**Kurios**

A. *Kurios* belongs to the following word group:
   2. *Kuriakos* (κυριακός) (adjective), “belonging to the Lord, imperial.”
   4. *Kurieuo* (κυρίευω) (verb), “to be lord over, rule over, to have dominion over, to control.”
   5. *Katakurieuo* (κατακυρίευω) (verb), “to become master, to gain power over someone or something, to subdue, to conquer someone or something.”

B. Classical Usage
   1. Originally *kurios* was an adjective which meant “to have power, authority, possessing legal power, lawful, valid, authorized, competent, empowered;” also “important, decisive, principal.”
   2. The term first occurs as a noun with a precise sense in the 1st half of the 4th century B.C. and it began to have 2 fixed meanings:
      a. “lord” as the lawful owner of a slave.
      b. the lord of subject peoples, the master of the house, or in the sense of one who “is there for something,” who “is put in charge of certain things” and has them “under him.”
   3. It is attested from Pindar on.
   4. The word always contains the idea of legality and authority.
   5. *Kurios* is often used beside *despotes* which means especially an owner (with overtones of high-handedness).
   6. *Kurios* is the one who can dispose of something or someone, despotes the one who owns something or someone.
   7. Later anyone occupying a superior position was referred to quite generally as *kurios* and addressed as *kurie* (fem. *kuria*).
   8. From here it penetrated as a loan-word into the Hebrew of the Talmud and Midrash, and also into Aramaic to denote God.
   9. *Kurios* is used as an adjective from the classical to the NT period but does not occur as such in the NT or later Jewish literature.
   10. This must be connected with the fact that the Hebrew-Aramaic equivalent for the noun ho kurios has no corresponding adjective.
   11. In classical Greek of the early period of *kurios* was not used as a divine title.
   12. Although the term was applied to the gods (e.g. Pindar, 1sth. 5, 53; Plato, Leg. 12, 13), there was no general belief in a personal creator god.
   13. The gods were not creators and lords of fate, but were like men subject to fate.
   14. In effect, gods and men belonged to the same sphere of reality.
   15. The Greek of this period did not understand his position as that of a *doulos*, “slave,” dependent on a god.
   16. Nor did he feel himself in any way personally responsible to the gods.
   17. Only in so far the gods ruled over particular individual spheres in the world could they be called *kurioi*.
   18. In this respect the situation was different in the East.
   19. Werner Foerster commenting on the Oriental usage of *kurios*, writes, “For Orientals the gods are the lords of reality. Destiny is in their hands. The individual man is personally responsible to the gods who made him. They intervene in his life with punishments. From both these angles it is necessary that the gods be called lords. They are the lords of the world and all its component parts. They are the lords of destiny and the lords of men. That which is essential to the Greeks, namely, that reality show itself to be divine to man, and that man as a free agent to take up a position in relation to it, is completely lacking here. As the gods lay down what is right, the ruler proclaims this to his subjects, and these have no option but to submit in silence. This is what the Greeks felt to be servile. In the Orient, however, there was a lively sense that the administration of law requires personal authorization. This leads to the oriental cult of the ruler. Here the king is not regarded as a new form of manifestation of the divine. The power which he possesses and the justice which he administers set him above men and in the proximity of the gods to whom he owes his position. As king, as administrator of law, the ruler stands above men, and since the administration of law is committed to him by the gods he may issue unconditional commands to men and these owe to him the same unconditional obedience as they do to the gods. Everything is here based on the

