</sub> 16<sub>34</sub> 彼前 1<sub>6</sub> 8 4<sub>13</sub> 啟 19<sub>7</sub>\*.

ἄ-γαμος, -ου, (ἀ- 未, γάμος 婚姻), 未嫁娶的, unmarried, used of men or women, 哥前 7<sub>8</sub> 11 32 34.\*

ἀγανακτ(έω)ῶ, 恨, 忿怒, to be indignant, 太 20<sub>24</sub> 21<sub>15</sub> 26<sub>8</sub> 可 10<sub>14</sub> 11 14<sub>1</sub> 路 13<sub>14</sub>.\*

ἀγανάκτησις, -εως, ἡ, 忿怒態度, 恨, indignation, 哥後 7<sub>11</sub>.\*

ἀγαπ(άω)ῶ, (較 φιλέω), 此字之本義, 乃謂悅之于心而著于外者, 然與 φιλέω 有別, 前者屬於理, 後者屬於情, 如人類相愛, 大抵出之以情, 至聖經中所言上帝及耶穌之愛人, 約 3<sub>16</sub> 羅 8<sub>37</sub> 弗 5<sub>2</sub>; 或聖徒之愛神愛人, 彼前 1<sub>8</sub> 約一 3<sub>11</sub> 4<sub>20</sub>; 則純由於理, 又凡物之有利益者, 人乃愛之慕之戀之, 約 3<sub>19</sub> 12<sub>43</sub> 提後 4<sub>10</sub> 希 1<sub>9</sub>; 亦為理所當然, 是 ἀγαπάω 關乎智慧與道德, 而 φιλέω 則由於感情也, 按 太 5<sub>43</sub> 耶穌所云推愛及敵之愛, 適用此字, 亦言人當循乎義理以愛敵耳, 非由感情所生之愛也, to love on moral and religious grounds, from intellectual rather than emotional motives, as contrasted with φιλέω; to desire the welfare of, e.g., the love of God or of Christ for men, the mutual love of Christians, their love for enemies or for God; of things, to prize above all else, to be unwilling to abandon, to long for.

ἀγάπη, -ης, ἡ, 愛情, 仁愛思想, 敬愛態度, (義與 ἀγαπάω 同), (此字由宗教中胚孕而生, 亦為宗教上專用之字, 攷希臘羅馬之著作, 惟 φιλανθρωπία 與 φιλαδελφία 不過如尋常所謂慈愛, 及骨肉之愛而已), 凡愛之由於理者, 如上帝之仁愛, 羅 5<sub>8</sub> 哥後 13<sub>13</sub>; 基督之仁愛, 弗 3<sub>19</sub>; 人之相愛, 太 24<sub>12</sub> 約 13<sub>35</sub> 哥前 13 全; 人對於上帝之敬愛, 路 11<sub>42</sub> 約 5<sub>42</sub>; 餘如 羅 15<sub>30</sub>, ἡ ἀγάπη τοῦ πνεύματος, 聖靈之愛, 謂聖靈所激勵人之愛也; 西 1<sub>13</sub>, ὁ υἱὸς τῆς ἀγάπης, 愛子, 原文為愛之子, 乃希文中特殊之文法, 即所愛之子也; 撒前 1<sub>3</sub>, ὁ κόπος τῆς ἀγάπης, 以愛而勞,

謂所以勞者, 乃為愛所致也; 弗 1<sub>15</sub>, ἐν ἀγάπῃ ἀληθεύοντες, 意即由愛而實言也; 約一 4<sub>8</sub> 16, ὁ θεὸς ἀγάπη ἐστίν, 意即上帝以愛為性也, love, (see ἀγαπάω); [多] ἀγάπαι, αἱ, 愛筵, 愛席, plur., love-feasts; AGAPAE, 猶 12.

ἀγαπητός, -ή, -όν, 可愛的, 所愛的, (義與 ἀγαπάω, ἀγάπη 同, 此乃彼得最喜用之字), lovable, beloved, 太 3<sub>17</sub> 羅 1<sub>7</sub> 16<sub>8</sub> 門 16.

