



• Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ: TEXT SET AT 6/7.2 PT

THE NEW TESTAMENT: TEXT SET AT 6/7.2 PT •

## Ιακωβου Του Αποστολου

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ

Κεφ.α΄. I

**Τ**ΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

2 Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

3 Γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

4 Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ἀλόκληροι, ἐν μηδενὶ λειπόμενοι.

5 Εἰ δέ τις ὑμῶνλείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·

6 Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἕοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ριπιζομένῳ.

7 Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήφεται ἱ παρά τοῦ Κυρίου.

8 Ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφός ὁ ταπεινός ἐν τῷ ὕψει αὐτοῦ,

10 Ὃ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

11 Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο. οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

12 Μακάριος ἄνθρωπος ὁ ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήφεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγέλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

14 Ἐκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελεκόμενος καὶ δελεαζόμενος.

15 Ἐἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον.

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

18 Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν·

20 Ὅργη γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

21 Διὸ ἀποθήμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τῶν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκραταί, παραλογιζόμενοι ἑαυτοῦς.

23 Ὅτι εἰ τις ἀκρατῆς λόγου ἐστὶ καὶ οὐ ποιητῆς, οὗτος ἕοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσῶπτρῳ·

24 Κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθὺς ἐπέλαθετο ὁποῖος ἦν.

25 Ὃ δὲ παρακύβας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ ἀκρατῆς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι ἐν ὑμῖν μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

27 Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὐτῇ ἐστίν, ἐπισκέπτεσθαι ὀφθαλμοῦς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Κεφ.β΄. II

**Α**ΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἄνθρωπος χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

3 Καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε αὐτῷ, σὺ κάθου ὡδε καλῶς, καὶ τῷ πτωχῷ εἶπητε, σὺ στηθὶ ἐκεῖ ἢ κάθου ὡδε ὑπὸ τὸ ὑποπόδιόν μου,

4 Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας τῆς ἐπηγγεῖλατο τοῖς ἀγαπῶσιν αὐτόν;

6 Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

8 Εἰ μὲντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιείτε·

9 Εἰ δὲ προσωποληπτέετε, ἁμαρτῖαν ἐργάζεσθε, ἐλεγχομένοι ὑπὸ τοῦ νόμου ὡς παραβάται.

10 Ὅστις γὰρ ὄλον τὸν νόμον τηρήσῃ, πταισῆ δὲ ἐν ἐνί, γέγονε πάντων ἔνοχος.

11 Ὃ γὰρ εἰπὼν μὴ μοιχεύσῃς, εἶπε καὶ μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσῃς, φονεύσῃς δέ, γέγονας παραβάτης νόμου.

12 Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι·

13 Ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σώσαι αὐτόν;

15 Ἐὰν δὲ ἀδελφός ἢ ἀδελφὴ νυμνοὶ ὑπάρχωσι καὶ λειπόμενοι ὡς τῆς ἐφημέρου τροφῆς,

16 Εἶπη δὲ τις αὐτοῖς ἐξ ὑμῶν, ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

17 Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχη, νεκρὰ ἐστὶ καθ' ἑαυτήν.

18 Ἄλλ' ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δεῖξω σοὶ ἐκ τῶν ἔργων μου τὴν πίστιν μου.

19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι καὶ φόβουσι.

20 Θέλεις δὲ γνῶναι, ὡ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρὰ ἐστίν; 21 Ἄβραάμ ὁ πατὴρ ἡμῶν οὐκ ἔξ ἔργων ἐδικαιώθη, ἀνεγένεας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

CHAP. I.

**J**AMES, a servant<sup>b</sup> of God and of the Lord Jesus Christ, to the twelve<sup>c</sup> tribes which are scattered<sup>d</sup> abroad, greeting.

2 My brethren, count it all joy<sup>e</sup> when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh<sup>f</sup> patience.

4 But let patience<sup>g</sup> have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that<sup>h</sup> giveth to all men liberally, and upbraideth not; and<sup>d</sup> it shall be given him.

6 But<sup>i</sup> let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded man is unstable in all his ways.

9 Let the brother of low degree γ rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass<sup>a</sup> he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown<sup>c</sup> of life, which<sup>d</sup> the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own<sup>f</sup> lust, and enticed.

15 Then when lust hath<sup>g</sup> conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.<sup>b</sup>

16 Do not err, my beloved brethren.

17 Every<sup>d</sup> good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom<sup>f</sup> is no variableness, neither shadow of turning.

18 Of<sup>h</sup> his own will begat he us with the word of truth, that we should be a kind of first-fruits<sup>a</sup> of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow<sup>c</sup> to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart<sup>f</sup> all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

A. D. 60.

a Mat. 7. 21.

b Jude 1.

c Ac. 26. 7.

d Ac. 8. 1.

e Mat. 5. 12.

f Pe. 4.13.16.

g Ro. 5. 3.

h Lu. 8. 15.

i 2Co. 3. 18.

j Ps. 119. 45.

k Pr. 2. 3. 6.

l Lu. 6. 47, &amp;c.

m Je. 29. 12.