20. *Kurios* is never used of gods or rulers prior to the 1st century B.C.
21. It is 1st used of Isis in Egypt and was used for gods, rulers and high government officials.
22. The phrase *kurios basileus*, Lord and King, is found frequently between 64 and 50 B.C.
23. In 12 B.C. the emperor Augustus was called *theos kai kurios*, God and Lord, in Egypt.
24. The title was also used of:
   a. Upper Egypt Queen Candace, *he kuria basilissa*, Mistress and Queen.
   b. Herod the Great (73-74 B.C.).
   d. Agrippa II (A.D. 27-100).
25. Foerster commenting on the word’s application to the Roman emperors, writes, “The peculiar feature of the situation in Roman Empire, however, is that under a constitutional cover there triumphed in fact the type of absolute monarchy constantly associated in the Orient with the term ‘lord.’ The scene under Augustus reported by Suetonius shows us already that the relevant word was also very much in the air at Rome. The above depiction of the introduction of *kurios* as a brief expression for the emperor show how, in spite of its official rejection by the majority of emperors, the word slowly but surely established itself. It also shows, however, that it received no specific emphasis. Neither *kurios* nor *kuriakos* has in the first instance any connection with the imperial cult. There is no passage in which kurios, when used of a Roman emperor, is sufficient of itself to describe the emperor as god” (Theological Dictionary of the New Testament, volume 3, page 1056).
26. The Roman emperors Augustus (31 B.C.-A.D. 14) and Tiberius (A.D. 14-37), generally rejected the eastern form of monarchy and with it all that was bound up in the title *kurios*.
27. But Caligula (A.D. 37-41) found the title of *kurios* attractive.
28. From Nero (A.D. 54-68) on, who was described in an inscription as *ho tou pantos kosmou kurios*, Lord of all the world, the title *kurios* occurs more and more frequently.
29. The title *kurios* was brought into disrepute again by Domitian (A.D. 81-96), who had himself called in official letters *dominus et deus noster*, Our Lord and God.
30. After Domitian’s death this title was detested along with his memory but nevertheless it prevailed again later.
31. In and of itself the title *kurios* does not call the emperor god; but when he is worshipped as divine, the title Lord also counts as a divine predicate.

C. LXX Usage
1. *Kurios* appears over 9,000 times in the LXX.
2. The word *kurios*, ‘lord,’ as a name for God in the LXX is a strict translation only in cases where it is used for *adhon* (אָדֹם).
3. As a rule, however, it is used as an expository equivalent for the divine name *Yahweh* (יהוה).
4. It is thus meant to express what the name, or the use of the name, signifies in the original.
5. That it does not altogether succeed in this may be seen at once from the switching of the name to the general concept and also from the fact that in the Bible, as in common usage, *kurios* cannot be restricted to the one function of being a term for God.
6. Gottfried Quell commenting on the word’s usage in the LXX as a designation for *Yahweh*, writes, “The fact should not be overlooked, of course, that in the history of the Bible and the effect of its message the rendering ‘lord’ has been no less significant than the use of the name in the original. If the function of the two terms is not wholly identical, it overlaps to such a degree that the content of the statements, being equally oriented to the basic motif of the acknowledgment of the power of the divine will, can have a vital effect” (Theological Dictionary of the New Testament, volume 3, page 1060).
7. The term is also employed for the following Hebrew and Aramaic terms:
   d. *`elohim* ( אלהים ), “God” (Gn. 21:6, 2 Chr. 36:19, Is. 61:10).
   f. *ba`al* (בעל), “Be a husband” (Is. 54:5); “owner” (Ex. 21:28, 22:11f.); “archer” (Gn. 49:23).
   g. *gevir* (גברי), “Lord” (Gn. 27:29, 37).
h. yahh (יָהָה), “the Lord” (Ps. 68:4 [67:4], 77:11 [76:11], 118:14 [117:14]).
i. Yehwh (יְהֹוָה), “the Lord” (Ex. 12:27 ff., 1 Sm. 3:18 ff., Zep. 2:3).
k. tsur (תְּצֻר), “Rock” (Is. 17:10).
m. shallit (שָׁלִית), “the Most High” (Dn. 4:17 [4:14]-Aramaic).

8. First and foremost kurios denotes God’s name as is depicted in the sacred tetragrammaton YHWH.

9. Yahweh is the personal name of God and His most frequent designation in Scripture occurring 5321 times in the OT.

10. In the post-biblical period, reverence for the ineffable name ‘Yahweh’ caused it to be supplanted in synagogue reading (but not in writing) with the noun `adonay, ‘my master,’ or Lord.

11. Next, when medieval Jewish scholars (Masorites) began to insert vowels to accompany the consonantal OT text, they added to YHWH the Masoretic vowel points for `adonay; and the actual writing became impossible YaHoWaH, “Jehovah.”

12. God’s name identifies His nature, so that a request for His ‘name’ is equivalent to asking about His character or reputation or integrity (Ex. 3:13; Hos. 12:5).

13. Critical speculation about the origin and meaning of “Yahweh” seems endless but the Bible’s own explanation in Ex. 3:14 is that it represents the simple Qal imperfect of hawa, “to be,” I am what I am.