ἀγγαρεύω, 差遣驛卒, 引伸為強人行走, 肩負, 或工作, 等意, 昔波斯等國政府常有強人服役國事之舉, 如查書傳命等事, 為路約一里左右, 故耶穌云他人強樹行路一里, 及猶太人強迫西門負十字架, 二者蓋猶存上古之遺風, 苟參觀之, 兩處意義實能互相發明也, to employ a courier, to impress into service, hence to compel, 太 5<sub>41</sub> 27<sub>32</sub> 可 15<sub>21</sub>.\*

ἀγγεῖον, -ου, τό, (與 ἄγγος 通), 器皿, a vessel, receptacle, 太 13<sub>48</sub> 25<sub>4</sub>.\*

ἀγγελία, -ας, ἡ, 通告, 示諭, a message, 約一 1<sub>8</sub> 3<sub>11</sub>.\*

ἀγγέλλω, IV, [已往 ἠγγειλα], 報告, to announce, 約 20<sub>18</sub>.\*

ἄγγελος, -ου, ὁ,

(1) 報信者, 使者, a messenger, 可 1<sub>2</sub> 路 9<sub>52</sub>.

(2) 天使, 使者, an ANGEL, 可 1<sub>13</sub> 希 1<sub>13</sub>; 無信德之天使, 惡使, faithless angels, 太 25<sub>41</sub> 彼後 2<sub>4</sub>.

(3) 新約中之尚未有定論者, disputed instances: 提前 3<sub>16</sub>, 或天使或使徒, 莫衷一是; 啟 1<sub>20</sub> 2<sub>1</sub> 等, 或天使或牧師, 亦難確言也. [EV-ANGELIST].

ἄγγος, -εος, τό, 與 ἀγγεῖον 通.

ἄγε, [嗟嘆字, 原為 ἄγω 之使令情體], 噫嘻, Come now! 雅 4<sub>13</sub> 5<sub>1</sub>.\*

ἀγέλη, -ης, ἡ, (ἄγω), 羣, 指畜類言, a herd, 太 8<sub>30-32</sub> 可 5<sub>11</sub> 13 路 8<sub>32</sub> 33.\*

ἀ-γενεαλόγητος, -ου, ὁ, (ἀ- 無, γενεα-λογέω 纂譜系), 無譜系者, without GENEALOGY, 希 7<sup>3</sup>.\*

ἀ-γενής, -ές, (ἀ- 無, γένος 族), 卑賤的, low born, 哥前 128.\*

ἀγιάζω, IV,

(1) 恭認爲聖, to acknowledge as holy, 太 6<sup>9</sup> 路 11<sup>2</sup> 彼前 3<sup>15</sup>.

(2) 專爲神用, 獻於神, 區別爲聖, to separate from things profane and dedicate to God; 指物言, 太 23<sup>17</sup> 19 提後 2<sup>21</sup>; 指人言, 約 10<sup>36</sup> 17<sup>19</sup>.

(3) 使之潔, to purify:

甲 潔禮, *externally*, 提前 4<sup>5</sup> 希 9<sup>13</sup>.

乙 贖罪致潔, *by expiation*, 哥前 6<sup>11</sup> 弗 5<sup>26</sup> 希 2<sup>11</sup> 10<sup>10</sup> 11 29 13<sup>12</sup>.

丙 清心, *internally*, 約 17<sup>17</sup> 19 徒 20<sup>32</sup> 23<sup>18</sup> 羅 15<sup>16</sup> 哥前 1<sup>2</sup> 7<sup>14</sup> 撒前 5<sup>23</sup> 猶 1 啟 22<sup>11</sup>.\*

ἀγιασμός, -οῦ, ὁ, 專爲神用之事或禮, 致潔之事或禮, sanctification, 羅 6<sup>19</sup> 22 哥前 1<sup>30</sup> 撒前 4<sup>3</sup> 4 7 後 2<sup>13</sup> 提前 2<sup>15</sup> 希 12<sup>14</sup> 彼前 1<sup>2</sup>.\*

ἀγιος, -α, -ον, 原係可敬畏者之義, worthy of veneration:

(1) 聖的, holy, 太 24<sup>15</sup> 弗 3<sup>5</sup> 提後 1<sup>9</sup>.

(2) 專爲神用的, consecrated to God, 路 2<sup>28</sup> 約 17<sup>14</sup> 羅 1<sup>7</sup>.

(3) 潔淨爲聖的, sinless, holy, 弗 1<sup>4</sup> 撒前 5<sup>26</sup>, (此字在新約中凡見二百餘次, 爲著者最注重之字).