β or, doing.

n Mar. 11. 24.

o Ps. 34. 13.

p Is. 1.16.17.

q Ro. 12. 2.

γ or, glory.

r Is. 40. 6.

s Pr. 28. 21.

Jude 16.

δ synagogue.

ζ or, well;

or, seemly.

τ 2 Ti. 4. 8.

Re. 2. 10.

υ Is. 64. 4.

ν ICo.1. 26. 28

ω Re. 2. 9.

η or, that.

θ or, evils.

x Mat. 5. 3.

Lu. 12. 32.

22.29

y Ho. 13. 9.

z Job. 15. 35.

a Ps. 111. 9.

b Ro. 6.21.23.

c Le. 19. 18.

d Jn. 3. 27.

1 Co. 4. 7.

e ver. 1.

f 1 Sa. 15. 29.

Mal. 3. 6.

g Jn. 1. 13.

h De. 27. 26.

i Je. 2. 3.

Ep. 1. 12.

Re. 14. 4.

λ or, that

law which

said.

k Ex. 20. 13.

14.

z Pr. 14. 10

22 But be ye doers<sup>a</sup> of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh<sup>a</sup> into the perfect law of liberty<sup>b</sup>, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man<sup>c</sup> shall be blessed in his β deed.

26 If any man among you seem to be religious, and bridleth not his tongue<sup>s</sup>, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit<sup>a</sup> the fatherless and widows in their affliction, and to keep himself unspotted<sup>b</sup> from the world.

CHAP. II.

**M**Y brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect<sup>c</sup> of persons.

2 For if there come unto your δ assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ζ in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren,<sup>e</sup> Hath not God chosen the poor of this world rich<sup>s</sup> in faith, and heirs of the kingdom<sup>f</sup> which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that<sup>a</sup> worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture,<sup>c</sup> Thou shalt love thy neighbour as thyself,<sup>c</sup> ye do well:

9 But if ye have respect<sup>e</sup> to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he<sup>a</sup> is guilty of all.

11 For λ he that said,<sup>b</sup> Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law<sup>s</sup> of liberty.

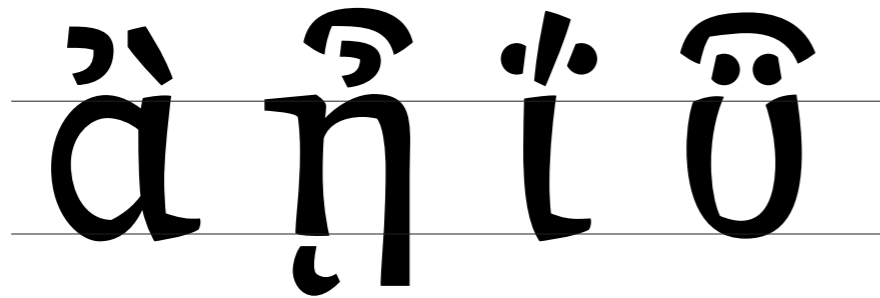
13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

• Greek – monotonic / polytonic

### Polytonic Greek

Polytonic Greek is nowadays used for historical texts, literary texts and poetry. For Foxhill, a typeface will a low ascender height, this was a substantial design challenge.

By removing black of the diacritics, extra white space was created thus shapes could be positioned closer. Since the outside of the shapes is staying intact, the diacritics become more legible in small sizes without obviously disturbing the shape.



### Lords Prayer - Monotonic (8/9.6)

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου·  
ἐλθέτω ἡ βασιλεία σου·  
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·  
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·  
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·  
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς  
ἀπὸ τοῦ πονηροῦ.  
Ἄμήν.

### Lords Prayer - polytonic (8/9.6)

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου·  
ἐλθέτω ἡ βασιλεία σου·  
γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·  
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·  
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·  
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς  
ἀπὸ τοῦ πονηροῦ.  
Ἄμήν.

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## GREEK-ENGLISH NEW TESTAMENT LEXICON

γεν]

**γεροσσία**, ας, ἡ (γέρων), an assembly of elders, senate, Ac. v. 21.\*

**γέρων**, οντος, ὁ, an old man, Jn. iii. 4.\*

**γεύω**, to make to taste, only mid. in N. T.; to taste, as abs., to take food, Ac. x. 10; or with obj. gen., or acc. See Gr. 249a, (2), Wl. 3, p. 33, 30, 7c, Bu. 167. Fig., to experience, as Mat. xvi. 28; once with ὄτι, Pet. ii. 3.