14. The precise name Yahweh results when others speak of Him in the 3rd person (jussive), Yahweh “He is.”

15. Bietenhard commenting on the LXX usage of kurios, writes, “It is used to translate ’adon (אֲדֹנָי), lord, and such refers 190 times to men. While ba’al (לֶבַל), in marriage and property law, denotes the owner of a wife or piece of land (Hos. 2:18; Judges 19:22-23), ‘adon is determined by social factors and means the one who commands, the responsible head of a group (1 Sam. 25). Yahweh is rarely called owner (Hos. 2:16 [MT [18]), but more frequently Lord of the community belonging to him (Psa. 123:22). In addition kurios can stand also for gebir (גֶּבֶר), commander, or the Aramaic mara (מָרָא), lord, or sallit (שַׁלִית), ruler. In the overwhelming majority of cases (some 6156), however, kurios replaces the Hebrew proper name of God, the tetragrammaton YHWH. The LXX thus strengthened the tendency to avoid the utterance of the name of God, and finally avoid its use altogether. The substitution of the title adonay for the proper name Yahweh was a result of Israel’s development from a national religion in the pre-exilic period to an international one in the period of Alexander (356-323 B.C.). Where originally the exodus was the theological focal point, after the exile the emphasis fell on the creation of the world. Where kurios stands for ’adon or adonay there has been genuine translation, but where, on the other hand, it stands for Yahweh it is an interpretative circumlocution for all that the Hebrew text implied by the use of the divine name: Yahweh is Creator and Lord of the whole universe, of men, Lord of life and death. Above all He is the God of Israel, His covenant people. By choosing kurios for Yahweh the LXX Greek text also emphasized the idea of legal authority. Because Yahweh saved His people from Egypt and chose them as His possession, He is the legitimate Lord of Israel. As Creator of the world He is also its legitimate Lord with unlimited control over it” (The New International Dictionary of New Testament Theology, volume 2, pages 511-512).

D. NT Usage
1. Kurios appears 717 times in the NT.
2. The majority of the passages are found in the writings of Luke (210) and the apostle Paul (275).
3. The reason for this is that Luke wrote for, and Paul to, people who lived in areas dominated by Greek culture and language.
4. On the other hand, the Gospel of Mark, more firmly based in Jewish Christian tradition, uses the kurios-title only 18 times, and these mostly in quotations.
5. The remaining occurrences of kurios are spread over the other NT books:
a. Matthew: 80
b. John: 52
c. Hebrews: 16
d. James: 14
e. 1 Peter: 8
f. 2 Peter: 14
g. Jude: 7
h. Revelation: 23
6. The fact that kurios is one of the most frequently used words in the NT is in accordance with its varied use in the LXX.

7. The word has a secular usage where it means an owner of possessions (Mark 12:9; Luke 19:33; Matt. 15:27; Gal. 4:1).

8. It was used to designate an employer (Luke 16:3, 5).

9. The husband in marriage was identified as kurios (1 Pet. 3:6; cf. Gen. 18:12 LXX).

10. Kurios was used as a form of address emphasizing the power of a superior over an inferior, but it can also be simply politeness (Matt. 18:21 ff.; 25:20 ff.; 27:63; Luke 13:8; John 12:21; 20:15; Acts 16:30).

11. It is also used to address angels (Acts 10:4; Rev. 7:14).

12. Paul used the word to address the risen Christ at his conversion on the road to Damascus (Acts 9:5; 22:8, 10; 26:15).


14. The use of the nominative with the article instead of the vocative (John 20:28; Rev. 4:11) is also Semetic as is the addition of a noun in the genitive in place of an adjective (1 Cor. 2:8; 2 Thess. 3:16).

15. In accordance with the usage of the Hellenistic synagogues God is frequently called kurios, especially in the numerous quotations from the OT in which kurios stands for Yahweh, corresponding to the custom of pronouncing the title kurios instead of the tetragrammaton in public reading.


d. “the day of the Lord” (1 Cor. 5:5; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:10).

e. “the name of the Lord” (James 5:10).


16. Kurios is used in expressions which refer to the communion table:

a. “table of the kurios” (1 Cor. 10:21).

b. “the death of the kurios” (1 Cor. 11:26).

c. “the cup of the kurios” (1 Cor. 10:21; 11:27).

d. “provoke the kurios to jealousy” (1 Cor. 10:22).

e. “not to love the kurios” (1 Cor. 16:22).

f. “the Lord’s supper” (1 Cor. 11:20).

g. “to be judged by the kurios” (1 Cor. 11:27).

h. “to be guilty of the body and blood of the kurios” (1 Cor. 11:27).