ἀγιότης, -ητος, ἡ, 致潔性質, 成聖主義, holiness, sanctity, 哥後 1<sup>12</sup> 希 12<sup>10</sup>.\*

ἀγιωσύνη, -ης, ἡ, 聖善性質, 成聖態度, 道德之清潔, holiness, purity, 羅 1<sup>4</sup> 哥後 7<sup>1</sup> 撒前 3<sup>13</sup>.\*

ἀγκάλη, -ης, ἡ, (ἀγκή, 角, ANGLE), 臂肘之間, the curve of the arm, arm, 路 22<sup>9</sup>.\*

ἄγκιστρον, -ου, τό, (ἀγκάλη), 釣鉤, a fish-hook, 太 17<sup>27</sup>.\*

ἄγκυρα, -ας, ἡ, (ἀγκάλη), 錨, an ANCHOR, 徒 27<sup>29</sup> 30 40 希 6<sup>19</sup>.\*

ἄ-γναφος, -ου, ὁ, ἡ, (ἀ- 無, γνάπτω 磨布使之光細), 新的, 指組成之物而言, undressed, raw, 太 9<sup>16</sup> 可 2<sup>21</sup>.\*

ἀγνία, 或 ἀγνεία, -ας, ἡ, (ἀγνός), 清潔狀態, 指行爲之清潔, sinlessness, 提前 4<sup>12</sup> 5<sup>2</sup>.\*

ἀγνίζω, IV, (ἀγνός), 使之清潔, to purify, cleanse:

(1) 禮儀之清潔, *ceremonially*, 約 11<sup>55</sup> 徒 21<sup>24</sup> 26 24<sup>18</sup>.

(2) 道德之清潔, *morally*, 雅 4<sup>8</sup> 彼前 1<sup>22</sup> 約一 3<sup>3</sup>.\*

ἀγνισμός, -οῦ, ὁ, 滌禮, purification, 徒 21<sup>26</sup>.\*

ἀ-γνο(έω)ῶ, (ἀ- 不, γινώσκω 知), 不知, 不識, 愚昧, 錯, not to know, to be ignorant, 可 9<sup>32</sup> 羅 7<sup>1</sup> 提前 1<sup>13</sup> 希 5<sup>2</sup>. [被動] 爲人所不知者, *pass.*, to be UNKNOWN, 哥後 6<sup>9</sup>.

ἀ-γνόημα, -τος, τό, 錯誤, 過, a sin of ignorance, 希 9<sup>7</sup>.\*

ἄ-γνοια, -ας, ἡ, 冒昧情景, 鹵莽性質, 蒙昧無知, ignorance, *esp.* culpable ignorance, 徒 3<sup>17</sup> 17<sup>30</sup> 弗 4<sup>18</sup> 彼前 1<sup>14</sup>.\*

ἀγνός, -ή, -όν, (較 ἅγιος), 潔淨的, pure:

(1) 貞潔的, chaste, 哥後 11<sup>2</sup> 多 2<sup>5</sup>.

(2) 毫無瑕疵的, 清潔的, faultless, 哥後 7<sup>11</sup> 腓 4<sup>8</sup> 提前 5<sup>22</sup> 雅 3<sup>17</sup> 彼前 3<sup>2</sup> 約一 3<sup>3</sup>.\* 在 Κοινή 常見之字, 或指爲官者廉潔而言, 或指入朝焚香敬神, 潔淨其禮者而言.

ἀγνότης, -ητος, ἡ, 清潔思想, 無玷情景, pureness, 哥後 6<sup>6</sup> 11<sup>3</sup>.\*



ἀγνώω, [助動], 潔然, 純然, 誠然, purely, sincerely, 腓 17.\*

ἀ-γνώωσία, -ας, ἡ, (ἀ- 無, γνώωσις 智), 愚魯狀態, state of ignorance, 哥前 15<sup>34</sup> 彼前 2<sup>15</sup>.\* [AGNOSTIC].

ἀ-γνώωστος, -ου, 未識的, 不識的, UNKNOWN, 徒 17<sup>23</sup>.\*

ἀγορά, -άς, ἡ, 市廛, 公聚處, 裁判所, market-place, 可 7<sup>4</sup> 徒 16<sup>19</sup> 17<sup>17</sup>.

ἀγοράζω, IV, 赴市, 買, 購, 經言基督以血贖人, 均以暗字譯之, 但與原意不甚吻合, to buy, 太 21<sup>12</sup> 約 4<sup>8</sup> 哥前 6<sup>20</sup> 7<sup>23</sup> 彼後 2<sup>1</sup> 啟 5<sup>9</sup>. 在 Κοινή 中常見該字, 與 τιμῆς 即以某價購奴之意, 可知 哥前 6<sup>20</sup> 7<sup>23</sup> 乃保羅沿用當時之言也.