**γεωργέω**, ᾧ, to cultivate or till the earth, Heb. vi. 7.\*

**γεώργιον**, ου, τό, a tilled field, fig. 1 Cor. iii. 9. (9.)

**γεωργός**, οῦ, ὁ, one who tills the ground, a husbandman, 2 Tim. ii. 6; Ja. v. 7; a vinedresser, Lu. xx. 9, 10, 14, 16. γῆ, γῆς, ἡ, contr. for γέα or γαία, land or earth, as (1) the material soil; (2) the producing soil, the ground; (3) land, as opposed to sea; (4) earth, as opposed to heaven, often involving suggestions of human weakness and sin; (5) region or territory.

**γῆρας**, (ας), ως, τό, old age, Lu. i. (dat., Rec. γῆρα, W. H. γῆραι).\*

**γηράσκω**, or γηράω, ἄσω, to become old, Jn. xxi. 18; Heb. viii. 13.\*

**γίνομαι**, for γίγνομαι. See Gr. 94, 8a. γενήσμαι, ἐγενόμην and ἐγενήθην, γέγονα (with pres. force) and γενένημαι, to become, as (1) to begin to be, used of persons, to be born, Jn. viii. 58; of the works of creation, to be made, Jn. i. 3. 10; and of other works, to be wrought or performed; so, to pass out of one state into

another, to grow into, to be changed into, Jn. ii. 9; often with εἰς, Lu. xiii. 19; (2) of ordinary or extraordinary occurrences, to happen, to take place, to be done; of the day, the night, Mar. vi. 2; of thunder, earthquake, calm, etc.; of feasts or public solemnities, to be held or celebrated; frequently in the phrase καὶ ἐγένετο, and it came to pass (with καί, or following verb. or inf.); also, μὴ γένοιτο, let it never happen! or God forbid!; (3) with adj. or predicative subst., to become, where quality, character, or condition is specified; often in prohibitions, μὴ λίνου, μὴ γίνεσθε, become not, as Mat. vi. 16; (4) with the case of substantives and the prepositions, the verb forms many phrases, to be interpreted according to the meaning of the case or prep.

**γεροσσία**, ας, ἡ (γέρων), an assembly of elders, senate, Ac. v. 21.\*

**γωνία**, ας, ἡ, a corner, as Mat. vi. 5, xxi. 42 (from S.); met., a secret place, Ac. xxvi. 26.

Δ

**Δ**, δ, δέλτα, delta, d, the fourth letter of the Greek alphabet.

**Δαβίδ**, also Δαυίδ, Δαυείδ (W. H.), ὁ (Heb.), David, king of Israel; ὁ υἱὸς Δ., the Son of David, an appellation of the Messiah; ἐν Δ., in David i.e. in the Psalms, Heb. iv. 7.

**δαμονίζομαι**, (see δαίμων), 1st aor. part., δαμιονισεῖς, to be possessed by a demon, Mat. iv. 24; Mar. i. 32.

**δαμόνιον**, ου, τό, (orig. adj.), a deity, Ac. xvii. 18; a demon or evil spirit; δαμόνιον ἔχειν, to have a demon or to be a demoniac, Lu. iv. 33; Jn. vii. 20.

**δαμονιώδης**, ες, resembling a demon, demoniacal, Ja. iii. 15. (N. T.)\*

**δαίμων**, ονος, ὁ, ἡ, in classic Greek, any spirit superior to man; hence often of the inferior deities; in N.T. an evil spirit, a demon (W. H. have the word only in one passage, Mat. viii. 31); δαμόνιον is generally used.

**δάκνω**, to bite, met., Gal. v. 15.\*

**δάκρυον**, υος, or δάκρυον, ου, τό, a tear, Ac. xx. 19, 31; Heb. v. 7.

**δακρύω**, σω, to weep, Jn. xi. 35.\*

**δακτύλιος**, ου, ὁ, a finger; ἐν δακτύλω θεοῦ, met., by the power of God, Lu. xi. 20, comp. Mat. xii. 28.

**Δαλμανουθά**, η, Dalmanutha, a town or village near magdala, Mar. viii. 10.\*

**Δαλματία**, ας, η, Dalmatia, a part of Illyricum near Macedonia, 2 Tim. iv. 10.\*

**δαμάξω**, σω, to subdue, tame, Mar. v. 4; Ja. iii. 7, 8.\*

**δάμαλις**, εως, ἡ, a heifer, Heb. ix. 13.\*

**Δάμαρις**, ιδος, ἡ, Damaris, Ac. xvii. 34.\*

**Δαμασκηνός**, ἡ, ὄν, belonging to Damascus, 2 Cor. xi. 32.\*

**Δαμσκός**, ὄν, ἡ, Damascus, Ac. ix. 2, 3.

**δανείξω**, to lend money, Lu. vi. 34, 35; mid., to borrow, Mat. v. 42.\*

**δαπανάω**, ω, to spend, Mar. v. 26.





• Stylistic set

Does it  
look good on  
the  
devil's night  
shirt?

W. A. Dwigginſ

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