17. The word is found in epistolary greetings.

18. Kurios is used to describe Jesus Christ’s relationship to the church which He purchased at the cross with His voluntary substitutionary spiritual death:

a. He exercises authority ((Rm. 14:10; 2 Cor. 5:10-11; Eph. 1:22; 5:23-24; Col. 1:18; 3:24-25; 4:1; 1 Th. 4:3-6; 2 Tim. 4:8, 14; Heb. 3:5-4:16; 12:14-29; 1 Pe. 3:8-12; Rev. 1:12-20; 2-3).

b. He causes the church to grow (1 Thess. 3:12).

19. It appears in the following formulas:

a. dia kurios

b. en kurios

20. Kurios is used in statements about the rapture (1 Cor. 4:5; Phil. 4:5; 1 Thess. 4:17; 6:16; James 5:7).

21. It is found in the following expressions regarding the resurrection, i.e., the rapture:

a. “the day of the kurios” (1 Cor. 1:8; 5:5; 2 Cor. 1:14; 1 Thess. 5:2; 2 Thess. 2:2).

b. “the revealing (apokalupsis) of the kurios” (1 Cor. 1:7).

c. “the coming (parousia) of our kurios” (2 Thess. 2:1).

d. “appearing (epiphaneia) of the kurios” (1 Tim. 6:14).
22. The term is applied to the Father (Matt. 11:25; Luke 2:26; 10:21; 20:42) and the Spirit (2 Cor. 3:17).
23. *Kurios* is most frequently applied to Jesus of Nazareth Who is the Christ, the God-Man.
24. The title is often applied to the victorious resurrected incarnate Son of God.
25. This title was awarded to Him by God the Father as a result of His voluntary substitutionary spiritual death on the cross which provided salvation and defeated Satan in the angelic conflict.
26. The term denotes the absolute sovereign authority that the resurrected humanity of Christ in hypostastic union now possesses and exercises over all of creation and every creature whether angelic or human (Eph. 1:10; Col. 1:20).
27. The entire cosmos and every creature are now in subjection to the victorious resurrected incarnate Son of God as a result of His voluntary substitutionary spiritual death on the cross.
28. The OT witness to God as YHWH is consistently applied to the humanity of Christ in the NT.
29. The NT uses the term *kurios* to denote the fact that the historical figure of Jesus of Nazareth is the 2nd Member of the Trinity and thus possesses the divine essence.
30. All judgement and evaluation belongs to the victorious resurrected incarnate Son of God because of His work on the cross.
31. His present session in heaven identifies Him as the authoritative arm of God and is Lord in the ultimate sense of the word.
32. The term is used to express the resurrected incarnate Son of God’s equality with God and His absolute authority as Sovereign Ruler of the cosmos.
33. It expresses His superiority over every creature in the cosmos whether angelic or human.
34. The word also expresses His victory over Satan and the kingdom of darkness at the cross.
35. J.A. Fitzmyer commenting on the usage of *kurios* in the NT, writes, “In a religious sense is also used of Jesus of Nazareth. It occurs as a title for Him in all books except Titus and 1-3 John. Normally it is used of the risen Christ. It may have been applied to Him originally as a title most apt for His coming at the *parousia*, as the Greek form of Aramaic *marana ta* (1 Cor. 16:22) suggests (see also 11:26, where the title is retrojected from the *parousia* to His death). Used absolutely, it forms the climax to the pre-Pauline (probably Jewish) Christian hymn to Christ in Phil. 2:6-11, where it is ‘the name that is above every name,’ is applied to the exalted Jesus, and gives the reason that He is entitled to the same adoration that Isa. 45:23 accords to ‘Yahweh Himself’ (*Exegetical Dictionary of the New Testament* volume 2, page 330).
36. Paul uses *kurios* of Jesus in 3 basic ways:
   a. absolutely, of the risen “Lord” (Rom. 10:9; 14:8a, b; 1 Cor. 2:8 [followed by *tes doxes*]; 4:4-5; 6:13a, b, 14, 17; 7:10; 12, 22, 25a, b, 32a, b, 34, 35; 9:1b, 5, 14; 10:9, 21a, b, 22; 11:23a, 26, 27a, b, 29, 32; 12:3, 5; 14:37; 15:58; 16:7; 2 Cor. 3:16, 17a, b, 18a, b; 4:14; 5:6, 8, 11; 8:5; 10:8; 11:17; 12:1, 8; 13:10; Gal. 1:19; 6:17; Eph. 4:5; 5:10, 17, 19, 22, 29; 6:4, 7, 8, 9; Phil. 2:11; 4:5; Col. 1:10; 3:13, 16, 22b, 23, 24; 4:1b; 1 Thess. 1:6; 3:12; 4:6, 15b, 16, 17a, b; 5:27; 2 Thess. 1:9; 2:13; 3:3, 5, 16a [*tes eirenes*].
   b. in the prepositional phrase *en kurio* (Rom. 16:2, 8, 11, 12a, b, 13, 22; 1 Cor. 4:17; 7:22, 39; 9:2; 11:11; 16:19; 2 Cor. 2:12; Gal. 5:10; Eph. 2:21; 4:1, 17; 5:8; 6:1, 10, 21; Phil. 1:14; 2:19, 24, 29; 3:1; 4:1, 2, 4, 10; Col. 3:18, 20; 4:7, 17; 1 Thess. 3:8; 4:1; 5:12, 2 Thess. 3:4; Philm. 16:20a, often in exhortations and greetings or to express the union of the Christian with Christ.