ἀγοραῖος, -ου, 屬市的, connected with the market-place:

(1) 徒 17<sup>5</sup>, ἀγοραίων (聖想 ἀνθρώπων 人), 閒遊市廛的, the rabble;

(2) 徒 19<sup>38</sup>, ἀγοραῖοι (聖想 ἡμέραι 日) ἄγονται, 聽訟之期爲人守矣, court days are kept.\*

ἄγρα, -ας, ἡ, (ἄγω),

(1) 獵事, 漁事, a catching, 路 5<sup>4</sup>.

(2) 所漁之物, the thing caught, 路 5<sup>9</sup>.\*

ἀ-γράμματος, -ου, (ἀ- 無, γράμμα 字), 不識字的, 無學識的, illiterate, 徒 4<sup>13</sup>.\*

ἀγρ-αυλ(έω)ῶ, (ἀγρός 野, αὐλή 天井), 居於原野, to live in the fields, 路 2<sup>8</sup>.\*

ἀγρεύω, (ἄγρα), 獵取, 機陷, 陷害, 陷阱, to catch, ensnare, 可 12<sup>13</sup>.\*

ἀγρι-έλαιος, -ου, ἡ, (ἀγρός 野, ἐλαία 橄欖樹), 野橄欖, the wild olive, 羅 11<sup>17</sup> 24.\*

ἄγριος, -α, -ου,

(1) 野的, wild, 太 3<sup>4</sup> 可 1<sup>6</sup>.

(2) 狂的, fierce, untamed, 猶 13.\* [ACRE].

ἀγρός, -οῦ, ὁ, (由 ἄγω 而成), 逐牧生畜之處, a place to which herds are driven for pasture:

(1) 郊野, a field, the country, 太 6<sup>28</sup> 路 15<sup>15</sup>.

(2) 田地, a cultivated field, 太 13<sup>24</sup> 徒 4<sup>37</sup>.

(3) [多] οἱ ἀγροί, 鄉村, the farms, hamlets, 可 5<sup>14</sup> 路 9<sup>12</sup>.

ἀγρ-υπν(έω)ῶ, (ἀ- 無, ὑπνος 睡), 不成眠, 徹醒, to be sleepless, to watch intently, 可 13<sup>38</sup> 路 21<sup>36</sup> 弗 6<sup>18</sup> 希 13<sup>17</sup>.\*

ἀγρ-υπνία, -ας, ἡ, 不眠之狀, state of sleeplessness, 哥後 6<sup>5</sup> 11<sup>27</sup>.\*

ἄγω, VIII, [將來 ἄξω, 已往式二 ἤγαγον, 被動已往 ἤχθην], 驅逐, 引導, to drive, lead:

(1) 牽, 引, 領, 率, 帶, 曳, 解, 指解囚言, to lead, bring, 太 21<sup>7</sup>; 可 13<sup>11</sup> 路 4<sup>9</sup> 徒 17<sup>19</sup>.

(2) 引, 導, 牽, 誘, 指駕義言, fig., to lead, guide, impel, 約 10<sup>16</sup> 羅 2<sup>4</sup> 希 2<sup>10</sup>.

(3) 經過, 用, 指時候言, of time, to pass, spend, 路 24<sup>21</sup> 徒 19<sup>38</sup>.

(4) [懸擬一身多] ἄγωμεν, 往哉, (參 ἄγε), subj., intrans., let us go, 太 26<sup>46</sup> 約 11<sup>15</sup>.

ἀγωγή, -ῆς, ἡ, 行, 行爲, a course of life, conduct, 提後 3<sup>10</sup>.\*

ἀγών, -ώνος, ὁ, 運動場, 運動會, 比賽, 爭勝, 競走, 努力, a contest, struggle, 腓 1<sup>30</sup> 西 2<sup>1</sup> 撒前 2<sup>2</sup> 提前 6<sup>12</sup> 後 4<sup>7</sup> 希 12<sup>1</sup>.\*

ἀγωνία, -ας, ἡ, (ἀγών), 苦爭情景, 力爭狀態, 力爭之苦痛, (亦有古卷無此字), AGONY, 路 22<sup>44</sup>.\*

ἀγωνίζομαι, IV, (ἀγών),

(1) 赴運動會比賽, to enter an athletic contest, 哥前 9<sup>25</sup>.