   c. Paul often joins to the title the names Jesus and/or Christ: *Kurios Iesous/Christos* (Rom. 1:4, 7; 4:24; 5:1, 11, 21; 6:11, 23; 7:25; 8:39; 12:11; 14:14; 15:6, 30; 16:18, 20, 24; 1 Cor. 1:2, 3, 7, 8, 9, 10; 5:4a, b, 5, 6:11; 8:6; 9:1a; 11:23b; 15:31, 57; 16:23; 2 Cor. 1:2, 3, 14; 4:5, 10; 8:9; 11:31; 13:13; Gal. 1:3; 6:14, 18; Eph. 1:2, 3, 15, 17; 3:11, 14; 5:20; 6:23, 24; Phil. 1:2; 2:19; 3:8, 20; 4:23; Col. 1:2, 3; 2:6; 3:17, 24; 1 Thess. 1:1a, b; 3:2; 15, 19; 3:11, 13; 4:2; 5:9, 23, 28; 2 Thess. 1:1, 2, 7, 8, 12a, b; 2:1, 8, 14, 16; 3:6, 12; Philm. 3, 5, 25), especially at the beginnings of letters.
37. Werner Foerster makes the following comment regarding the word’s usage in the NT, he writes, “Further light is shed by the well-known and inexhaustible passage in Phil. 2:6-11 (vv. 9 ff.): *dio kai ho theos auton huperupsson kai echarisato auto to onoma to huper pan onoma hina en to onomatí Iesou pan gonu kampse epouranian kai epigeion kai katachthonion kai pasa glossa exhomologesetai hoti kurios leou Christos eis doxan theou patros*. The name, which is characterized as a very specific one by the repitition of the article, can only be the name *kurios*. It is thus given to Jesus as the divine answer (*dio*) to His suffering of death in obedience. At the name which Jesus, who took the form of a servant, has received, i.e., before the historical Jesus who is now exalted, all the world bows the knee. Rev. (5:12) says similarly of the *arnion hos esphgmenon* that it is worthy to receive the book which contains the denouement of world
history and thus to take *dunamis*, *doxa*, and *eulogia*. The name of *kurios* implies a position equal to that of God. Bowing the knee and acclaiming the *kurios Iesous Christos* are related actions, while it is true that Phil. does not quote Is. 45:23 f. expressly, since the *kurios Iesous Christos* can hardly allude either to the *exhomologesesis* of the LXX or to the Mas., nevertheless the *en onomati Iesou* takes the place of the *emoi* (sc. *kampsei pan goun*) on the lips of God. And the fact that this Jesus is confessed as *kurios* is to the glory of God. The name *kurios* thus designates the position of the Risen Lord. It is hardly possible to decide whether the *huper* in *huperupsesen* refers to the *en morphe theou huparchon* or simply means ‘beyond all measure.’ If *kurios Iesous* here takes the form of an acclamation, this is no argument against its high material significance. That the risen Jesus is *kurios* is stated throughout the NT. In R. 10:9 Paul rightly connects the confession of Jesus’ lordship with the lips and the faith of the heart that God has raised Him from the dead. In Acts 2:36, at the close of Peter’s Pentecost sermon, Lk. quotes him as saying: *asphalos oun ginosketo pas oikos Israel hoti kai kurion auton kai Christon epoiesen ho theos touton ton Iesoun hon humaneis estaurosate*. The greater Lk.’s contribution to the formulation of this passage, the more clearly it shows that for him the resurrection and the *kurioi* of Jesus were related. Even when the word *kurios* is particularly prominent, the connection between the suffering, resurrection and divine position of Jesus finds varied expression. Thus in Heb. 2:6 ff. the quotation of Psa. 8:4 ff. is followed by proof in v. 8 that it cannot apply to man generally but refers specifically to Jesus, who because He suffered death is crowned with *doxa* and *time*. Hence, even though the author does not expressly says that the *panta huptaxas hupokato ton podon autou* is also fulfilled in Him, the lordship of Jesus is plainly indicated. The same relationship between the resurrection and lordship is to be seen at Mat. 28:18 in the saying of the Risen Lord: *edothe moi pasa exousia en ourano kai epi ges: he who as exousia is kurios*. But it is brought especially in the use of Psa. 110:1. There is no other reference. In this psalm, however, session is linked with lordship, and specifically with being David’s lord. With an *oun* ac. 2:36 causes Peter to draw from this verse the deduction concerning Jesus. Session at the right hand of God means joint rule. It thus implies divine dignity, “as does the very fact of sitting in God’s presence” (Theological Dictionary of the New Testament volume 3, pages 1088-1089).

38. The great German NT Greek scholar Adolph Deissmann makes the following comment regarding the word’s usage in the days that Paul wrote his epistles which was during the reign of Nero, he writes, “For Nero ‘the lord,’ i.e. in the time of the most important of St. Paul’s letters, the number of examples suddenly rushes up tremendously. For a long while I was unable to account for this uprush, but now I think it possible that it is connected with the proclamation of Nero as Agathus Daemon in Egypt on his accession. At any rate the statistics are quite striking; everywhere, down to the remotest village, the officials called Nero *Kurios*. Wilcken’s book alone contains 27 ostraca dated after Nero ‘the lord,’ among them one of 4 August 63 which is fascimilied above. My own collection also contains 8 Neronian *Kurios-* ostraca, among them one with ‘Nero *Kurios*’ quite in the manner of a formula (without article, like the ‘Kurios Jesus’ in 1 Cor. 12:3). We find the title ‘lord’ applied to Nero also in papyrius documents, of which a good example is the letter of Harmiysis, 24 July 66, of which a picture is given above. The officials who sign the document use the title three times. It is a very important fact that under Nero we first find the *Kurios*-title in an inscription in Greece. The marble tablet of Acraephiae in Boeotia which has yielded such an extraordinary rich harvest, and which immortalises, among other things, a speech made by Nero at Corinthus in November 67, contains a decree of honour in which the Boeotian town calls him once ‘lord of the whole world,’ and then, what is in my opinion more important, simply ‘the lord Augustus,’ divine honours being awarded him by the decree. This important inscription shows how far the East had already penetrated on its march of conquest into the West. A living illustration of the inscription and the forebodings it arouses is supplied by the journey undertaken a year before (66 A.D.) by the Persian king Tiridates to do homage to the Emperor. Tiridates came from the East to Italy and did homage to Nero at Naples as ‘the lord’ and in Rome as ‘the god.’” (Light From The Ancient East pages 353-354).

39. The noun *kurios* appears 15 times in the Philippian epistle (1:2, 14; 2:11, 19, 24, 29; 3:1, 8, 20; 4:1-2, 4-5, 10, 23).

40. Bauer, Gingrich and Danker list the following meanings and usages (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, pages 458-460):

a. General
   (1) Owner of possessions, with personal and impersonal object
   (2) As a designation of any person of high position
b. In religious usage
   (1) As a designation of God
(2) Closely connected with the custom of applying term *kurios* to divinities is that of honoring (deified) rulers with the same title

(3) Used in reference to Jesus

(4) In some places it is not clear whether God or Christ is meant

(5) Of other supernatural beings

   a. Universally, of the possessor and disposer of a thing, the owner
   b. A title of honor, expressive of respect and reverence, with which servants saluted their master
   c. Title given to God, the ruler of the universe, to the Messiah
   d. Used of Christ by Paul

42. *The Analytical Greek Lexicon Revised* (page 244):
   a. A lord, master
   b. An owner, possessor
   c. A potentate, sovereign
   d. A power, deity
   e. The Lord, Jehovah
   f. The Lord Jesus Christ
   g. A term of respect of various force

   a. (A title for God and for Christ) one who exercises supernatural authority over mankind – ‘Lord, Ruler, On who commands’ (page 139).
   b. one who owns and controls property, including especially servants and slaves, with important supplementary semantic components of high status and respect – ‘owner, master, lord’ (page 559).
   c. One who rules or exercises authority over others – ‘ruler, master, lord’ (page 478).
   d. A title of respect used in addressing or speaking of a man – ‘sir, mister’ (page 739).